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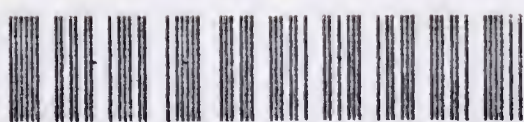


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THE LUTHERAN QUARTERLY.

CONDUCTED BY

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JAMES WILLIAM RICHARD, D. D., LL.D.

THE LUTHERAN QUARTERLY.

JANUARY, 1909.

ARTICLE I.

PERSONALITY.

BY PROFESSOR CHARLES W. SUPER, LL.D.

The historian Herodotus informs us that when Xerxes was trying to force his way into Greece through the pass of Thermopylae, without success, he found in his army many combatants but few warriors; or to put the statement more in accordance with the Greek idiom, many men in form but few men in spirit. This anecdote recalls the story of Diogenes who was one day walking in the streets of Athens carrying a lighted lantern, and when asked why, replied that he was looking for a man.

The latest edition of *Who's Who in America* contains brief biographies of over sixteen thousand men and women. It was the purpose of the compiler to include all persons who had gained more or less prominence in some sphere of activity. The volume embraces names of persons who had won a merely fortuitous importance while, on the other hand, some who are more worthy are omitted. Still, the list must be regarded as a fair one, the unimportant inclusions about balancing the important exclusions. In the United States, therefore, about one person in five thousand has risen above mediocrity. At first thought one would be inclined to place the number higher, but a glance at the names in the volume shows that it is sufficiently comprehensive. It must be kept in mind, however, that fully one-fifth of the number of persons enumerated in the census is under twenty

years of age. This would accordingly raise the proportion of leading men and women by the same fraction. It is hardly an exaggeration to say that about sixteen thousand people do practically all the thinking for some sixty thousand adults in this country. The number is relatively somewhat higher than the German *Wer Ist's*, but the names are not selected with the care shown in the American volume. Whether Homer ever lived or not, or Lycurgus, or even Moses does not concern us here. That all antiquity assumed their existence is evidence that unsophisticated man can only think concretely. It is not easy for even the mature man to form an idea of God without giving to him a human form. Yet the Bible constantly reiterates that He is a spirit. The more I study ancient history and compare the records with those of recent times, the more fully I am convinced of the folly of attributing great events to the combined activity of masses of men acting without leaders. Nevertheless there are modern writers not a few who would have us believe that Abraham and Moses and Joshua and many others are simply the personification of tribal or national activities and strivings. The same scholars have no doubt of the existence of great leaders in ancient Egypt and Babylon,—why not apply the same canons of criticism to the annals of those countries which they apply to the Hebrews?

It is hardly an exaggeration to say that the more thoughtful portion of the German people aspired to unity for almost a thousand years. What did their hopes, their prayers and their writings looking to this end amount to? Practically nothing except to keep the subject from falling into forgetfulness. But when Bismark came upon the scene affairs took on a new aspect. Abstract ideas and unrealized ideals, sentimental politics, national longings were translated into actions. Soon practical results began to follow. The final outcome was that what had been striven for and hoped for generation after generation was made real in less than a decade because the man had appeared who may be said to have been the embodiment of the psyche of almost an entire people.

The world has only moved when it had strong men for leaders. The same may be affirmed of nations. But the movement has not always been forward. Jenghis Khan and Timor the Tartar

wrought such havoc in Asia that to this day it has not been wholly repaired, nor indeed can it be. The same may be affirmed with somewhat less positiveness, of Charles V, and Philip II, of Spain, and of Wallenstein. Nevertheless the nation that depends too much upon the strong man leans upon a fragile reed that may break at any time. Frederick the Great raised Prussia to the first rank among European states. In less than a generation after his death the same state lay prostrate at the feet of Napoleon. The people had not yet learned to rely upon themselves as they did a few years later.

The pernicious influence that may be exerted by the class of men called by the Greeks *demoniac* is strikingly exemplified by the career of the first Napoleon. His success blinded the French people to the vicious manner by which it had been gained. His early conquests were a benefit to nearly every country in Europe. It represented national aspirations. But almost as soon as he realized his power he became inordinately selfish. He ended his life in disgrace, and his countrymen who abetted his evil deeds had to expiate them with him. The truly great man is he whose work is permanent, in statesmanship, in literature, in art, in science, in morals, in religion, or in whatever it may be. Real greatness is unselfish just as real patriotism is. It is significant of the change of public opinion even in France that a few years ago when a French publisher asked his countrymen to declare by vote whom they regarded as their greatest man Napoleon was put in the fourth place. For their war-idol they substituted men of peace. The people of any country may be compared, in masses or strata, to pyramids. The base, which is the broadest, represents the common man. Although he has his uses he pursues the unthinking tenor of his way from generation to generation. He does no thinking for himself and risks no innovations. A little farther up on our pyramid is a layer composed of men who are not bound by use and wont in every little thing, but in most. So we may go upward until we find at the top the one conspicuous man of the day; for though not all may be agreed as to who it is there is rarely a difference of opinion that one man should occupy the highest place. The same illustration may be used of every calling in life. It is a significant sign of the inherent tendency to hero worship, to lean on authority and

of the difficulty men have in finding the truth or of the aversion to seeking it that they almost invariably look to another rather than to their own efforts. This may be so because So-and-So says it is. When as a boy I wanted to find out anything I used first to ascertain what the book said even on matters that I might just as well have found out for myself. It never occurred to me that if the man who made the book correctly described an object with which I was, in a general way, familiar, he must have examined it just as I could do. This is the state of mind that produced the stagnation of the Middle Ages. For a long time everybody accepted the dictum of some church father or of Aristotle as if it were inspired, although they nowhere profess to be infallible. What has been the attitude of the masses in the past toward the innovator? Almost invariably hostile. When the Hebrew prophets plead for a simpler life, for a departure from the new courses into which their people had almost unwittingly fallen or been led by their rulers, they met with persecution. "We have to go with the crowd" was the watchword. Anaxagoras was banished for impiety. Socrates met with what most persons would call a worse fate. The man who thinks differently from the mass stirs up trouble. His doctrines are condemned as revolutionary, when often this is the best thing that could be affirmed of them. Luther was always willing to discuss his new teachings with his opponents and to retract if found in the wrong. His appeal lay in the Scriptures. Yet his opponents, when they professed a willingness to argue with him, wanted to have him accept the interpretation of God's Word as given by the Church. The Calvinists in France again and again demanded an opportunity to meet their adversaries in open discussion, but it was denied them, or the case prejudged against them. To make man worse often is simply to make him different from the majority. Christ and His disciples were condemned because their teachings subverted the traditions of the elders. What a man does and what his manner of life is ought surely to be regarded as of vastly more importance than what he believes in a transcendental matter. What was the condition of communities in the remote past? We can form a fairly correct conception by examining it in its lower strata today. There was hardly any individuality: it was a mere mass. Every man did just what

every other man did; each believed exactly what his neighbor believed. Everybody was circumscribed by the narrow circle of beliefs and customs which he had inherited. Macchiavelli expresses this fact somewhat thus: "Men, at any given period, must necessarily be in the debt of the dead; the masses can not help following the beaten paths; the tendency of history is not to initiate, but to reproduce in a debased form. Men, being lazy, are more willing to conform than to pioneer; it is less inconvenient to persecute than to tolerate."

According to our modern ideas of justice the treatment accorded to Achan as narrated in the Book of Joshua was a grievous wrong. His family and even his property were held to be participants in his crime. Albeit this was not a unique instance of the primitive mode of administering justice: in fact it was the rule. When Xerxes had invaded Greece and summoned the city of Athens to surrender one of the citizens proposed that his terms be accepted. He was stoned to death by his fellow citizens and the same punishment was dealt out to his wife and children by their wives. Different ages differ more widely from each other than different peoples in their ideas of justice and as to what constitutes a crime and its fitting punishment. Where there is an organized police system and regularly constituted tribunals for the apprehension and punishment of criminals it is usually a hard matter for the criminal to escape. Where society is loosely organized the situation is altogether different. Each member of the community must be made responsible for the conduct of every other member. There can hardly be said to be any individuals. In later times the Jews themselves began to recognize this and to dissent from the ancient teachings. Jeremiah (Chap. 31) reminds his countrymen that "In those days they shall say no more, the fathers have eaten a sour grape and the children's teeth are set on edge. But every man shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." In like manner Ezekiel does not believe that children shall suffer for the sins of their parents. "But if the wicked turn from his wickedness, and do that which is right and lawful, he shall live thereby." (Chap. 33.)

At this time the individual began to emerge slowly. The modern conception of personality was making itself felt. We have

not yet outgrown the notion that family connections have something to do with character. And doubtless it has. It is at least a slight recommendation if it can be said of a man that he belongs to a good stock. Only the other day a neighbor of mine remarked incidentally when speaking of an acquaintance that he belonged to the lowest of the low. Yet he is not what can be called a bad man; he is simply a nobody. The Declaration of Independence declares that no attainder of treason shall work corruption of blood. It is well known that in England until comparatively recent times certain offenses involved not only the criminal but his family and his posterity. There was not even the disinterestedness that characterized the ancient Hebrews when they executed the commands of Joshua. They were ordered to destroy the property of Achan because it was considered tainted. The English sovereigns confiscated the property of offenders to their own use. It was no longer tainted after the transfer. The tribal idea, the notion that we owe nothing to any one outside of a narrow circle of actual or supposed relationship dominates the entire ancient world. The priest and the Levite who passed by the wounded and stripped Samaritan were not exceptionally heartless according to the code of their day. They did not understand that they owed anything to a member of a despised race. They would doubtless have treated a fellow Jew differently.

Altruism is essentially a modern product. The solidarity of the human family was first recognized by the early Christians, and by them very gradually, at least in practice. When the social equilibrium is disturbed man naturally falls back into his primitive bestiality. This was demonstrated over and over again during the Thirty Years War no less than in the early rush to California. It can be seen at any time when there is a free distribution of desirable objects. People will push and jostle one another in the mad rush to be first. Perhaps there are instances where one touch of nature makes the whole world kin; it is more natural for every man's hand to be against every other man. When speaking of the great storm that devastated Galveston one writer said: "Men and women who had long been united by the bonds of social union were so suddenly thrown back upon their primitive natures, and the fierce struggle for life was realized in

its most acute form. Brother flew at the throat of brother, friend wrestled with friend to obtain a glass of water or a mouthful of bread, and scenes of the most frightful description were witnessed in which men and women struggled for the simple fact of their own existence. Face to face with the primeval factor of self-protection, the whole finely elaborate superstructure of altruistic socialism fell to pieces. We read in the frequent accounts of shipwreck that a boat full of survivors for a time were sunk or overturned by those who were still in the water struggling madly to be taken in, when even the addition of a single person meant certain destruction to many. When the representatives of the law are powerless or absent plunderers are the order of the day. And they justify their course by the argument that they are only getting back or taking away illgotten gains. When civilized men in any considerable number pass beyond the pale of the laws under which they lived, it becomes necessary to form a compact for mutual protection; in other words, each man feels obliged to pledge himself to stand by the other against those who are disposed to take advantage of the isolation of new settlers." The evolution of the individual has been a long and tedious process in the world's history. What an endless procession of men and women pass before our mental vision when we read the Bible through consecutively! How little do we know of any one of them! How valuable to us would be an account of the conditions in Egypt during the early years of Moses or of Palestine under the reigns of David and Solomon! How much we would give for his own record of the system under which Saint Paul received his education! And so on through the series. It is true we have many modern books professing to furnish us with this information; but as hardly any two agree they are of slight value. We get glimpses of men in connection with the events with which they are more or less identified, but of the men themselves we have scarcely more than a shadow. The same may be said of Greece. During the half century preceding and succeeding the year 400 B. C., about a score of men lived temporarily or permanently in Athens who have influenced the thought of the world more than any one thousand living at any other period of the past; yet their combined biographies would fill only a small volume. Considering the time in which he lived, Thucydides

was a greater historian than all his successors: what do we know of his life? Not enough to fill a very small page. The first forty years of Socrates' life are a blank, and of the following thirty we get but an occasional glimpse. To posterity he has become important because of his doctrines and his disciples, not because of himself. The early history of Rome is marked by great deeds; there seem to have been no great men, at least none who rose high above the common level. Julius Caesar, taken all-in-all was the most remarkable personage of antiquity if not of all time. He was not only a warrior; he was a profound scholar, a masterly writer and a consummate orator: "a writer and a fighter" as Miles Standish expresses it. Yet Froude calls his Caesar "A Sketch," because materials for a life do not exist. In the first Christian century Plutarch compiled a series of Parallel Lives. They are not biographies in the modern sense of the word, since they were composed to convey moral lessons rather than to tell the truth, especially the whole truth. Suetonius "Lives of the Twelve Caesars" makes but a small volume; yet how many stirring events took place in their day. A modern biographer will make a large volume or more than one, in setting forth the career of a man or a woman whose days were almost entirely spent in writing and thinking. Such books are studies of mentality, of development. They endeavor to give us an insight into the psyche of the hero or heroine and are not mere narratives of deeds. If such were their object there would be little to tell. So far as I know Saint Augustine was the first man to write Confessions; to set forth in an orderly and consecutive manner his inner experiences. It is rather a tiresome book to read, but it opens a new world to the student who has confined his reading to the pagan and even the Christian writers who preceded him. Few scholars, I apprehend, realize the full significance of these confessions in the history of human development. The careful reader of history, if he judges it from the ethical point of view, can not have a very high opinion of mankind. Blindly and unconsciously the mass has set itself against looking at facts. It is a sad truth that the majority of men do not change their opinions after they are thirty-five or forty. Before reaching this age many are content to remain a part of the immovable multitude. Thinking is such hard work that they do not want much of it.

Many a time in the past we may learn how difficult it was for new ideas to make their way even when they could not possibly do any harm if accepted. The Jews tried to kill Saul, not because he was doing them any injury, or because he was endeavoring to subvert their doctrines, or because he was a man of bad life, but because he had come to differ with them. In a measure, such things are continually occurring. If in common with ten men I hold a certain opinion for a time, then change my mind, the probability is that seven or eight will cherish ill-will toward me for the reason that my surrendering a belief which I once held and which they still hold, seems to be a reflection on them and a sign that I think myself wiser than they. It needs to be said, on the other hand, that the principles of conservatism are not necessarily vicious. There is need of discrimination. So many persons are kept within bounds solely by the framework of the institutions amid which they have been brought up and to which they have become accustomed that when these are removed all constraint and restraint are taken away. Experience has abundantly proved that laws are often unjust. But anarchy is still worse. Law is at least regular and systematic in its operations; lawlessness is usually unrestricted plunder. It is rare that a man or a coterie of men who are bent on the subversion of society are unselfish. To use the phraseology current in our day: the man who is trying to overthrow a boss usually wants to be a boss himself. When he does not, the public is confounded. Brutus stabbed Caesar, not so much because he was a menace to the liberties of Rome as because he was dangerous to the prescriptive prerogatives of a privileged order. There was less danger that he would oppress his country than that he would curtail the tyranny of the senatorial clique. In the beginning of the fourteenth century Cola di Rienzi was moved to pity when he contemplated the misery of the poor of his native land. But no sooner had his reforms began to take root than he lost his head and virtually made himself an oppressor in the room of those he was trying to dislodge. When Luther began to preach the right of private judgment in matters of religion and in the interpretation of the Scriptures the Anabaptists in Muenster forthwith abused the doctrine and speedily brought about a condition of affairs that was far worse than the old order. No government could counte-

nance such innovations and exist. We might have seen the same things in France when the revolution broke out had we been privileged to be present. After the radicals had destroyed the hereditary aristocracy they began the work of destroying every man who was in any respect superior to the rabble. They wanted to bring about equality, not by elevating those who were at the bottom of the social scale but by extirpating all who had risen above the common level. The tendency among men to gravitate into groups is as strong as ever. There are probably a hundred fraternal orders in the United States. The various ecclesiastical bodies have nearly all their auxiliary organizations. There is an infinite number of societies for an endless variety of objects. But the attractive and cohesive force is no longer one of heredity: it is voluntary. This force is, in many cases, operative across international lines and has called into existence international bodies. Coöperation and combination are in the air. We are almost as much in danger of losing our individuality as if we belonged to one of the castes of India.

On the other hand the very fact of membership in all these bodies is voluntary leaves a good deal of elbow-room. Many of them, moreover, have a distinctly moral or religious object; none of them are avowedly immoral and few admittedly irreligious or non-religious. Nevertheless there is a real danger that the individual may be lost sight of, or that he may lose sight of himself. There is accordingly an urgent need of men and women who will assert themselves and take a firm stand against all forms of vice and corruption. If such individuals can not carry the group with them they had better act for themselves, let the consequences be what they may. It is the strong bird that "flocks by itself." Never in the history of the world has the larger public been so ready to respond to an appeal to man's better nature; never was there so little risk for those who stand for truth, for morality and for genuine religion. It is frequently urged by men in positions of more or less public nature who are conscious of having done what is contrary to good morals that they were the victims of a vicious system; that they had rather do right than wrong, but that in order to accomplish anything they had to "train with the gang." If this excuse is valid the world

would keep on getting worse continually. Such conduct has not even the justification of those who are born into a caste: they deviate from the path of rectitude by their own will, or at least they are willing to act in contravention of better principles. We are not responsible for what we get by inheritance; we are responsible for the course we choose when two or more courses are open to us. It is every man's duty to stand squarely for the right, and if need be to fight for it leaving the consequences with Providence. The strong man can do a great deal; but even the ordinary man can do something. Nobody has a right to plead his insignificance. On moral questions every one counts for something if it be only by abstention from what is obviously wrong, or questionable. We have no reason to believe that in the final adjudication of rewards and punishments the Righteous Judge will excuse any man because he found himself in bad company. It can not be too often asserted or proclaimed with too great emphasis that the most urgent need of our day is men who are not afraid to assert themselves; who are always prepared to make themselves nuclei around which the better elements in every community may rally. Seneca long ago warned his protege Lucilius to beware of the crowd: the admonition is just as timely now as it was eighteen hundred years ago. What is the use of all our educational machinery if not to increase the number of men and women who have the courage of their convictions? On the other hand, there is danger that we may mistake obstinacy for firmness, a whim for a principle, a strong won't for a strong will. We all know men who will never follow anybody and whom nobody will follow. They belong to the so-called class of cranks. They are usually men who mean wisely and act foolishly. Furthermore we may lay undue stress on non-essentials. If there ever was a man who would not compromise on matters of importance it was St. Paul. But what does he say as to mere personal matters. "Therefore, if what I eat makes my brother fall, rather than make my brother fall I will never eat meat again." And this: "Everything is allowable for me! Yet everything is not profitable! I will not let myself be enslaved by anything." The importance of self-effacement for the good of others pervades his writings. We find the same principle

enunciated by Christ: "Whoever wishes to be greatest among you must be your servant." One of the fundamental tenets of Christianity is individual responsibility: it may be said to be the corner-stone of Protestantism. Here is a principle to which we need to return again and again.

Athens, Ohio.

ARTICLE II.

THE MODERN CHURCH AND THE SOCIAL CRISIS.

BY EDWIN HEYL DELK, D.D.

There has always been a Church. There has always been a social order. The Church and the age have always acted and reacted on each other. I use the word church in the broadest sense. Wherever men, moved by the religious instinct, worshipped God in some organized way—pre-eminently in Hebrew and Christian forms of belief and cults—there we have a Church. In apposition to the Church we always find a social order with its domestic, industrial, political and moral status in which the Church lives and moves and which she affects for good or ill.

Sometimes the Church has been coterminous and identical with the social order about it. In a word, there have been times when we might say the State is the Church or the Church is the State. Such was ancient Israel's constitution and such was modern Russia up to the creation of the Duma.

Sometimes the Church is isolated and in intense antagonism to the age in which it exists. Such was the situation in the first two Christian centuries. Roman licentiousness and Augustan imperialism made any alliance and identification of the nascent Church with the State impious. The dream of a national Church was possible only as the Roman Empire became Christian in profession and socially regenerate.

The normal relation of the Church to the age is that of a moral and religious dynamic leading and transforming the social organism and spirit. Unfortunately the Church has not always been pure and disinterested in her life and attitude. Instead of strenuously seeking to redeem society, the Church, in certain ages, has been busy enriching a few of her eminent ecclesiastics, contending for temporal jurisdiction and destroying freedom of religious thinking by faggot and excommunication..

If a pure Church were the only factor at work the world would soon become the kingdom of God, but there are other factors at work more or less selfish and sensuous in principle against which

the Church has to contend and which she must transform in spirit before we dare look for social peace and righteousness. We have first of all the domestic, industrial, political and religious institutions, bequeathed from pagan and semi-barbarious times. Social customs and commercial practices which are antipodal in spirit to Christianity still confront the Church and challenge her to vindicate her claim to sanity and superiority of idea and ideal. There is a body of modern philosophy and forms of education which are frankly Positivistic in principle, or Agnostic as regards all religious belief. In the face of opposing social conditions, the Church has done fairly well in the redemption of society.

It is true that every age is a transitional period in history. But we are face to face today, in our own country, with more than a transition, we are face to face with a national crisis. To sum up the situation in a line I would say that it is the death grapple between the commercial spirit and the spirit of Christianity. Never have wealth and luxury on the one hand and rectitude and brotherhood on the other been so much in evidence. The battle in its industrial phase is between capitalism and the proletariat, but in its deepest antagonism it is between God and Mammon. The Church is supposed to stand for the worth of man rather than the worth of material greatness. It is a time for a thorough heart-searching on the part of the Church and a clear understanding of her duty in the present social crisis.

First let us consider some of the distinctive features of our age. Modern industrial organization has called forth one of the Church's most difficult problems. There was a time when master and man worked side by side at the same bench, in the same shop. The apprentice was a member of the household. A few tools owned by the workman himself were quite sufficient to make the simple implements of the farm and household. The spinning wheel, or hand-loom, in the house of every middle class householder made possible the industrial independence of most families. The village blacksmith, miller and butcher, provided for the material wants, and furnished food stuffs for the isolated hamlet. But all this simple industrial form of living was changed by the introduction of machinery. Few men were able to purchase the machine which made ten yards of cloth in a day

while the hand-loom produced but one. Only the well-to-do man could erect a building and install machines which could turn out five hundred pairs of shoes an hour while the same twenty-five workmen with hands alone could make but one hundred pairs in twelve hours. Men now had to seek work where they could find the machinery. The machine, or rather the owners of the machine, were the directing factors in the labor-world. The wages and the condition of labor were determined by the factory owners. Gradually certain centers of milling, of cutlery, of woolens, of shoemaking, of textile manufacture, were established, and the agricultural areas were drained of their most energetic blood. The cities, with their tall factory chimneys and congested populations seeking work, became the mart of human labor. The individual laborer stood no chance in bargaining for a wage. He took what he could get or was turned from the factory to secure the occasional job or to enter the ranks of the unemployed. Then came the rise of trades-unionism. There was a bitter struggle for its establishment. It was called harsh names and treated as a crime. The movement was fought by capitalist and every social conservative who saw in the rise and organization of the artizan class the appearance of an industrial force and political power which would endanger the vested privileges of manufacturers and landed proprietors.

In order to control trade, the separate manufacturers formed corporations, and these corporations were finally merged into common trusts which limited the output of the pooled factories and practically dictated the prices and policies of individual operators. The merging of various railroads into a few vast systems, and the corporate ownership of our coal fields and their alliance with certain of the great industrial trusts absolutely determined the sale and price of the common necessities of life. In order to secure this vantage ground, individual manufacturers and independent operators were either absorbed in the trust or crushed out of existence. Granted that the price of some staple commodities was not made excessive, and that some of the wealthy individual corporations have been able to continue to fight for their existence and portion of trade, the general fact stands, beyond contradiction, that the prices of the necessities of life have been controlled and steadily advanced artificially,

within the last twenty years, so that the great middle class and the poor of our great cities are not in position to purchase what they need of food stuffs, fuel and clothing. The vast communal tracts of land once available for distribution under the Homestead Laws have been practically exhausted. Every year the acquiring of land, which is the basal economic source of national wealth, by the native born and the thousands of immigrants seeking a foothold in America, grows more difficult. The small farm is gradually superseded by the large farm and huge tracts of land along our great lakes and rivers are being purchased by men of wealth for the creation of estates and game preserves, or for vast agricultural plants. It is prophesied by disinterested economists who have studied our American rural problem that we are rapidly reproducing the European condition, such as we find especially in Germany and England, i. e., the three groups of landed proprietors, tenant farmers and agricultural laborers. This class division is a menace to social and political equality which has been the characteristic and beneficent foundation of our American industry and life. What is going on in the rural sections finds its counterpart in our great cities. The value of real estate in the centers of population is subject to what our economists call the "unearned increment." That is, without any improvement of a residence, store or hotel, the price of a building or even a vacant lot may be doubled in value simply by the increase of surrounding population. The demand for certain locations in the center of residence and trade, the growth of a population needing houses and transportation, increase the value of property irrespective of improvements or any act of the owners of such vacant lots. The poorer people become congested in the undesirable portions of such cities and the middle class are forced to the outskirts of the metropolis. Car fares must be paid which swell the treasuries of transit companies who have secured long-term franchises at ridiculously low figures and often fail to furnish proper facilities for transportation and safety to the baffled public. In many of our states the chief railroad controls the legislature just as in our cities the trolley monopoly is in secret alliance with the political boss and influential councilmen. This situation has made possible here and there groups of financial pirates who prey upon the ignorance of the

public. Trustful men and helpless widows place their hard earned savings in insurance companies whose officers instead of protecting and increasing their clients' interests engage in financial ventures with trust funds, direct the policies of great banking institutions, draw enormous salaries, and float inflated blocks of so-called "Industrials" which often collapse and render penniless the insured and befooled investors. President Roosevelt has denominated the results of this kind of financiering "predatory wealth"—a heatless wealth which demands and secures rebates from railroads and threatens congressmen and legislators with political death unless they acquiesce in the demand of such piracy. We are grateful that a few intrepid statesmen are awake to the situation, and that our far-sighted and brave President is ready to lead in this crusade for the control of the directories of our great railroad systems, merciless groups of coal barons and meat packers. The result of this rapid concentration of wealth real and fictitious, has been the creation of exasperating luxury on the one hand and a bitter fight for higher wages and decent living on the other. A recent writer in the *Atlantic Monthly* tells of a society dame who built upon her summer estate at Newport, for one evening's entertainment, a pavilion which together with its decorations cost \$40,000. The whole affair was dismantled and demolished the following day. In contrast, on a nearby promitory, the villagers of a Portugese settlement battled on a wrecked steamer for fire wood for the coming winter. The old-time plea that the \$40,000 spent upon the pavillion went in wages to architect, carpenters, masons, upholsters and florists, is no longer an economic justification for such barbaric personal luxury. The same amount might have built twenty worthy homes for the fisher folk at easy rental. It is this flaunting of senseless extravagance and barbaric luxury in the faces of thousands of men and women out of work, which has bred the hatred and anarchistic spirit in the hearts of our day-laborers. Our poor may not be growing poorer, but our rich are certainly growing richer, which just as surely creates the social differences between the two classes. Mr. Charles Spahr in his *Distribution of Wealth in the United States*, says: "One per cent. of the families in our country hold more than half of the aggregate wealth of the country, more than all the rest of the na-

tion put together. Seven-eighths of the families hold only one-eighth of the national wealth." If we want approximate political equality, we must have approximate economic equality.

It is useless to claim that the so-called laboring classes receive the full reward of their productive value. For instance, the report of the Inter State Commerce Commission of June, 1902, states that from 1896-1902, the average wages and salaries of the railway employees of our country—1,200,000 men—had increased from \$550 to \$580, or five per cent. During the same period the net earnings of the owners had increased from \$377,000,000 to \$610,000,00 or sixty-two per cent. Or take industry in the mass the census of 1900 estimated the average per capita production at \$12-14 per day, and the average wage at \$1.38. Making all allowance for the monied value of the shrewd brains that plan and the wills that direct manual labor to its greatest productive power, the share of labor's reward is far from just and sufficient.

But it is the physical, intellectual and moral result of our present, social organization which forms the greatest indictment against the indifference and selfishness of those who seek to prevent reform in our industrial and commercial practices. Our periods of prosperity, too often based on wild speculation, periodically collapse and leave millions out of work. The men of middle and old age go down first because they cannot keep up the speed of the machines they work. The self-respecting workman must then offer his body and brain to any employer who has an occasional job. His family is easily pushed over the line which separates honest poverty from pauperism. He grows desperate in his search for work. His small savings are soon exhausted and he either lives upon the labor of his children or in sheer desperation resorts to suicide. The young are able to face the battle perhaps until better times appear, but even they, on part-time, drift to the street corners and saloons, the girls become the prey of moral vultures and the children play in streets and alleys which reek with disease and moral filth. The physical, intellectual and moral degeneracy of sections of our city life is the darkest blot on our modern civilization.

Our economic policy has been individualism or rather a covert egoism which is nothing but selfishness. In the realms of the

family, the school and the Church a communistic spirit is normal and operative, but the moment men have entered the realms of factory, store, and stock exchange, the seemingly innocent maxim, "competition is the life of trade," which roughly translated, is really, "each man for himself and the devil take the hindmost," is almost unconsciously adopted as the principle of industrial and commercial life. This is surely not the best basis for social and industrial justice. Splendid as has been the general advance in the conditions of living made by the artizan class there are always groups outside the ranks of organized labor whose work is just as hard and just as poorly compensated as it was forty years ago. As regards the conditions of labor, in many cases, the situation is worse today than one hundred years ago. The hard and often bitter fight for work, the miserable wages paid, the crowded tenements, which make modesty and virtue often impossible, the resort to drink to dull the world-weary life, the vulgar shows of low vaudeville theatres, the easy positions given to women, in certain stores, for considerations which compromise chastity, all attest that, however encouraging may be the financial and social future for a large class of our working people, the situation as a whole is distressing, and calls for something more than mere reform. In the upper and middle classes of our land there has crept in the moral poison of divorce and a hedonistic philosophy of life which is creating a new paganism. Some of our literary men have given their sanction to the Nietzschean "Superman" who tramples under foot the ideas of Christian good and bad and makes for himself laws of personal conduct. True, only a small part of the people have sought to theoretically justify their pleasure passion by any philosophy ancient or modern, but the practical hedonism of large sections of society is only too apparent to any serious teacher of ethics or social reformer. Political reform can be accomplished when monetary interests are involved, but the public as a whole do not select or vote for the best available men for city and state officials. Democracy wishes the second best, but not the *best* men as her office holders. And as for the professional politicians of our cities, they choose men for us who are amenable to the mercenary party organization.

In the light of our general social condition, I do not wonder

that the working people and disinherited class even in our land of liberty and opportunity are slowly but surely turning towards Socialism as a remedy for our industrial inequality and unrest. And it is not only the ignorant and desperate classes who are urging and adopting Socialism as the only hope for social justice and peace. We find not only in English University circles, but also in our American centers of light and learning, warm-hearted, educated men and women who have cast their lot with the wage-worker to destroy the reign of capitalism and to declare for the abolition of private property and the general nationalizing of natural monopolies. There are all varieties of Socialism abroad in the land. It is a term difficult to define in the light of all the associations professing socialistic principles. Political democracy seemed to insure industrial democracy. The individualistic economy has broken down as a final solution of social questions. The disillusionment of the democratic enthusiast has taken place, and he turns to Socialism as the only remedy which will insure to the public the mineral wealth, the means of interstate transportation, the just distribution of food stuffs, manufactures, and the unearned increment upon land. In the midst of this Socialism of the parlor and labor union there are fiery anarchistic spirits who will not wait for gradual reform, but by radical legislation and revolution, if necessary, insist upon the immediate socialization of all the productive and distributive agencies of modern life. The Socialistic program is already before us, and woe be to us as leaders of public opinion, and to our political chiefs, if a careful study and practical consideration of the Socialistic demand is not made. The theory is no longer an idealistic philosophy of government, but has behind it a body of the people fiercely in earnest and intensely interested in the outcome of the social conflict. The press generally in the United States has not given accurate reports of the real size of the socialistic vote. Socialism has become the religion of thousands of men who have utterly repudiated the Church. Some items of its program have already been adopted in Germany and England. The nationalizing of telegraphs, telephones, railroads, certain manufactures, old age pensions and other schemes for social betterment, have become part of the organic law of these states. Many more numbers of the Socialistic program will be adopted,

but the true significance of this vast scheme of political and industrial reorganization cannot be realized until the ideas are actualized, and we stand face to face with its titanic control of the individual life. In our own land the Church has been the staunch defender of individualism, the divine right of private property in land, and frowned upon the radical socialist as an enemy of the marriage tie, personal ownership and religion. In reply the socialist has charged the Church with lack of interest in the struggle of the poor for better industrial conditions, misrepresentation of the motives and program of Socialism, and as being the ally of vested financial wrongs.

In the midst of this social unrest and political corruption what part has the Church played and what is her true relation to social betterment?

First in order of importance is a clear vision of the ultimate purpose of the Church. Is the Church an end in itself or a means to an end? Is her self-preservation and enrichment to be the first consideration? Is even winning men from sin and building them into the structure of the Church the ultimate end of her preaching and organization? In answering such a question we cannot stop with the answer of the theologian or ecclesiastic. The determinative answer to such an elemental question can be taken only from the pen of prophet and lips of Jesus himself. Only by a first hand reading of the Bible in its large purposes and final ideal of religion can we find the answer to our question.

In the Old Testament two great groups hold the center of thought—the human race and a particular people. The organic idea, not the personal idea, is the dominant note in the writing of the Hebrew historians and prophets. First is pictured the human apostacy and the promise of redemption, and then, when the great human group breaks up into tribes, come the Hebrew national apostacy and the promise of recovery. The dual motive of the whole historic tragedy is the moral and religious recovery of humanity through Israel. The sacrifices, the priesthood, the temple, the feasts, the laws, the prophecies of the Old Testament get their significance in the light of the hope of a restored Israel, a redeemed Israel to whom shall come the outstanding nations for salvation. Of course, the individuals who make up the nation are to be personally righteous, and must perform their re-

religious vows, but Jehovah's supreme demand of the individual is not for sacrifices and fastings but for those elemental virtues which men exercise in social life. In a word the prophets emphasized the need and demand for public morality. The later religious individualism appeared after Israel's political autonomy was destroyed by foreign conquerors. There is no contradiction, but rather a logical development, between social justice, truth, mercy, and brotherhood, and the growth in personal spirituality. What we need to constantly recall in this study is that when Israel was satisfied to rest in ceremony the prophets brushed aside sacrificial ritual altogether. "I desire goodness, not sacrifice," said Hosea, and Jesus was fond of quoting the words. Isaiah, when Israel turned to sacrifices and temple rites to appease the anger of Jehovah, in impassioned words spurned the method employed. He said, the herds of beasts trampling the Temple Court, the burning fat, the reek of blood, the clouds of incense, were a weariness and an abomination to the God they were meant to please. Their festivals and solemn meetings, their prayers and prostrations, were iniquity from which he averted his face. What He wanted was a right life and the righting of social wrongs. "Your hands are full of blood. Wash you! Make you clean! Put away the evil of your doings from before mine eyes! Cease to do evil! Learn to do right! Seek justice! Relieve the oppressed! Secure justice for the orphaned and plead for the widow." The prophets were men dealing with public affairs, often they were statesmen advising kings upon just and honorable conduct of government. They were the champions of the poor. Professor Kautzsch says: "Since Amos it was the alpha and omega of prophetic preaching to insist on right and justice, to warn against the oppression of the poor and helpless." The edge of their investives was turned against the land-hunger of the landed aristocracy who joined house to house and field to field" till a country of sturdy peasants was turned into a series of great estates; against the capitalistic ruthlessness that "sold the righteous for silver and the needy for a pair of shoes;" thrusting the poor free-man into slavery to collect a trifling debt; against the venality of the judges who took bribes and had a double standard of law for the rich and poor."

Two things at least are made clear by these quotations. First,

that the religion which God demanded of Israel was ethical rather than ceremonial; and second, that the fruition of the righteous life is social and national peace, plenty, justice and mercy for all.

When we come to study the New Testament we naturally turn to the teaching of our Lord to determine the true aims of Christianity. Human nature is a pretty constant quantity, and we find only a few centuries after the establishment of the Christian faith an almost complete obscuration of its original interest. Priesthood, organization, sacrifices, ablutions, genuflections, bodily torture and spectacular ceremonies take the place of personal purity and public virtue as the supreme ends of religion.

It becomes, then, a vital matter for the Church in all ages to hold to the central aim of Jesus in life of His disciples and the purpose of the Church.

The age in which any man lives necessarily gives color and direction to all his thinking. Since the French Revolution, the social problem has been the growing and insistent problem before the people and their rulers. We must read the New Testament, today, in the light of the modern social changes going on about us, or we as Churchmen shall miss a splendid opportunity of moulding our age by the Christian principle. What then was, and is, the generic and central idea of Jesus? I take it that the ultimate goal of the Christian propaganda is "The Kingdom of God." All revelation, the Incarnation, the Atonement, personal salvation, Church and Sacraments, all moral discipline and rewards are given with this supreme end in view, i. e., that God's kingdom may come, and His will be done on earth as it is in heaven. The two notes of the kingdom are the Fatherhood of God and the brotherhood of man. In the First Century, especially in Jerusalem and Palestine, the Church was an organization bound together by these two controlling ideas. On the human side, it was distinctly communistic in its organization. The right of private property was not denied, but no man insisted upon his personal rights, but had all things in common. Further than this, "they sold their possessions and goods and parted them to all as every man had need." This practical expression of Christian brotherhood was the choicest fruitage of their faith and love. It was the test indeed of the sincerity and genuine-

ness of their loyalty to Christ's ideal of social life. The communism of the early Judeo-Christian Church must not be confounded with the politico-economic Communism proposed by Robert Owen, or his modern disciples. One was the spontaneous expression of a religious brotherhood inspired by the common love of our Lord, the latter was a political proposal based on compulsory legislation. The New Testament nowhere condemns the right of private property in land and things, but on the other hand the failure to see and feel the communistic spirit which lies at the center of the Church's life is to miss the dominant characteristic of early Christianity. The "kingdom of God" first exists in the heart of individual men, but it quickly emerges in action and expresses itself in economic and social mutuality of interest and life. Why then did the Church so quickly loose this primary aim of Jesus and the Apostles?

At the moment of the emergence of the Church from the Judean atmosphere she came in contact with Greek thought and Roman organization. The person of Christ, not on His historical, but on His metaphysical side, soon became the commanding concern of the Church. The intellectual battle was soon on. All the subtlety of Greek thought was engaged in the conflict upon the problem of the nature of Jesus and His relation to God and the Holy Spirit. For over a hundred years the bitter theological fight went on. Arianism found its chief antagonist in Athanasius. The intellect and much of the heart of the Church found its chief energy directed in the fight for what was orthodoxy. The Trinitarian controversy was followed by the Pelagian controversy and a score of other metaphysical and psychological battles, until finally, the great body of Christian belief was beaten out into systematized creeds called oecumenical. In the meantime the idea of the Church being the nucleus of the Kingdom of God almost perished, so that, Augustine's *City of God* was but the vision of a heavenly city descending to earth, not earth transformed in civic righteousness, joy and peace in the Holy Ghost.

In the Church's contact with Roman life and organization another blow was dealt to the generic idea of Christianity. Roman imperialism was in absolute contradiction to the democratic note of Jesus. But, as the Church has always taken color from the

national organization in which it is planted, so the simple note of equality and brotherhood of the Judean Church was soon lost in the elaborately graded system of the Roman hierarchy. The battle between local leaders and Roman bishops was fought to a finish. Slowly but surely the organization of secular Rome became the form for the organization of the Church in Rome. The Pontefex Maximus became the Papa or Pope. The splendid magisterial organization of the cities of the Empire, decided the diocesan organization of the triumphant Church. Men were busy in establishing the Eternal Church upon the ruins of the Eternal City. Once more, in the process of the spiritual and temporal conquest of Italy and the outlying colonies for Christ, His true purpose was lost sight of in enthroning and enlarging the Church herself. Sacerdotalism not the Christian socialization of humanity claimed the major part of the Church's time and thought.

Then came the long period of lethargy, and the romantic awakening of the Crusades. Feudalism rose like a mighty barrier to true brotherhood. The Mohammedan conquests awoke Christian Europe to a splendid militant but futile endeavor to reconquer the tomb and land of Christ. The romantic expeditions brought back the knowledge of pagan culture and art. The wealth of the Church and the new commerce with the Orient made possible the Renaissance. Now beauty and luxury filled the hearts of Kings and Popes alike. The common people and the peasantry were an after-thought. So once more the democratic communistic note of the early Church suffered a rebuff and was entombed in gorgeous ritual, and the literary glory of Italian and French authorship. Luxury was followed by corruption and corruption by the Reformation. Once during that period appeared the Peasants' Revolt, but it was quickly quashed in the more important contest for religious freedom. Then followed the deadening period of Protestant dogmatic controversy. Harshness of epithet and bitter factions marked the progress of the controversy. Scholastic formulae were galvanized into life and the whole strength, if not attention, of the Protestant Church, was given to proving the unprovable and setting up of confessional standards practically on a par with the Word of God itself. No wonder that in this wordy fray the center of

faith was shifted from life to thought, from brotherhood to confessionism. In later days, when a genuine Piteism found voice in the life of the Church, there came the rebirth of the missionary movement in the Eighteenth and Nineteenth Centuries. This, in its inception, was dominated by the idea of personal salvation, the escape from individual sin, a saving from eternal destruction and the securing of a heavenly home. The Sociological idea had not yet entered into the missionary propaganda. The idea was to save heathen men not to transform India or China into a Christian brotherhood. Glorious was the heroism and splendid as was the martyrdom of those who first went out from Germany, England, Scotland and the United States, the full significance of the missionary movement was not realized until today. Missions and social progress are now clearly seen to be one and inseparable. Every activity and relation of man to man is to be transformed by the preaching of the Law and Gospel. A world-wide federation of Christian states is now the vision created by the missionary propaganda. The re-emergence of the primal Christian ideal is now beyond recall.

Nearly contemporaneous with the pietistic and missionary movements sprang up the great revivals, but once more the organic, ethical note in religion was overshadowed by that of personal salvation. The evangelist sought to save the individual sinner. The call was to escape from this present, evil world, and lead the peculiar aloof life of the saint. The center of vision was the tortured, repentant soul passing into the light of personal joy and peace. The world was irredeemably sunk in sin and the way of escape was to flee from the City of Destruction to the Delectable Mountain. There is no doubt that many branches of the Church were open to the charge of preaching otherworldliness rather than the duty and joy of redeeming society and establishing the Kingdom of God here and now. There will always be the need of Evangelism, personal evangelism, but the era of the great, organized revival having in view the salvation of the individual sinner exclusively is a thing of the past. The new Evangelism has a larger program and a truer ideal of the nature and purpose of religion.

Whatever may have been the need and justification, in the past, for the consuming and often bitter contention about dogma,

forms of Church government, ritual, religious experience and methods of evangelism, today, one who lays the stress of his work upon the past history of the Church has missed the mark. To-day the Church stands face to face with the great body of the artizan class estranged from organized Christianity. A vast sea of poverty and crime moves restlessly and threateningly about the Church. Some of the most hated members of the gigantic corporations sit in her pews and give color to the type of sermons preached. Many of her individual members are unconscious, or indifferent participants in corporate injustice. A calculated or uncalculated selfishness permits many of our great civic and religious benefactions to languish. Here and there some noble, rich man realizes his stewardship, but the vast body of our American wealth is still unconsecrated to God. The vision of the one family in Jesus Christ has nearly perished in many congregations. The world-idea of the Kingdom of God seems a utopian dream to the so-called practical man. What then is the duty of the Church in this social crisis?

First of all, to declare afresh and with all her might and main the need of love as the basal power in the regeneration of society. Socialism may or may not be the ultimate form for the expression of this economic and ethical brotherhood. Personally I am inclined to think that a genuine democracy, once Christianized, will own and control many of the industrial enterprises now owned and directed by private and corporate wealth. But Socialism no more than imperialism, or capitalism, can honestly and effectively conduct the affairs of government and trade, unless controlled by the supreme law of love. "Love" here, as in the personal religious life, "is the fulfilling of the law."

The spirit of love must find expression in a closer identification of the Church with the movements for the betterment of civic and industrial conditions. The political and social atmosphere reacts upon the individual religious life. We must seek to save the social structure *and* the individual sinner. The Presbyterian Church has set our American Churches a splendid example in this respect. Not only do we find the discussions of social problems going on in her great general bodies; she has also appointed one, or more, special representatives of her body to carry her greetings to the labor unions. In a number of cities

delegates from that Church sit in the labor unions, and members of the union appear in the public discussions of her ecclesiastical gatherings. Under her leadership the tide has begun to turn, and organized labor has given a willing ear to the message of the Gospel. Misunderstandings and alienations have been corrected and healed. Once more the hope and belief that the Gospel is for rich and poor has been established in the hearts of a section of the artizan class. But it is only a beginning. The Social Democracy of Germany and the militant Socialism of the United States deny that religion forms any part of the party programs. They propose to make their fight without any form of religion. We who know how utterly futile any political and moral regeneration is without righteousness and love, must identify the Church more fully with the cause of the poor and disinherited class. The interests of the Church are intimately linked with the life of the common people. The common people, once truly educated, will be the power of the future. On grounds of expediency, as well as privilege, the Church must seek to win and bless the rising throng of the industrial world. In Europe, the Church and governments stand out against the socialistic movement. In the United States the breach is not near so great between the Church and labor. Any and every specific moral wrong done the working class must be a point of attack and rectification by the Church. Here, in Pennsylvania, there are thousands of children engaged in enervating labor. The cupidity of parents and the indifference of employers should be rebuked and the laws against child labor enforced. The drink evil which wrecks so many individual lives and homes should be controlled; if possible, the saloon should be eliminated. The tenement houses which wreck the health and morals of thousands should be reconstructed on sanitary and ethical plans. The fact that one marriage in every twelve in the United States ends in divorce, should arouse the whole Church to the shame and disaster which such animalism must engender in our social life. The movements for the protection and rightful support of girlhood and old age should enlist the head and heart and purse of every true Christian. To brighten the existence and gladden the heart of the countless throng of poor children of our congested centers of city life, to shame the selfish rich and sup-

port every sane and honest attempt to increase the wage and secure the blessings of education, culture and moral cleanliness for all men are some of the glorious opportunities for service now offered the Church of Christ.

As we use that phrase—The Church of Christ—our voice grows less confident, for that institution as conceived by Jesus and as planted by His apostles has been dismembered by later ages and no longer is prepared to act as a unit. Never before, however, since the First Century, has the burden and problem of the age made the call to federal action on the part of the Church so easy or so logical. The social problem is the Church's problem as never before. Her internal problems are at rest, or at least secondary to the outward and perplexing call to redeem society. I do not plead for the repudiation of any distinctive denominational note in theology or cultus, but I do plead for a federation for social and moral service without which I see no hope of realizing the Kingdom of God. The internal contentions and assumptions of religious legitimacy which have barred co-operative effort are not of Christ, but of human arrogance and the Devil. We dare not forget the prayer of our Master "That they may be one as thou Father and I are one." It is a unity of life, not identity of individuality, of thought, or form which constitutes spiritual oneness. The things we sacrifice in order to enter into federated social service are not the things which God counts great.

This movement for a truer realization of the Kingdom of God here and now, is a work committed to the whole Church, not to the preachers and pastors alone. Church councils, vestries, brotherhoods, leaders of every name and form must be aroused and forced into activity in this cause of Christian brotherhood. There are millions of Churchmen who are heinous sinners in this cause. They may be respectable, nominal Christians, they may be zealous for this or that form of Church government, they may be vociferously loyal to their denominational history and achievements, they may be counted sturdy pillars of local support and in Sunday School work, but their contribution towards the present day propaganda for social righteousness may be pitifully small. The priest or minister is not the sole voice of the Church. The individual and the collective membership of the

Church must voice this great purpose and ideal of Christ. Too often the associations and operations of the Church have in view merely the spiritual culture of her own membership, or the enlarging of her numerical strength and prestige. Not until the larger vision of Christ becomes the ideal and possession of the whole Church dare we look for that consideration and honor which may be once more given her by the world.

In this hour of opportunity and crisis, let all men having the mind of Christ, cast in their lot in the great causes of industrial justice, social betterment, political reform, commercial integrity and Christian brotherhood. Let the law of love which places duties above rights, manhood above dividends, purity above power, chastity above pleasure, commonweal above wealth, contentment above class privilege, love above commercialism, reign in our hearts, our homes, our factories, our boards of trade, our senates and industrial life forevermore.

Philadelphia, Pa.

ARTICLE III.

THE BIRTH AND CHILDHOOD OF JESUS.

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In offering this essay to the readers of THE LUTHERAN QUARTERLY, I have to guard at the very outset against possible misunderstandings. It is not an original paper I have written, but a review of statements and assertions made by others. It is not my purpose to endorse, advocate, and propagate their opinions. I only desire to report correctly some lately proposed solutions of the serious problem of the nativity of our Lord.

One might say, perhaps, these solutions are so radical that they threaten to undermine the very foundation of our Christian faith. Therefore we should beware not to aid and abet the enemy by bringing his destructive ideas to the notice of the general public. My answer is they are already before the public. Moreover, I do not imagine that many laymen, if any, will read this paper. It would be tough reading for them. It requires an amount of theological knowledge and interest which as a rule only trained theologians acquire and possess. I am writing exclusively for our pastors. They certainly have sufficient judgment to distinguish between truth and error. It is, at the same time, their sacred duty to watch what is going on in theology. They must be familiar with the more important exegetical information that is being published constantly. The Bible and knowledge about the Bible and its contents quite necessarily stand in the center of a Lutheran minister's attention.

Our faith is ruthlessly assailed. Unless we prove a thorough mastery of the Word of God, our chiefest, if not only, weapon, our own church members will lose confidence in our guidance. The other day, I read Björnson's *In God's Ways*. The author is the son of a Lutheran minister. He arraigns our Church in a terrible manner. Ole Tuft, the representative of the clergy, knows nothing but the dogmas of the Church. His friends and companions smile at his ignorance. He is accused by his own wife of teaching and preaching things he does not believe in.

himself. He and his followers are entirely wanting in charity. Though highly respectable, they are murderers, driving people to death by their narrow-mindedness and heartlessness. On the other hand, the hero, placed in opposition to the pastor, is an infidel, a physician, who finally compels the minister to recognize in him the better man, the one that walks in God's ways.

Such a book is a warning for all ministers. We need not accept the author's judgment as entirely true. But it shows us where we may fail in our ministry. We have to deal with all sorts and conditions of men, and we must deserve the respect of all of them. As preaching forms so great a part of our duties, we are largely dependent on the judgment of intellectually wide-awake people, even outside the Church. In order to hold our own with them, we must have a more thorough and comprehensive knowledge of our religion and all the problems connected with it than any former generation of ministers.

Of course, nobody can expect and demand us to be up-to-date astronomers, geologists, biologists, chemists, etc. But there is no religious and theological problem with which we ought not to be acquainted in all its ancient and modern phases. A non-theologian must not be given any chance of exposing us as ignoramuses in our own profession, as Ole Tuft was humbled by a medical student. He rendered himself pitifully ridiculous, not because he refused to accept the Biblical account of Samson as a sun-myth, but because he, the Bible student, had never heard of that theory nor of any other theory by which those stories may be and have been explained.

To add my insignificant mite to the theological, as strictly distinguished from the religious, knowledge of the readers of THE LUTHERAN QUARTERLY is the task I proposed to myself. What I have to communicate may look very insignificant and irrelevant to them. Still, as long as it increases, however slightly, their acquaintance with modern theological problems, it has obtained its end.

In the first place, I wish to call attention to an article, entitled *Nativity*, in the *Encyclopaedia Biblica* of 1901. This article is from the pen of the late Professor H. Usener of Bonn. Professor Usener was not a theologian, but a classical philologist, who took great interest in New Testament questions. He ex-

amines the first two chapters of St. Matthew and St. Luke and arrives at the following conclusions:

Mt. I. 18, II. 23, forms a unity. According to that account, Jesus is the son of the Holy Ghost and the Virgin Mary. "When Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Ghost." (Mt. I. 18.) "That which is conceived in her is of the Holy Ghost." (Mt. I. 20.) To leave no room for doubt, we learn that Joseph, when becoming aware of Mary's condition, intended to put her away privily. The law was that such a betrothed girl should be stoned to death either in front of her father's house-door or, if her father were dead, before the city-gate. But even after he had become reconciled to the pregnancy of Mary and married her, he refrained from sexual intercourse till after the birth of Jesus. (Mt. I. 25.) The author of the narrative explains the supernatural conception and birth of Jesus as the fulfillment of the prophecy, found Is. VII. 14.

The birthplace of Jesus is Bethlehem. "Jesus was born in Bethlehem of Judea." (Mt. II. 1.) That likewise had been foretold by one of the prophets, (Mi. V. 1), and the chief priests and scribes of the people at Jerusalem were so well aware of the fact that the coming King of the Jews, the Messiah, was to see the light of this world in the old city of David that they hesitated not a moment when asked about Christ's birthplace. (Mt. II. 4 f.)

Bethlehem appears, however, as the permanent home of Joseph and Mary up to the time when they fled into Egypt. For Jesus seems to have been about two years old when the wise men from the east arrived and worshipped him. They had seen His star in the east. That star, of course, began to shine the same moment Jesus was born. The wise men observed it, recognized its significance, and set out to pay homage to the new King. Herod, after directing them to Bethlehem, "learned of them carefully what time the star appeared." (Mt. II. 7.) He afterwards, in order to remove the Messiah, "slew all the male children that were in Bethlehem and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men." (Mt. II. 16.) The star therefore must have become first visible about two years before

the visit of the wise men. That implies that Jesus was then about two years old. His parents are evidently residents of Bethlehem; they have a house there. The wise men "came into the house and saw the young child with Mary, His mother." (Mt. II. 11.)

Nazareth, the Galilean home of Jesus, is not mentioned till after the return of the holy family from Egypt. They apparently would have settled again at Bethlehem if it had not been for the son and successor of Herod. For we read of Joseph, "he came into the land of Israel. But when he heard that Archelaus was reigning over Judea in the room of his father Herod, he was afraid to go thither." (Mt. II. 21 f.) He then was told in a dream to go to Nazareth in order that another prophecy "he shall be called Nazarene," should be fulfilled. (Mt. II. 23.)

The Holy Ghost, not Joseph, is according to Mt. I. 18-25, the father of Jesus. Hence, Jesus can not be called the "Son of David." For the genealogy (Mt. I. 1-17), proves only Joseph to be a lineal descendant of the great king whose son was to be the Christ. Even if Mary should have been a member of the old royal family, Jesus could not be called a son of David because patriarchy, not matriarchy, prevailed in Israel. The child belonged to his father's, not his mother's, family. Besides, the only New Testament information about the descent of Mary we possess makes of her a member of the tribe of Levi. The angel of the annunciation tells Mary: "Behold Elizabeth thy kinswoman, she also has conceived a son." (Lk. I. 36.) Elizabeth, however, is called a daughter of Aaron. (Lk. I. 5.)

At this point, Usener has his first criticism to offer. He claims that elsewhere in the Gospels Jesus appears as the son of Joseph without any qualification, correction, or reservation. He quotes in support of this view the question of the people of Nazareth: "Is not this Joseph's son?" (Lk. IV. 22.) Matthew himself vouches for the version: "Is not this the carpenter's son?" (Mt. XIII. 55.) He calls our attention to what Philip says to Nathaniel: "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." (Jn. I. 45.) These passages demonstrate, in Usener's estimation, that during his public ministry Jesus was known simply as the son of Joseph. Neither He nor His dis-

ciples protested against that assumption. Neither Philip nor Nathaniel found the fatherhood of Joseph in any way incompatible with the divine sonship of Jesus. For although just told that Jesus was the son of Joseph, Nathaniel greets him with the words: "Rabbi, thou art the Son of God." (Jn. I. 49.)

Usener, moreover, appeals to the authority of St. Paul, who declares that Jesus was "born of the seed of David according to the flesh, declared Son of God, with power according to the spirit of holiness by the resurrection of the dead." (Rom. I. 3-4.) Jesus can have been born of the seed of David only if he was the true son of Joseph. For through him alone he could trace his descent back to the great king. (cf. Heb. VII. 14.)

Usener finally calls upon the genealogy (Mt. I 1-17, cf. Lk. III. 23-38) to uphold his contention. For it could have no possible meaning, no right to appear as part of the Gospel unless it stated originally that Jesus was descended from David through his father Joseph. Accordingly, the words, "the husband of Mary" must be omitted and the Greek relative pronoun for "of whom" be changed from the feminine to the masculine form in v. 17. That addition and change were introduced in order to bring the genealogy into some kind of apparent harmony with the immediately following narrative.

But Usener goes still farther. Taking up the virgin-birth, he tells us that the Hebrew text of Is. VII. 14 does not speak of a "virgin" giving birth to a son, but that the Greek translator of the LXX. whom Mt. I. 23, quotes, made a serious mistake in rendering the Hebrew word by *παρθενος*. The original text speaks of an *עלטה*. That means a marriageable young woman. Gesenius explains: "The word designs a young woman merely as having reached the stage of puberty, not as untouched virgin, for whom the Hebrew has a different name *בתולה*". In this connection also the saying of St. Paul is cited: "When the fulness of the time came, God sent forth His Son, born of a woman, born under the law." (Gal. IV. 4.) The Greek word for woman, used by the apostle, is *γυνή*. That, as any Greek dictionary will show, means (1) woman as opposed to man, (2) wife, or married woman as opposed to *παρθενος*, (3) the female mate of ani-

mals. St. Paul clearly avoids the characteristic term *παρθενος* upon which the virgin-birth of Jesus rests.

Usener finally states that the whole birth and childhood-story of Matthew is based in every detail upon a pagan substratum. Mt. I 18, II 23, has been contributed to the history of Jesus by a Gentile—not a Jewish-Christian. The idea of the Holy Ghost begetting a child with a human mother is in perfect harmony with what the Greeks told and believed about the conception and birth of their heroes. But the same idea is altogether repulsive to the Hebrew mind. Usener, probably for want of space, refrains from proving the latter half of that statement. But it admits of hardly any doubt.

Wünsche (*Beiträge zur Erläuterung der Evangelien aus Talmud und Midrasch*) remarks with reference to Mt. I. 18: "Even if Talmud and Midrasch say in diverse passages of the Messiah that He is to come from another place, that does not refer, at all, as the context teaches, to a supernatural or unnatural, but only to a foreign origin, that is, the Messiah will owe His life not to an Israelitish but to a Moabitish woman. Though Jewish legends attempt to glorify the death of their heroes, as f. inst., that of Moses by apparitions of angels, they never have enveloped their origin in such a supernatural garment and represented them as the product of an immediate cohabitation of the Holy Ghost."

According to the Book of Enoch, sexual intercourse between celestial and terrestrial beings is the gravest and most fearful of all sins that can be imagined. That apocryphal writing treats copiously of the fall of the angels. The sin they committed and for which they suffer eternal punishment consisted in their marrying daughters of the sons of men. The Book of Enoch is no longer very highly esteemed as a source of religious information. Nevertheless, it is expressly mentioned in the New Testament, and it is generally admitted to have exercised a powerful influence upon all New Testament writings without exception. Charles, the English translator of the book, enumerates not less than ninety New Testament passages that have their older parallels in Enoch. His list is by no means complete. Tertullian already tells us that St. Paul refers in I. Cor. XI. 1-16, to the Book of Enoch. He warns the Christian women not to appear

with uncovered heads at the divine services of the congregation in order not to tempt the angels to fall likewise into that terrible sin of Gen. VI. 1 ff., and Enoch VI-XXXVI.

Charles furthermore discusses the "doctrines of Enoch which had an undoubted share in moulding the corresponding New Testament doctrines, or are at all events necessary to the comprehension of the latter." These doctrines are (a) the nature of the Messianic kingdom and the future life, (b) the Messiah, (c) Sheol and the resurrection, (d) demonology. If therefore the Book of Enoch teaches us that marriages between heavenly beings and earth-born women are the most terrible thing that could happen, provoking God's undying wrath, if we remember the word of Jesus "in the resurrection they neither marry nor are given in marriage, but are as the angels in heaven," we cannot lightly reject Usener's statement that the virgin-birth of Christ is a Gentile, not a Jewish, idea. We learn from church history that the original, primitive Christian Church in Palestine continued to exist till to the days of the Mohammedan conquest. Those old Jewish Christians regarded Jesus as the son of Joseph and Mary.

Usener does not attach any importance to the childhood-story in Matthew as a source of historical truth. He does not say so directly but it appears from his general remarks that he looks upon the star episode and the slaughter of the innocents rather as fairy tale elements.

Turning now to the account of the birth of Jesus in Luke, Usener admits, as in the case of Matthew, that the first two chapters are essentially a homogeneous whole. He calls them in distinction from Mt. I-II, the Jewish-Christian account of Christ's birth.

Jesus is born in Bethlehem in Judea. (Lk. II. 7.) In so far the two Gospels agree. But their agreement ends right here. Bethlehem is in Luke by no means the permanent home of Joseph and Mary. They happen to come there only by accident and stay but a short while. Caesar Augustus had decreed a universal census. That census was taken in Palestine apparently not after the Roman but after the Old Testament manner, founded on the tribal organization of the people of Israel. Everybody had to repair to the original home of his tribe and family..

Joseph resided at Nazareth in Galilee but, being a descendant of David, he had to report at Bethlehem. "Joseph went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, because he was of the house and family of David to enrol himself with Mary." (Lk. II. 4 f.) They had no house in Bethlehem. They found not even room at the inn. (Lk. II. 7.)

Neither did they remain any longer than necessary in that inhospitable place. For "when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem to present him to the Lord." (Lk. II. 22.) "And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city, Nazareth." (Lk. II. 39.) This law of the Lord is contained in Lev. XII. There it says clearly and unmistakably that a woman, bearing a male child, was unclean for forty days, and had, when the days of her purifying were fulfilled, to offer certain sacrifices at the door of the tent of the meeting, that is, at the temple of Jerusalem. It is therefore quite evident that the parents of Jesus stayed after his birth only for forty days at Bethlehem. They then went home immediately to Nazareth, their own city. These forty days leave, of course, no time for the events, narrated in Matthew as occurring between the birth of Jesus and his arrival in Nazareth. This discrepancy is so great as to exclude all attempts at harmonizing them. Either the one or the other is true, while it is not impossible that both may contain legendary matter.

But Usener has still more suggestions to offer. He reads in Lk. II. 5, instead of the received text *σὺν Μαρίας τῇ ἐμνηστευμένῃ αὐτῷ* (with Mary who was betrothed to him), *σὺν Μαρίας τῇ γυναικὶ αὐτοῦ* (with Mary his wife). This reading is supported by the Syrian palimpsest of Sinai, discovered by Mrs. Agnes Lewis Smith. It is further attested by the pre-Hieronymian texts of Verona and Vercelli, which have *cum Maria uxore sua* and by the Colbertinus. The textual critics seem generally inclined to accept this reading as original. For it is easy enough to understand why this text should have been altered so as to form the received text which has been made to agree with Mt. I. 18. On the other hand, it is well nigh impossible to account for the opposite change. Moreover, the old reading is strongly sup-

ported by the context. Compare ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ (Lk. II.33), οἱ γονεῖς αὐτοῦ (Lk. II. 41, 43), and ὁ πατήρ σου καγώ (Lk. II. 48).

Usener also adopts the results of the investigation of Joh. Hillmann with regard to the genuineness of Lk. I. 34 f. as conclusive. That scholar has undertaken to prove that the just mentioned verses are an interpolation. (ZPT. XVII. p. 221 ff.) I was unable to obtain a copy of that magazine and cannot report on the arguments by which Hillmann tries to demonstrate that opinion. I shall, however, have occasion to return to that passage later on.

Usener finally does not know what to make of the census in Lk. II. It is supposed that a census was conducted by Quirinius in the year 6-7 A. D. But Lk. III. 23 protests against so late a date of the birth of Jesus. Usener cannot admit that such a census was held in the days of Herod. He thus finds that in Lk. I. 5 and II. 1, Luke contradicts himself.. Besides, the way in which the census is apparently conducted does not appeal to him as proper. The Roman census paid little attention to old tribal relations. For these reasons Usener thinks that in Lk. II. 1 ff. a person unfamiliar with Roman customs has attempted to bring the parents of Jesus to Bethlehem in order that their first-born son should enter the world in the city of His great forefather and so fulfill the prophecy of Micha. But that very attempt seems to prove to him that Jesus was not born at Bethlehem.

He accordingly sums up the result of his researches in the statement: "The oldest written forms of the Gospel knew, and knew only, that Jesus was born at Nazareth as the son of Joseph and Mary." He discovers a last corroboration of his view that Luke is a witness for the natural birth of Jesus in the oldest reading of the second half of Lk. II. 22. The codices teach us that the Greek Church down to about 300 A. D. and the Latin Church down to beyond 360 A. D. read here: "Thou art my son. This day have I begotten thee." The divine sonship of Jesus begins accordingly with his baptism. From the above quoted words of Paul in the beginning of his epistle to the Romans one might argue that it began with His resurrection.

These are the most prominent features of Professor Usener's position. His article must of course be studied in detail. It is

brimfull of the ripest scholarship. But in judging his arguments we must be careful not to reject them simply because they do not coincide with our own views and convictions. The late Prof. Usener was certainly not an enemy of the Christian religion. If there had been the slightest doubt on that part, his article would never have found a place in the *Encyclopaedia Biblica*. He does not write as a theological partisan eager either to confirm or to disapprove certain dogmas. He is one of those impartial seekers after historical truth.

The difference between historical truth and religious truth is indeed great. The latter consists in convictions which must influence our conduct, cheer and comfort our hearts, and finally bring about the most intimate communion with God. Religious truth concerns our conscience and emotions. Historical truth as a part of scientific truth appeals to our intellect. To search after it requires intellectual training. Theology is a science whose object is religion. Theology as such is not identical with religion. It is not even necessary for religion. We may be truly religious without having the slightest idea of theology and without caring in the least about that science. Theology belongs to the intellectual outfit of a preacher and teacher of religion, but it makes him as little a better and truer Christian as his knowledge of Greek and Hebrew does.

That means such statements as those of Usener must be received and treated in the same spirit in which they are given. Whether we accept or reject them does not affect our religious status in the least. As convinced Christians we have nothing to do with such purely scientific questions. But as theologians, as teachers of the Christian religion we have to struggle most severely and earnestly with these and similar problems in order to discover, if possible, the real historical truth and nothing but that truth. The views presented to us by Usener are by no means to be taken as final and decisive. He never claimed infallibility. Moreover, in this case we shall see at once how far the question of Christ's nativity is from being settled when we come to what Prof. Fr. Spitta has to say about the same problem.

Friedrich Spitta is professor of theology at the University of Strassburg. He is the son of the well-known Lutheran pastor, the author of *Psalter and Harp*, Carl J. P. Spitta. He pub-

lished in 1906, several years after the appearance of the German original of Usener's article in the ZNTW, an essay entitled "Die chronologischen Notizen und Hymnen in Lc. 1 & 2" (The Chronological Notices and Hymns in Lk. I. & II.) in the same magazine. The first part of that paper takes up the problem of the nativity of Jesus where Usener left it.

In Usener's eyes, the statements "There was in the days of Herod, king of Judea, a certain priest" (Lk. I. 5) and "it came to pass in those days, there went out a decree from Caesar Augustus that all the world should be enrolled. This was the first enrollment made when Quirinius was governor of Syria." (Lk. II. 1-2) contradict each other. Spitta undertakes to demonstrate that they do not necessarily exclude one another. In order to be enabled to do that, he rejects the generally accepted theory that Mary conceived Jesus at the time when the angel called upon her. In other words, he does not read out of Lk. I. that Jesus was only six months younger than John the Baptist.

Spitta agrees with Usener as to the text of Lk. II. 5, "with Mary his wife who was pregnant," and of Lk. III. 22, "Thou art my son. This day have I begotten thee." He is convinced that, according to the oldest text of Luke, Jesus is the firstborn son of Joseph and Mary. Lk. I. 32-33 is in his estimation conclusive in that respect. For it is Joseph who belongs to the house of David. Of Mary's family nothing is said. The angel foretells her of her son: "The Lord God shall give him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Only as son of Joseph had Jesus a right to the title Son of David.

Joseph and Mary were betrothed, not yet married, in the sixth month of Elizabeth's pregnancy. (Lk. I. 27.) The angel announces to her: "Thou shalt conceive in thy womb and bring forth a son." (I. 31.) That does not imply that the conception took place immediately. It refers rather to some future date, just as the words, "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee." (I. 35.) Lk. I. states nowhere that Mary was with child. Elizabeth's salutation: "Blessed art thou among women and blessed is the fruit of thy womb!" bears a proleptical and prophetic character.

“The fruit of thy womb” is of course Jesus. But as little as Jesus had been born at that time, as little need he already have been conceived. It is not strange that a virgin about to be married should be greeted in such a manner by an older woman in a country where childlessness was feared as a curse. The words, “Whence is this to me that the mother of my Lord should come to me?” are exactly on the same level. In a similar way, Adam calls Eve “the mother of all living” before even their first child was born. God says to Abraham: “A father of many nations have I made thee.” (Rom. IV. 17, Gen. XVII. 5.)

The very fact of Mary’s visit and stay with Elizabeth for about three months testifies against the supposition of her having been with child at that period. Elizabeth kept in seclusion during the first five months of her pregnancy. Why should Mary have publicly paraded her interesting state of health although she was not yet wedded to Joseph? For after her comparatively long abode with Elizabeth she “*returned unto her house,*” not unto the house of Joseph. (I. 56.) The length of her stay with her kinswoman shows that she assisted her in her household work. That however proves clearly that she had neither household duties of her own to perform nor that her bodily condition prevented her from working for others. That she left Elizabeth shortly before the birth of John points in the same direction. It would have been indelicate for an unmarried girl, not for a pregnant woman, to assist at the childbed.

A last argument in favor of this view that the annunciation of the birth of Jesus and his conception do not coincide. Spitta finds in Lk. II. 5: “To enroll himself with Mary, his wife, who was great with child.” If the author of Lk. I.-II. had been under the impression that Mary conceived Jesus when Gabriel came to her, he would not have stated that she was pregnant when she came to Bethlehem. His narrative is not characterized by useless repetitions.

Spitta is thereby enabled to assume a greater interval than six months between the birth of the Baptist and that of Jesus. For he finds that Mary was still in the state of singleness when John was born. The census of Lk. II. may therefore have been taken after the death of Herod.

Spitta thinks, however, that the idea of the supernatural con-

ception has induced the scholars to assume that annunciation and conception were contemporaneous. He thus turns to I. 33 ff. The first two of these verses have been challenged by Hillmann, whose reasons Usener regarded as conclusive. Spitta likewise deems these two verses spurious. They are out of tune with the tenor of the whole narrative. The announcing of the Baptist's birth to Zacharias and the annunciation are clearly parallels. The author intends to compare the two characters. The priest proves a doubting Thomas. "Whereby shall I know this? For I am an old man and my wife well stricken in years." (I. 18.) Gabriel receives this answer as a sinful want of trust in God. He scolds Zacharias severely and punishes him by striking him dumb. In comparison herewith, it looks queer that Mary, the humble handmaid of God, should have ventured to express the same doubt by saying: "How shall this be, seeing I know not man?" (I. 34.) It is still more inconceivable that the angel neither reproves nor punishes her for her unbelief. He rather explains to her the mysterious process of divine conception, a thing seemingly unbecoming in the case of a chaste and pure maiden. Moreover, she is shortly afterward highly praised for believing in the heavenly message. Elizabeth tells her: "And blessed is she that believed. For there shall be a fulfillment of the things which have been spoken to her from the Lord." (I. 45.) This praise seems quite undeserved in view of I. 34.

Another difficulty is presented by the words: "How shall this be, seeing that I know not a man?" Mary was at that time engaged to marry Joseph. Joseph was a son of David. A son of the union of Joseph and Mary might therefore indeed be "the son of David." The only doubtful feature was, not that Mary knew no man, but that Joseph was ranking so low on the social scale. For generations, his ancestors had been humble peasants. The question of Mary can thus have but one meaning. She had devoted herself to perpetual virginity. Joseph was to become her husband only in name. That is the doctrine of the Roman Catholic Church. But it evidently does not fit into our context, and it is contradicted by all the other references to the family of Jesus contained in the New Testament. Such reflections in-

duce Spitta to agree with Hillman as to the spuriousness of I. 34-35.

But he goes another step beyond his predecessor and drops also I. 36-37. They form an integral part of the second speech of Gabriel, called forth by Mary's doubt. The information it conveys to Mary about Elizabeth's pregnancy is superfluous. The statement: "She hid herself five months saying, Thus has the Lord done unto me in the days wherein he looked upon me to take away my reproach among men" (I. 24 f.), implies that from the sixth month onward Elizabeth made known her condition and received the congratulations of her friends and relatives. It was therefore not at all necessary that Gabriel should bring the joyful tidings to Mary in the sixth month. By that time she had heard of it in all probability through their ordinary channels of communication.

Spitta finds a welcome confirmation of his views in the peculiar text preserved in Codex b. There the skeptical question of Mary (I. 34) does not occur. The words of I. 38, "Behold, I am the handmaid" etc., are joined immediately to I. 33. The second speech of Gabriel, I. 35-37, of our received text, follows after I. 38 without having been called forth by any remark of Mary whatever.

Attacking the problem presented by Lk. II. 1-4, Spitta accepts unconditionally the verdict of Schuerer: "A Roman census could under no circumstances be held in Palestine during the reign of King Herod. Josephus has no knowledge of a Roman census in Palestine during the life-time of Herod. A census taken by Quirinius could not fall into Herod's reign since Quirinius was not governor of Syria during the life-time of Herod." But Spitta does not understand the words *πᾶσαν τὴν οἰκουμένην* to refer to a census of the whole Roman Empire. He assumes with Wellhausen and Nestle an Aramaic source for the Lucan gospel. In trying to retranslate the Greek expression into Hebrew he finds the phrase *כל-הארץ*. The Hebrew word *הארץ* means the earth as opposed to heaven, it means, however, also a country like the land of Egypt, the land of Judah, etc. Spitta therefore thinks that the translator made a mistake and rendered by *πᾶσαν τὴν οἰκουμένην* what he ought to have rendered *πᾶσαν τὴν χώραν*, the whole country. That appears the more

plausible as the fact can easily be ascertained that even modern translators have frequently committed the same mistake in translating from the Hebrew, or from Hellenistic Greek into a modern language.

Spitta next proceeds to prove from Josephus that there has been taken a local census of Palestine in the year 4-3 B. C. after the death of King Herod. Augustus had to call for such a census. For the tributary kingdom of Herod was to be divided among his sons. The tribute to be paid by them had to be fixed. Since this belongs entirely to the field of secular history, it is not necessary to review here the argument of Spitta. Besides, it would occupy too much space.

I desire to call attention to one more interesting and important theory of Spitta. He accepts the statement of Luke that Joseph had to go to Bethlehem in order to be enrolled there although his permanent home was at Nazareth and that Jesus was consequently born in the city of his forefather David, as historical. The evangelist may not be quite correct in telling us that every inhabitant of Palestine had to report on that occasion at the original seat of his family. It may be also that the Romans in this case as in other cases adopted for reasons of expediency local customs and institutions. Palestine, at that period, was not yet an integral part of the Empire and was ruled according to its own laws. There is also another possibility. David may have owned some property at Bethlehem and, on that account, been compelled to enrol himself there. Schuerer quotes the Roman ordinance: "Is vero qui agrum in alia civitate habet in ea civitate profiteri debet in qua ager est; agri enim tributum in eam civitatem debet levare in cuius territorio possidetur. That Joseph, a scion of the house of David, should have held some property at Bethlehem cannot be regarded as entirely out of question. How could he have been known as a son of David if there had not been some such tangible tie as a piece of property binding him to Bethlehem and constantly reminding him and his neighbors of his royal descent?

Even Spitta's position may be very unsatisfactory in the judgment of many theologians. The conclusions at which Usener and Spitta arrived prove indeed that our modern Biblical scholars are still very far from having established the absolute truth.

Many important questions remain unanswered, and nothing is certain but that it is the duty of every pastor and theologian to go to work and assist in the search for satisfactory solutions.

But are we permitted to pay any attention to such teachers as Usener and Spitta? Do they not subvert the very foundations upon which our faith in Jesus Christ rests? We should not overlook that these scholars and their fellow-workers and competitors are guided alone by an ardent zeal to understand the true meaning of the Bible. They pay the closest attention to the word and letter of the Holy Scriptures and to everything adapted to throw any light upon them. The more highly we esteem the Word of God, the more we must imitate their example and adopt their methods. If we deem them to be mistaken, we have to meet and defeat them on their own ground. To anathematize them and stir up the passions of the ignorant against them is not identical with conquering the world for our Christian faith. What Gamaliel said is still true: "Refrain from these men and let them alone. For if this counsel or this work be of men, it will be overthrown; but if it is of God, you will not be able to overthrow them; lest haply you be found even to be fighting against God."

Moreover, I fail to notice any real discrepancy between the dogmas of the Church, f. inst., the Athanasian Creed, and the teachings of the Lucan gospel as explained by Usener, or Spitta. These two attempts to solve the mystery of the personality of Christ are moving along parallel lines which cannot intersect. Athanasius and his followers were primarily and chiefly concerned about the divine nature of our Lord. This divine nature existed long before his human birth. He is true God from all eternity. As such he is *ὁμοούσιος*, not merely *ὁμοιούσιος*. Athanasius teaches indeed that Jesus is also true man. But he came so dangerously near obscuring the humanity of Christ that again and again oecumenical councils were compelled to intercede.

Our modern theologians have taken up the task left undone by the old teachers. They desire to study the humanity of the Son of God. They start from an historical, not a philosophic-metaphysical standpoint. Their basis are the inspired documents of our religion. Even if we should in the end have to acknowledge that Jesus had a human father as well as a human

mother, that would simply teach us what we are confessing and believing even now: Jesus is not alone true God but likewise true man. His divinity would not be affected thereby. As far as his human nature is concerned, Jesus was not *ὁμοῖος* but *ὁμοιόσιος* with God, inasmuch as man has been created in the image of God.

I presume there may be some who will be greatly disturbed by this paper. To them I have to say: Refrain from preaching on any subject about which you have your doubts until you have reached again a state of confident certainty. Meanwhile, *Ora et Labora!* But even then remember we have to feed our flocks, not on theology, however interesting that may be to us, but on religion. There may be a few strong brethren in our congregations whose faith will be strengthened by allowing them to look into our theological laboratory. But duty as well as wisdom forbid most emphatically that we should offer to the congregations as a whole, doubtful and uncertain theological theories instead of the bread and water of life which we possess in the revelation of our Lord and Redeemer.

Pittsburg, Pa.

ARTICLE IV.

THE CHRISTIAN CONCEPTION OF GOD.

BY W. H. BRUCE CARNEY, A.M., B.D.

Some conception of God all men possess. "Atheism is but the vain attempt of some not to have." (1) For before the eye of sense and of reason lies the two-volumed book of the universe. He who runs must read. The contents of the one volume are the records of the rocks, and the rhythm of the vocal fields, all set in the broad pages of the circling seas. For vignettes, there are the mountains; and for fuller illustration, the kinetoscopic panorama of the seasons' drapery. Its cover is the blue vaulted night, mottled with stars.

The second volume is the world of mind. Its chapters are ideas, thoughts, feelings, volitions, intuitions, conscience, and the innate desire to know Him who is the author of it all. What is His name? What is His character?

I. CONCEPTIONS OF PHILOSOPHY.

There are those who say we cannot surely know, and would name the original thing, force, idea, or person, the Unknowable. This is the view of agnosticism.

The Pantheist ventures that the source of both volumes, of matter and of mind, is the same; viz., *an eternal, perfect substance*, impersonal and imperceptible, except in so far as we may know thought and extension, which are passing phenomena and attributes of this substance. God is the sum total of all things, hence everything is a part of God.

But as science, Pantheism fails to account for the evidence of personality in the world without, and for the personal consciousness of its possession within. Its philosophy cannot explain all the mysteries. As ethical soil, it is a barren waste. If all is God, the acts of men are the acts of God. There can be no more

(1) Nietzsche.

credit for a beautiful character than for a rose, "no history but natural history." And though it brings God "nearer than hands and feet," in us and of us, the impossibility of personal fellowship with Him, changes the sweet smile of assurance into the grim features of stoic fortitude and silent endurance of the blind inexorable law of the impersonal universe. Comfortless creed! How natural that the weary-hearted should choose rather the polytheistic rites in the consuming desire to draw nigh to a living God!

Thales (cir. 640-548 B. C.) is generally considered the first philosopher, that is, a scholar who attempted to account for the universe in a way different from the mythologies and writings of the poets. Because of its wide distribution and manifold combinations, he found in water the elemental and unifying principle of all things. All things, even the gods, spring from water. One of the latest thinkers of this materialistic development theory names the first element a *monad*.

But the theory of evolution as a means or cause of being has two classes of difficulties, viz., to account for all the facts; and second, to preserve its own identity. "One of the chief difficulties of the theory lies in its account of origins, another in its principle of continuity, and another in its principle of comprehension or inclusiveness." (2) How did pure matter get a start to evolve, if it was "homogeneous?" To allow the presence of a tendency to change its equilibrium is to admit a force, which is admitting two things with which to start the world, matter and force, thus loses its identity, becoming dualistic if not pantheistic in conception. To this conclusion Professor Haeckel has come, and endeavors to show how his monism differs from materialism in that the "one sole substance in the universe" has a law of two-fold potency. "We firmly adhere to the pure unequivocal monism of Spinoza: Matter or infinitely extended substance, and spirit (or energy), or sensitive and thinking substance, are the two fundamental attributes or principal properties of the all-embracing divine essence of the world, the universal substance." (3) If the learned Professor is rightly quoted below, this noted defender of Darwinism is now about ready to surrender uncondi-

(2) Mullins *Why is Christianity True*.

(3) Haeckel *The Riddle of the Universe*.

tionally:—"Most modern investigators of science have come to the conclusion that the doctrine of evolution is an error and cannot be supported."—*The Bible Student and Teacher*, Oct. 1908.

The principle of continuity is still waiting for the missing links to its chain of sequences. Prof. Wallace, an eminent evolutionist, allows at least three points where the continuity is broken, viz., The rise of life from the non-living, the origin of animal sensation and consciousness, and of man's moral nature. In the fields of psychology, ethics, and religion, which are included as subject to the law of evolution by many writers, the battle still wages with brightening prospects that the day rapidly nears when the assailants must retreat discomfited.

Idealistic monism meets with similar difficulties. It predicates as first cause an Idea. Says Romanes, "Mentality, idea, thought, are first in the world beginning, and all physical existence is derivative and secondary." Of those who deny personality to the Idea, an able advocate, Prof. John Caird, of Glasgow, admits that the theory is simply a "new pantheism." It therefore loses its identity. Romanes in his *Thoughts on Religion*, reached the opposite conclusion, viz., A theistic conception of the origin of the world. "At one time it seemed to me impossible that any proposition, verbally intelligible as such, could be more violently absurd than that of the doctrine of the Incarnation. Now I see that this standpoint is wholly irrational, due only to the blindness of reason itself promoted by purely scientific habits of thought." "In the same connection Romanes says that the doctrine of the Trinity is no more irrational than that of the Incarnation." (4)

We thus see that the natural conceptions of men are heterogeneous and in "unstable equilibrium." Under the impulse of some minds they tend to fall asunder, producing chaos and self-destruction. Directed by the mind and heart of others, they may evolve into the higher pantheism of the Brahmans, or the deism of a Socrates who saw the evidence of a personal Author in the wisdom and power displayed in the pages of the great world books. The Christian conception waits the coming of

(4) Mullin's *Why is Christianity True*. p. 67.

Him who was "in the beginning with God, by whom all things were made."

II. JUDAISM.

Beyond the deistic conceptions of Socrates and Plato, the "wise men and astrologers," can not "read the writing nor make known the interpretation thereof" because "the spirit of the holy gods" is not found in them. The God of our fathers therefore has appeared unto men, calling to one in the Garden, to another in the city, to another in the hidden recesses of the mountain's quietude. And to the summons, Moses, who had acquired all the learning of the Egyptians, their sciences and arts, philosophies and religion, gave heed; for to him the light of the burning bush appealed. Before its mystery he bowed body and spirit, because his great heart thirsted for knowledge of the living God. And having learned that of such a character was the God of Abraham, Isaac and Jacob, he returned to the scenes of his childhood, purposing to emancipate and lead out a nation of toilers from the soil and support of the kings who fed him as a prince of the royal house, justified in his traitorous deed, nerved for its trying ordeals, and unwavering in its accomplishment,—all this done that thus they might possess the land which that God swore unto the fathers to give them. That he might commune with this God and thus learn more of him was his justification in retiring from the Israelites for forty days during which their longings and fears drove them to the flesh pots and the animal worship of Egypt. When he reappeared, while, because of the smoke and the earthquake, fear veiled their faces, the face of Moses shone. Ah, favored man! He had learned the secret of the universe, that for which the wisdom of this world has vainly striven, which Socrates and Plato almost found, who is the Author of the books; that back of water, monad, idea, and substance, was Jehovah, the living One,—“in the beginning God.” And that through him this God had spoken to a world again enshrouded in darkness,—“Let there be light!”

The ancient world had never a clearer conception of God than that caught by Moses on Mt. Sinai, that God is a living, personal, infinite Being, creator and preserver of all things, holy and

righteous, "slow to anger and of great mercy," demanding first place in their hearts, worship and lives. This view of God transformed that rude mob of polytheists and idolaters at Sinai's base into a civilized and enlightened people, unexcelled in accomplishments, mighty, renowned, wealthy, a peculiar people, the keeper of God's oracles. Through them all nations of the world have been blest.

The articles of the Jewish faith as formulated by Maimonides (1135-1240 A. D.), still the formal creed of the orthodox Jews, are as follows:

"I. I believe, with a true and perfect faith, that God is the Creator, whose name be blessed, Governor and Maker of all creatures, and that he hath wrought all things, worketh, and shall work forever.

"II. I believe, with a perfect faith, that the Creator, whose name be blessed, is *one*, and that such a unity as is in him can be found in none other, and that he alone hath been our God, is, and shall forever be.

"III. I believe, with a perfect faith, that the Creator whose name be blessed, is not corporeal, nor to be comprehended with any bodily property, and that there is no bodily essence that can be likened unto him.

"IV. I believe, with a perfect faith, the Creator, whose name be blessed, to be the first and the last, that nothing was before him, and that he shall abide forever.

"V. I believe, with a perfect faith, that the Creator, whose name be blessed, is to be worshiped, and none else.

"VI. I believe, with a perfect faith, that all the words of the prophets are true.

"VII. I believe, with a perfect faith, the prophecies of Moses, our master—may he rest in peace—that he was the father and chief of all wise men that lived before him, or ever shall live after him.

"VIII. I believe that the law was given by Moses.

"IX. I believe that the law shall never be altered, and that God will give no other.

"X. I believe that God knows all the thoughts and actions of men.

XI. I believe that God will regard the works of all those who

perform what he commands, and that he will punish those who have transgressed his laws.

“XII. I believe that the Messiah is yet to come, though he tarry a long time.

“XIII. I believe that there shall be a resurrection of the dead, at the time when God shall see fit.”

III. ETHNIC FAITHS.

But other men besides Moses have felt their minds and hearts unfed by what they could glean of God in the barren plains of philosophy and idolatry. And as the light which bathed Sinai's crest shed some faint rays upon its lower foot-hills, either by reflection or diffusion, so have other seers followed the gleam and reached higher or lower summits.

Zoroaster.—Among the founders of great religions no other, Moses excepted, caught a vision of so much truth as the originator of Parseeism. “His life is completely shrouded in darkness. Both the Greek and the Roman, and most of the Zend accounts of his life and works are legendary and utterly unhistorical.” “It is almost certain that Zoroaster was one of the fire-priests, with whom the religious reform, which he carried out boldly, first arose.”(5) This supposition would place him not later than 1000 B. C., though dates ranging from 6000 years before Plato to 550 B. C. have their advocates. It is clearly hazardous to venture therefore from whom he may have borrowed his teachings, if they did not originate with him. He was a monotheist, holding to the belief in the resurrection of the body, immortality of the soul, in a blessed existence as a reward for those “who diligently seek Him” and “never weary in well-doing.” Upon the death of Cambyses, son of Cyrus, the priests endeavored to secure supreme rule and their number and influence were greatly reduced. When Persia was conquered by the Mohammedans, a band of Parsees escaped to India where, in Bombay, as a body of some 50,000 souls they still practice tithing, observe the distinction between clean and unclean meats, and render obedience and worship to the commands of the Zend-Avesta and to fire, the emblem to them of the holy God. As far

(5) International Encyclopedia, Art. Zoroaster,

as religion may be credited with the greatness of a nation, so far does this faith lay claim to greatness in being the inspiration of the great Medo-Persian kingdom. But its star has dimmed. Among all its wise and devoted magi, the wisest were those three who followed the guidance of a star which led them to David's city, "until it came and stood over the place where the young Child was."

Confucius.—The ancient Chinese believed in Shang-tee, [Supreme Lord], a naturally and morally perfect Being, who was worshipped by prayer and sacrifice, who exercises a providence over men, rewards the good, punishes the evil, even in this life, and ready to forgive the penitent. Lao-tse a reformer (Cir. 600 B. C.), taught that man's supreme duty and felicity lies in a state of perfect tranquility, with utter indifference to the past, present and future. Confucius (Cir. 550 B. C.), endeavored to restore the ancient faith, exhorting them to love their neighbors and obey the commands of heaven. The spirits of the good revisit their earthly habitations, and have the power of bestowing benefits. Worship of ancestors and divination has therefore flourished, and in place of the asceticism of Lao-tse being counteracted, new superstitions have been added to the former gross ones of China.

Hinduism.—More than two-thirds of India's 300,000,000 souls are affected by this religion which embraces 33,000,000 gods. And yet the question as to the Hindu conception of God might receive various answers, such as polytheism, animism, pantheism, tritheism or monotheism, depending upon what caste or persons we ask, or which of their Vedas we read. The fierce struggle for existence, the desire to win sanction for the licentiousness of the people, the fear of evil spirits, the desire early to win heaven and escape, some at least, of the possible 8,400,000 reincarnations into higher or lower beings, makes India a paradise for the gods, whether they be in stones, plants, or animals, whether living Brahmans or dead ancestors, demons, deified men or deified immoralities—all have a chance to be pleased in public or private devotions, with their rites and orgies, with the "vain repetitions" of names, baths, foods, sacrifices, with the assurance that caste rules will not allow any one god to gain a monopoly, nor any but the Brahmans to rise into the

saner teaching of the Rig-veda of one "only God above the gods," though He be but an "impersonal Spirit." "The following trite syllogism of Indian logicians is the only piece of formal reasoning universally known:

The whole world is under the power of the gods;
 The gods are under the power of the mantras;
 The mantras are under the power of the Brahman;
 The Brahman is therefore our God."

—*India and Christian Opportunity.*

Buddha.—This great philosopher and reformer, born perhaps in 557 B. C., won great victories over caste and Brahmanic priest rule. His doctrine of Karma—one's future rebirth depending upon the character of the present life, Nirvana—final extinction of existence and identity, the merit of the ascetic life,—all had their bases in Hinduism. His doctrines of salvation to all, earned not by sacrifice but by right knowledge and conduct, the duty of charity to all, made Buddhism "at once the most intensely missionary and the most tolerant religion of the world." But its only god is fate, life is misery, death the only way of escape, final extinction of the soul the only goal, won after many rebirths and self-sacrificing existences. It is a religion of atheism, fate, death, and despair.

Mohamet.—One-seventh of the world's population turn their faces in daily prayers towards Mecca where in 570 A. D., "Allah's Apostle" was born. The prophet said, "It is incumbent upon the true believer to have a firm faith in six articles, viz., in God, His Angels, His books, His prophets, the day of judgment, and the predestination for good and evil." He enjoined five practical duties: "A Moslem is one who is resigned and obedient to God's will, and bears witness that there is no god but God and that Mohammed is His Apostle; and is steadfast in prayer, and gives alms, and fasts in the month of Ramazan, and makes a pilgrimage to Mecca, if he have the means," (6) The greatest glory of this faith is its hatred of idols,—the keeping of the first commandment; the greatest shame, the extent to

(6) *The Nearer and Farther East.*

which the commandments against lying and adultery are broken. It has been a "scourge of God," and today is a lingering menace to Christianity. For its adherents still believe the words of their apostle, "He who dies and has not fought for the religion of Islam, nor has even said in his heart, 'Would to God I were a champion that could die in the road of God,' is even as a hypocrite." To judge from the tone of a recent article by Sheikh Abd ul Hak of Bagdad, the sword of Islam remains in its scabbard simply because they fear the Lord is on the side which has the largest army. He says:—"For us in the world there are only believers and unbelievers; love, charity, fraternity towards believers; contempt, disgust, hatred, and war against unbelievers. Amongst unbelievers, the most hateful and criminal are those who, while recognizing God, attribute to Him earthly relationships, give Him a son, a mother," "Christians have in all times shown themselves our bitterest enemies.—Our most ardent aspiration and hope is to reach the happy day when we can efface the last vestiges of your accursed empire." (7)

Islam knows nothing of a God of love, He is a sovereign, whose favor is won by submission and meritorious deeds. There cannot therefore be any command in the Koran like, "Love your enemies, pray for those who spitefully use you." As a moral system it is little better than heathenism, allowing a sensual life here and offering a sensual heaven hereafter. The Christian standard is, "Be ye holy," "Be ye perfect," and offers a heaven of spiritual enjoyment.

IV. CHRISTIANITY.

Distinctive Traits.—It is therefore seen that the Christian conception of God is not distinct in that it sees Him as Creator, Preserver, and "Rewarder of those that diligently seek Him." Its characteristic features are not to be found in the Decalogue, the Lord's Prayer, nor in the first article of the Apostles' Creed; not in a heaven or hell, God and Satan, resurrection of the body and immortality of the soul; not in God's delight in prayer, praise, and worship, nor yet in giving alms and tithes of all we

(7) *The Nearer and Farther East*. p. 67.

possess. It is summed up in three words, "God is love." It is found in Jno. 3:16—God (a person) so loved (a conception foreign to most, if not all, heathen religions) the world (even the Jews thought God was partial to them) that He gave (the ethnic faiths think of God as asking all and giving little) His Son (the second article of the Apostles' Creed is distinctively Christian) that whosoever believeth (in Christianity alone does faith alone justify) on Him should not perish (neither body nor soul) but have everlasting life. (And where there is life there is identity, peace and joy.) "But the hour cometh when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him."

Evidence of its Truth.—The Christian conception of God has the best claim to being the true one. It offers a *record of revelation unparalleled*, yet including all worthy of God or demanded by the reason of man which is attempted in other sacred and philosophic books. "Whence came the revelation of the true nature of God, and His relation to man, which is announced in the first verse of the Pentateuch, and which stamps the literature of the Old Testament to the end? It was certainly not from Babylon or Canaan that it was derived, still less from Egypt; like the gift of reason and speech which distinguishes man from the lower animals, it remains solitary and unique, a fact which we must accept, but which purely human science has failed to explain." (8)

These sacred records answer man's ever-present sense of sin and search for God by teaching that the way to reconciliation, redemption, sanctification, and acceptable service is through repentance and faith, acts of which all men are capable. Islam means *submission*; Buddha and Brahma demand submission. But what is submission to a principle when directed towards a person becomes faith and obedience.

As a *system of ethics* it is adapted to all nations. No system has excelled Judaism, except the one based upon these same moral laws as interpreted by Christ. Said Mathew Arnold, the renowned interpreter of the Sacred Books of the East, "I would not give one verse of the Sermon on the Mount for them all."

(8) Sayce, *Monument Facts*. p. 112.

The standard of morality therein set forth is not too high for the most degraded people to attain to, neither has the most civilized as yet outgrown a single precept. The requirements of the Sermon on the Mount are practical and attainable. But the law of love to be obeyed presupposes a regenerated heart, a spirit-filled life. To enter the "narrow way" one must take to unlock its portals the prayer-key of St. Augustine:—"Give what thou commandest and command what thou wilt."

As a *system of religion*, it appeals to man as he is constituted. Man will worship. Strauss has proposed the universe as a proper object. Pantheism offers the eternal, impersonal essence of the same. But the common people outdo the philosophers in choosing instead some particular part of it, as a river, whose power they may fear; or a tree which they can admire; or the sun whose energy they can praise.

Comte proposed the worship of humanity. But Confucius was far wiser in suggesting particular persons, the Emperor and one's near ancestors. Christianity offers the Person of the world's God, the Father of all; Jesus Christ, the God-man, the Prince of the House of David; and God the Holy Ghost, the Power of God unto salvation.

Nothing else is offered to man so comprehensive as this. And all who view God as thus set forth for man's adoration find some point of contact with their religious consciousness. Evolutionists accord Christ the highest plane to which man has evolved. Atheists acknowledge His character to be transcendentally great. Deist and Unitarian place Him next to God. Educators find in His life their incentive, and political and economic reformers the basis of their doctrines in His teachings. The best philosophy sees in Him its goal, science its justification, art its divinest subject, music its highest inspiration, literature its greatest theme. So all who know Christ can say:

"If Jesus be a man
And only a man, I say,
Of all mankind I will follow Him
And follow Him alway.

“If Jesus be a God,
And the only God, I swear,
I will follow Him through heaven and hell,
The earth, the sea, and the air!”

—R. W. Gilder.

Apply the text of *human experience* as to the satisfying power of the Gospel when accepted by the heart and mind of men.

In connection with the First International Convention of the Young People's Missionary Movement, held at Pittsburg, March, 1908, there was a moving picture evening. One of the slides showed a scene in Allahabad, India, of an aged Hindu fakir, Ramyeed Das, beautiful and devout, taking his accustomed place in the street seated on a bed of spikes, a practice he had followed for thirteen years. When asked why he did this, he replied: Oh, Sir, that I might find peace.” Asked if he found peace, he replied, “No, I have not found it.” Having soon after died, his cruel instrument of self-torture was purchased and brought hither for our inspection in the Missionary Exhibit.

Contrast with this the personal experience of Christians. In prosperity or poverty, in life or death, men of all types have been able to say with Paul, “I know in whom I have believed; and that He is able to keep that which I have committed unto Him against that day!”

Christianity has met with unparalleled *success*, has borne much and unexcelled “fruit” by which it may be “known.” Taking into consideration the extent and character of its *missionary* achievements it stands the test of *accomplishment*. It is the “light of the world.” The light bearers were twelve obscure men, set for “witnesses both in Judea and to the uttermost parts of the earth.” Its benign rays overcame the dire persecutions of the Jewish Church and of the Roman State. Beneath the *debris* of the Roman Empire and of the smothering structure of the papal hierarchy erected thereon, it smouldered during the Dark Ages. But live coals of the pure evangelical faith still glowed in the hearts of lone monks and in the teachings of the Montanists, Novatians, Donatists, Albigenses, Waldenses, the so-called heretical sects. Fanned into life by the breath of the Reformers, it ignited the accumulated *debris* of the ages, and

swept Europe with a conflagration in whose light the nations again saw and entered the path of civilization and progress. Carried thither by pious pilgrims, the innate right of every one to "life, liberty, and the pursuit of happiness" was radiated through every forest and valley,—our yet beaming beacon light. And heroes of the cross, unmatched in courage and devotion by the leaders in any political or religious movement, are carrying that light to civilization's out-posts, to the nations which yet sit in darkness, calling to them, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

Affrighted at its white light of truth and purity, the hideous beasts of sensuality and heathen orgies are slinking to their lairs, and the sacred rights of childhood and womanhood are being seen and secured. Under the fusing power of God's love as manifested in Christ's death that all men might have life, the iron chains of slavery have melted, and the color lines of social caste and economic class are fast fading into white; and from the crucible of the world's life, in which its mental and moral elements seeth and hiss and sputter, is being poured out the cleansed gold of Christ-like character, glowing and bright like unto its purifying fire—the character which "thinketh no evil, endureth all things, rejoiceth in the truth."

"Let no man say, because high noon seems long in coming, that it will never come. Let us rather say, as we wait in the gloom, how glorious will that day be, of which the twilight dawn has lasted nineteen hundred years." (9)

Will the *Christian conception of God continue*, and be "a sun and shield?" The divine personality of Christ, the nature of His Gospel, the redemptive power of His moral precepts, the purpose of His miracles, the fact of His resurrection, the validity of His Testament, the power of His cross, will continue to enlighten and redeem men from their senses of guilt until they cease to be "altogether born in sin." When men shall be born without the sense of sin, all forms of religion will cease, leaving only philosophy and ethics,—our duty to our fellow-man.

But ethics must have a basis, a ground of right, and Christianity can best offer an ideal one. It fosters and supports that

(9) Dr. Alexander Maclaren.

Fraternity which is embodied in a universal society whose life is love and justice; that *Liberty* of body, mind, and soul which is accountable for its use and abuse; "as free, and not using liberty for a cloak of maliciousness, but as the servants of God;"(10) that equality which recognizes the common creation "of one blood all the nations;" the right of every man to count one and only one; and a just recompense for service to those who are "faithful over a few things" as well as those who are fortunate in having many. Until all this is actualized and the ideals realized which future ages will yet discover under the inspiration of a religion whose "God will have all men to be saved and to come to a knowledge of the truth," we need fear no finality of the Christian religion. For it will continue to be a perpetual incentive calling men to repentance and acceptance of Christ, being universal in its appeal and adaptibility, and working in all men "that which is pleasing in His sight." "No precious or desirable item in the world's hopes are wanting in the cargo of spiritual goods which Christ is steering across the sea of time. No storm has yet made shipwreck of him or his. There is no sign in the sky that any storm can ever arise, and past history shows that there is no hidden rock, unknown to Him, which has power to bring on permanent disaster."(11)

Christian Conception of God is Absolutely True.—The Christian view of God is the absolutely true one. "Professor William James holds that every view of the universe below the personal plane, such as Materialism, and every view which seeks to go above or beyond the idea of a personal God, is doomed to be cast aside by man because they do not stimulate him to practical endeavor."(12) No view of the Creator can be so satisfying to the heart of man as to know God as *Father*; no force so potent to win men as *love*; no way of salvation so simple as *faith*; no hell so horrid as ours to shun because no other heaven so alluring to win.

Materialism is inadequate. Man is a person, and must have a personal god like unto himself. The Deist places Him too near the earth unless he exalts "Him far above all principalities and

(10) 1 Pet. 2:16.

(11) Mullins *Why is Christianity True.* p. 358.

12) *Ibid.* p. 340.

powers." The Pantheist conceives Him too far from us and too base and finite when he considers all of man a part of God. Man is not the highest development of God, but God is the highest development in man. Only the part of man that is *from* God, His Spirit dwelling in man, is God.

Ah, Zoroaster and Confucius, Buddha and Mohamet, men behold you as stars twinkling in the night of ages past! Judaism, thou art as the moon, ruling the ancient night, and paling the stars with thy brilliancy! But thy light, like theirs, was only a reflection from the Sun of righteousness, rising with healing in his wings, causing the day to dawn over the world.

"We would see Jesus." And Greek and Jew, having seen Him will add also: "Show us the Father and it sufficeth us." Having learned, "He that hath seen Me hath seen the Father," with the disciples of old, men can say, "Lo, now speakest thou plainly—by this we know that thou camest forth from God."

Our view of God is *not yet complete*. "Now we know in part." But we KNOW! "Now we see in a mirror darkly." But we SEE! "But when that which is perfect is come, then that which is in part shall be done away." "Beloved, now we are the sons of God. And it doth not yet appear what we shall be. But we know that when He shall appear we shall be like Him; for we shall see Him as He is."

"Face to face shall I behold Him,
Far beyond the starry sky;
Face to face in all His glory,
I shall see Him bye and bye."

Garrett, Pa.

ARTICLE V.

THE APOLOGETIC VALUE OF ST. PAUL.

BY CHARLES WILLIAM HEATHCOTE, A.M., B.D.

Christianity is an established fact in the history of the world. It is the only religion that can be adapted to all classes and conditions of people. This fact was fully revealed by the Christ when He commanded His disciples to go into all parts of the world and preach, and baptize men in His name. But as they went about doing good, they should also beware of false prophets and teachers.

Many teachers and preachers have arisen in the past history of the world who claimed to be ambassadors of the Christ, whereas they were impostors and fanatics. They only served to bring disrepute on the glorious truths of Christianity.

Even in the Old Testament we have the prophets of the Lord God of Hosts rising up to defend His name against the assaults of the false prophets of Baal. The Christ was also attacked by His enemies, the Scribes and Pharisees, as being an impostor and a blasphemer. But the Son of God was able to prove His divine mission beyond all doubt and the scoffs and jeers of His enemies were unable to turn Him from His mission. Although they crucified the Master, nevertheless, they were unable to destroy His immortal truths. His apostles and disciples continued His work. Although the Scribes and Pharisees continued their persecutions against them, they became even more bold in their teaching and preaching. They counted it glory to endure suffering, pain and persecution for their beloved Lord and Master, Jesus Christ.

Perhaps the bitterest of Pharisaic persecutors was Saul. According to the interpretation he put upon God's Law he felt that it was his duty to persecute the followers of the Nazarene. However, after his vision on the way to Damascus he is no longer Saul the persecutor, but Paul the preacher, teacher and defender of Christianity.

Thus in the Christian writings and life of St. Paul is found

his great apologetic value for the Master's cause. The writings and teachings of St. Paul are more than an apology for Christianity. That is, they were not only prepared at that time for the Church, but for all time, as a defense of the principles and truths of the Christ. But they are truly apologetic in character, inasmuch as the writings go to the very essence of Christianity and reduce the truths to such a system that they can be used as a defense for the Church whenever the occasion may demand it. Or as Bruce (*Apologetic* p. 37) says, "Apologetic, then, as I conceive it, is a preparer of the way of faith, an aid to faith against doubts whensoever arising, especially such as are engendered by philosophy and science."

However, as time has gone on, certain philosophers and scientists have endeavored by destructive criticism to disprove the genuineness and authenticity of St. Paul's writings. Criticism of a higher nature has done much to strengthen Christian faith in the writings of St. Paul. There are thirteen epistles ascribed to him, and these *true* Christian scholarship accept as authentic and genuine.

Criticism of a destructive character has endeavored to undermine this faith, but the effort has failed. So many of the theories as propounded by the higher critics have been based upon such flimsy propositions that they would not justify the conclusions they endeavored to reach. The superstructure is too heavy for the foundation and the result is that a collapse must follow.

However, it is well to note that recent scholarship is beginning to recognize more and more the genuineness of Paul's epistles and the time is probably not far distant when most of the destructive critics will fall in line and likewise acknowledge the historicity, authenticity and genuineness of Paul's writings.

Dr. F. C. Baur of the Tübingen School accepted only four epistles (Galatians, Romans, I and II Corinthians) of Paul as genuine. Holtzmann and Pfleiderer who are later critics of the Tübingen School, accept in addition to the four mentioned, the genuineness of I. Thessalonians, Philipians and Philemon. Weiss accepts all the epistles except the Pastorals, about which he is somewhat in doubt. Zahn accepts all the Pauline epistles as genuine.

Thus, later criticism is assuming a more hopeful tone. The more radical critics are being displaced by those who are more conservative in their criticism. Dr. Salmon well says, (*Intro. N. Test.* p. 388), "I quite disbelieve that the early Christian Church was so taken possession of by forgers that almost all its genuine remains were corrupted or lost, while the spurious formed the greater bulk of what was thought worth preserving. The suspicions that have been expressed seem to me to pass the bounds of literary sanity. There are rogues in this world, and you do well to guard against them; but if you allow your mind to be poisoned by suspicion and take every man for a rogue, why, the rogue will conspire against you, and lock you up in a lunatic asylum."

To understand the great apologetic value of St. Paul, his life and surrounding conditions must be taken into careful consideration. His life, struggles and experiences are revealed in his epistles. There he gives us a vivid description of his struggle against Christianity. His life was such that it was not satisfied with a mere outward observance of forms and ceremonies. He was intensely religious and it is readily seen how he would become a firey persecutor of the Christians. But as he struggled against Christianity he perceived that the Christians held tenaciously to their faith. And perhaps St. Paul, thoughtful man as he was, began to realize there was something after all in the system of the despised Messiah. On his way to Damascus he may have thought after all his struggles were in vain. When he received the beautiful vision of the persecuted Christ there seems to be a wavering in his mission to Damascus.

It is to the Acts of the Apostles that one must go for an account of Paul's life in detail. The trustworthiness of this splendid book of history is accepted generally by most critics. However, there are always some who think their one mission in life is to find flaws and endeavor to establish the untruthfulness of a certain book.

According to Acts 21:39, Paul said, "I am a Jew, of Tarsus in Cilicia, a citizen of no mean city." From this verse it is evident that Paul was born in Tarsus. He was a Roman citizen and it is probable that his father was a man of wealth. In his letter to the Phillipians he further described himself (Phil. 3:5,

6), circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews, as touching the law, a Pharisee, as touching zeal, persecuting the Church, as touching righteousness which is in the law, found blameless."

Of his early education he says, (Acts 22:3), "But brought up in this city (Jerusalem) at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day."

As a young Pharisee he was trained carefully and thoroughly in the law under Gamaliel, the greatest Pharisee Doctor in Jerusalem. His parents were strict and wealthy Pharisees and gave their son the best education possible.

Paul's large acquaintance with Gentile and Jewish thought and customs was a force entering into his training for further work which at this time he was truly unconscious of.

His environment and association at Tarsus were broadening and deepening in their character. Tarsus, the capital city of Cilicia, was an important city. The university located there was well known and St. Paul may have attended it. Although many of the Jewish families would seriously object to sending their children to a Gentile university, nevertheless living in a university city itself with such privileges and opportunities as afforded by a city such as Tarsus, would be an education in itself. The Jewish youth would imbibe much Greek culture. It is likely that St. Paul attended the university as he is familiar with Greek philosophy, thought, culture and customs. He knew how to reach the cultured Greek mind as is shown by his able discourse on Mars Hill at Athens.

As was the custom of Jewish youths they learned some trade, however wealthy they may be. At Tarsus Paul learned the tent-making trade and years afterward when he was doing his grand work for the cause of Christ, he was independent and earned his living by it.

St. Paul's constitution was weak. He was often troubled with sickness and poor health. He was short in stature and his bodily presence was not pleasing to an audience. He was often held in ridicule by his hearers. Nevertheless, with all of his natural impediments, he was to accomplish what seemed *the impossible* for the Christ and the Church. Follow him over his

dangerous and arduous missionary journeys and the heart and soul are thrilled with the deeds he accomplished. Though facing enemies, dangers of all descriptions, his faith in God, his indomitable will, and his nervous energy gave him untold power and strength.

When he preached or debated he commanded attention and electrified his hearers. He was filled with love for the Christ. His mind was illuminated by the Holy Spirit. So great was his love for the Gentile and even for his own people that he endured all things gladly for the Gospel's sake. He loved the members of the Churches and he was their true pastor.

The turning point came in St. Paul's life when he was converted to the cause of Christ. As a zealous and enthusiastic Pharisee he had beheld the alarming growth of the Christian heresy. In his zeal he determined to do what he could to destroy and stamp it out. He had viewed with approval the murder of Stephen, and was commissioned by the High Priest to go to Damascus, to continue the persecution. Acts 9:3-6, "And as he journeyed, it came to pass that he drew nigh unto Damascus; and suddenly there shown round about him a light out of heaven; and he fell upon the earth, and he heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, who art thou, Lord? And he said, I am Jesus whom thou persecutest, but rise and enter into the city and it shall be told thee what thou must do."

It was in Damascus that Paul became "the chosen vessel of God." The crisis of his life had been reached. He was now being guided by the Spirit of Christ for the great work as preacher and defender of the faith. After his conversion he witnessed and preached for Christ in Damascus. He then retired to Arabia in order to meditate upon the great work that was before him. He needed strength and power in order to meet successfully the issues before him.

He returned from Arabia to Jerusalem and testified there for Christ, but he was held somewhat in suspicion by many of the leaders of the early Church. He received a vision, "Depart, for I will send thee forth far hence unto the Gentiles." He left Jerusalem and worked in Cilicia for several years until called by Barnabas to help him with the great work. He went forth

unto Antioch and it was there that his great work really began. From this time on St. Paul became the great worker in the Christ's vineyard.

His life, then, was one of true self-denying and self-sacrificing service for the Master. His example of Christian living and activity showed that the ultimate end of life was not self nor seeking to develop selfish ambitions, but service for Christ. Or as St. Paul wrote from his prison home in Rome later in life unto the Philippian Church, "For to me to live is Christ." Living for Christ was the great central principle of his life after his conversion. It became more exemplified as he continued his work for the Master. The intensity of his service and power on his missionary journeys reveals the great apologetic value of his life to the world.

And as they ministered to the Lord and fasted, the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them," Thus Paul with Barnabas and Mark sailed from Seleucia to Cyprus and thence to Salamis. At Paphos they converted the Roman Proconsul, Sergius Paulus, to the cause of Christ. This was at the beginning of their first famous missionary journey. Then they sailed from Paphos unto Perga in Pamphylia and passed on through Perga unto Pisidian Antioch. On the Sabbath day they entered the Synagogue and Paul was invited to speak to the people and so effective was his portrayal of the Christ's coming according to the Scriptures that they were asked to return again the next Sabbath. But the following Sabbath the Jews became jealous and persecuted them and they went to the Gentiles and many of them accepted the divine truths and believed in Christ.

They preached the Gospel successfully unto the people at Iconium, Lystra and Derbe, although persecuted and tortured by their enemies, the Jews, wherever it was possible. Though Paul and Barnabas were persecuted by their own countrymen they continued to seek out the Jewish synagogue in order that they might preach unto the Jews. However, they always found the Gentiles ready listeners to the cause they were presenting. They returned to Syrian Antioch after having been most successful on their missionary tour.

During their stay with the Christians at Antioch there arose

the question of circumcision with respect to the Gentiles. (Acts 15:1). And certain men came down from Judea and taught the brethren, saying, "Except ye be circumcised after the custom of Moses, ye cannot be saved. Finally a conference was called at Jerusalem and he defended the Gentile cause so strongly that it was useless to apply the Mosaic law to the Gentiles, and his contention was sustained by Peter and the other leaders. They realized that God had opened a door of faith unto the Gentiles (Acts 14:27), and St. Paul was to be the great missionary and preacher to carry the Gospel unto them. Thus Paul becomes the apostolic leader unto the Gentiles.

On his second missionary tour he again started from Syrian Antioch, accompanied by Silas. He revisited some of the places where he had established churches on his first journey. He worked successfully in Galatian territory, Troas, Philippi, Thessalonica, Beroea, Athens and Corinth. Though suffering privations, hardships, persecutions, he was strong in his preaching for Christ and he met with signal success.

After a short stay in Antioch he started out again on another missionary tour, this time accompanied by Timothy whom he had chosen on his second tour at Lystra. He went over some of the territory of his second journey and strengthened the struggling churches. Paul came to Ephesus and preached the power of Christ. Though persecuted he remained firm and the power of the Gospel triumphed. He also stopped at Troas, Assos, Mitylene, Miletus, Myra, Tyre, Caesarea and from thence he went to Jerusalem.

Thus, it is seen that Paul was signally successful in preaching Christ to the Gentiles. Though turned upon and persecuted by those of his own race, he was yet able to influence the Gentiles and large numbers of the leading people in the communities. In front of all opposition his faith in his mission and Christ never wavered. So intense was his zeal that he was ready to lay down his life for Christ and the Gospel.

Naturally, the question arises, wherein lay the secret of his power of defense? In what consisted his great apologetic value? He answered these questions himself (II. Cor. 11:23 et. al.) "Are they ministers of Christ? (I speak as one beside himself) I move; in labors more abundantly, in prisons more abundantly,

in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep, in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches."

A man who endured this and more was no fanatic or self-deluded enthusiast. These facts themselves are sufficient apology for Christianity.

But the apologetic value of St. Paul rests not only in the power of his personality, but in his preaching, contentions and writings, all of which he did for the glory of Christ, not only for his own day but as a defense for Christians throughout the coming ages. (But he that glorieth, let him glory in the Lord. [2 Cor. 10:17].)

Paul showed that he was able to adapt the truths and principles of Christianity to all classes of people. In his discourse to the cultured Athenian audience he declared that God was Creator of all and He is also spirit. "The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands."

Paul discloses the grand truth to the Gentiles of the Fatherhood of God. To the Romans he wrote from Corinth on his third missionary journey, "For as many as are led by the Spirit of God, these are the sons of God." To the Father he ascribes love, justice, righteousness, mercy and grace.

There (Athens) Paul came in contact with the philosophers who had philosophized upon the probability of God. Socrates, Plato and Aristotle were Theists, and had bequeathed their philosophical systems to the Greeks as rich legacies. But none had been able to penetrate into the deep and yet practical speculations as to the reality of the Father as St. Paul and none could have set forth the principles so clearly and simply as he did to them. Paul did not present the Fatherhood of God in such a subtle way that they were unable to grasp his meaning. How

often, it is true in our own day, that many who are misguided by false philosophies are unable to come to a true conception of God. However, Paul has given the solution as to the existence of God in a few words. It was against false philosophy, gnosticism, that Paul wrote to the Colossians from his first imprisonment at Rome.

Paul also recognizes the power of God's grace. "Grace is the regnant word of Paul's theology. In this aspect he habitually sees God's face." (Hastings III., 718). It was through the Father's grace that he became an apostle. Romans 1:5, "Through whom we received grace and apostleship, unto obedience of faith among all the nations, for his name's sake."

Though Paul clearly states that God is full of love, mercy and compassion, yet he hates sin and shall punish the wrong doer. Romans 1:18, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness."

Paul recognizes the universality of sin and it originated in man's will. He never enters into an abstract discussion of sin nor does he state that matter is inherently evil, but he does state and that very clearly, i. e., sin is a reality and it will end in death. However, Paul realizes that man cannot be saved by his own merits. It is here that mercy, love and grace of God are manifested unto the world. In order that the world might be saved and redeemed from this sin, the love of God manifested itself to the world in sending the Christ to be the Redeemer, Reconciler and Saviour of men. (John 3:16.) "For God so loved the world that He gave His only begotten son, that whosoever believeth on Him should not perish but have everlasting life." Or when Paul wrote to the Galatians from Corinth on his third missionary tour (1:20), "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me."

Thus Christ was willing to come unto the world in order to redeem and save mankind unto Eternal Life and at the same time reconcile man to God. Or as Stevens says, (Theo. N. T. p. 416), "Thus sin is pardoned in accord with absolute right-

eousness. Benevolence and holiness are equally manifested and realized in the work of Christ. What is done is righteously, as well as graciously, done. Mercy and justice are equally satisfied, and both the goodness and the severity of God equally illustrated." (Romans 5:10), "For if, while we were enemies, we were reconciled to God, through the death of his son, much more being reconciled, should we be saved by his life."

When Paul had returned to Jerusalem from his third missionary journey and was falsely accused by some of his own countrymen and as a prisoner in the hands of the Chief Captain of the Roman Guard, when he spoke unto the people how he was converted and that he was the missionary to the Gentiles they rejected him. Paul was kept a prisoner at Caesarea and when he perceived that he would not be given a fair trial, he asserted his Roman citizenship and appealed unto the Roman Emperor for trial. Thus Festus, the Roman Procurator, resolved to send him to Rome as soon as possible.

However, Paul was to make his defense on a certain day before King Herod Agrippa and Festus in order that he might clearly set forth his case to the Emperor. Paul told how he was converted and of his work to the Gentiles and Jews. He spoke of how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles. And when King Agrippa replied sarcastically to Paul, "With but little persuasion thou wouldst fain make me a Christian." Paul replied earnestly and seriously, "I would to God that whether with little or with much not thou only, but also all that hear me this day, might become such as I am, except these bonds."

Paul arrived at Rome after having suffered innumerable hardships and privations.

Luke concludes his strong apologetic for Christianity, (Paul was given a fair trial and liberated), "And he abode two whole years in his own hired dwelling and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him."

The central theme of all Paul's preaching during his long ministry was, (1 Cor. 2:2), "I determined not to know anything

among you, save Jesus Christ and Him crucified." To many of the Jews the crucifixion of the Christ was disproof of his divinity, for they claimed that he was an impostor. However, Paul grappled truthfully with the problem and he took the crucifixion as the culminating point of the great plan of salvation. The glorified, risen Christ had appeared to him and said, "Saul, Saul, why persecutest thou me?" This fact not only strengthened Paul's faith, but he taught and preached the divinity, sinlessness and resurrection of the Master. For as in Adam all die so in Christ shall all be made alive.

Paul was fully acquainted with all the necessary details of the Christ's life. Stevens says (Theology p. 206), "Christ is descended from the fathers of the Jewish nation (Romans 9:5; Gal. 3:16), and indeed was 'born of the seed of David according to the flesh.'" (Rom. 1:3). He asserts that he received from the testimony of others the all-important facts of Christ's death, burial, resurrection and appearances, of which he enumerates five in detail (1 Cor. 15:3-7). He speaks so often of the crucifixion and sufferings of Christ as to leave no doubt that he had in his mind a clear and vivid picture of the Lord's death. He has also learned the circumstances regarding the betrayal of Jesus, and even the very words in which he instituted his memorial supper (1 Cor. xi. 23-25)—knowledge which he "received from the Lord, in the sense of having traced the usage which he found prevailing in the Church back to its source in the directions given at the institution of the ordinance."

Thus as St. Paul presented Christ to men they were able to have faith in him, that is to put their trust in him and be saved.

During Paul's first imprisonment in Rome he wrote epistles to the Philippians, Colossians, Philemon and the Ephesians. His letter to the Philippians was one of thanksgiving and exhorting them to live true to God; to the Colossians they were to beware of false doctrine as Christ alone was the Savior of the world; to Philemon, he writes that he should receive back in Christian fellowship his runaway slave Onesimus; to the Ephesians, that Christ has established the Church and is present in it though ascended to Heaven.

From all that can be learned Paul was freed from his Roman prison and spent perhaps a few years in preaching Christ to the

world and strengthening his converts in Christ. He wrote to Timothy, his young ambassador in Christ, (probably from Macedonia?) to Ephesus that he should remain true to Christ, and, "O Timothy, guard that which is committed to thee." (I. Timothy 6:20). He also wrote to Titus, (probably from Macedonia?) his strong and faithful disciple at Crete to work faithfully among his people.

The second epistle to Timothy was probably written from Rome when Paul was about to suffer martyrdom. He bids Timothy a loving farewell. It is the great apostle's valedictory to the world and his friends. (2 Timothy 4:6), "I have fought the good fight, I have finished the course, I have kept the faith, henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing. The noble apostle probably suffered martyrdom outside the Roman walls circa (68?) A. D.

Thus it is seen that the great apologetic value of St. Paul is found in his *life, personality, mission, preaching, teaching, writing and martyrdom*. Says Bruce (Apologetics p. 413), "The importance of the Apostle Paul to Christianity is universally acknowledged." He died a martyr to his convictions. He was willing to endure all things for the Master. He desired to convert souls to Christ, and he was successful. "For to me to live is Christ," was the keynote to his mission in the world.

Chambersburg, Pa.

ARTICLE VI.

THE POSITION OF THE CHURCH COLLEGE.

BY L. B. WOLF, D.D.

Solomon said: Prov. 4-5, "And with thy getting, get understanding." Jesus said: St. Luke 2-49, "Wist ye not that I must be about my Father's business." St. Matthew, 6-32, "But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."

The acquisition of the power to do, to accomplish, is the demand of this age. It has little use for men who spin theories that cannot be practicalized. How to get this power, and when got, how to use it to the best advantage, in many circles is held to be the aim of a liberal education. This is almost axiomatic.

The mastery of matter, or the forces of nature, has been the achievement of the past generation,—the educated world has studied matter and lo! what mighty results in the physical have been secured, how comfortable a place the world has become, how full of good things nature is—what a store-house of blessings and how readily she has given up her treasures to man and his needs as well as to his pleasures.

But in this work it would be a great mistake to suppose that the *summum bonum* of life has been made possible. While time lasts it will ever be held true among the best men that the *mastering* mind is more to be coveted and admired and sought for, than the *mastered* matter.

It is no new thing that mankind has not occasionally; but often, failed to apprehend and emphasize this truth. In our best moments, however, we think, more of the inventor than of the invention, more of the master than of his mastered product, more of Edison than of the telephone, more of Marconi than of the Marconigram. And this, because our mental and spiritual activities, in the last analysis, claim more of our thought and admiration, than the results of their activity.

But we must admit that the latter have become too much the quest of man, and the development of mind and the formation

of character, that most vital to the individual, to the community and to the state, are made to play too small a part in our educational life.

The mastery of the forces and capacities of the mind by a controlling will, working for the well-being of man and the state, ought to be the end of all culture; and if this does not result, then the mere physical control of the forces of nature may be made to play havoc among men and nations.

Back of Maxim guns must be moral and spiritual forces, working for human good.

Unguided by proper functioning the mind is like an engine off the track, a power of infinite capacity aimlessly struggling in the midst of forces the real purpose of which it fails to apprehend.

A proper conception of the aim of education is to hold in even balance those eternal relations which exist between matter and mind and rightly to estimate the results and the effect of the same in things material, mental and spiritual, in human development. The high, higher and highest fruits of mental development must be carefully differentiated and estimated at their real face value. This is the serious business of our schools, colleges and universities and, especially, the work of the latter.

All schools, then, have a two-fold purpose to subserve,—to impart the highest culture and the best knowledge on all subjects that engage the human mind, and to form right character and so help in the great work of race-development. Our colleges and universities have assigned to them this same task at that point at which the public schools lay down their work. It is right that the school be practical and fit for material ends and conduce to material well-being, but it is not enough to stop here. We need the *reale-schule* of the German, but along with it there must be their gymnasium. Our schools must be practical and equip for civil, national and industrial requirements, but the nation must be developed also on those higher planes of thought and life without which no true development of a nation is possible. A nation will become strong as this two-fold task is kept well in the nation's eye in her educational work. The training of the religious, or as we prefer the spiritual, is claiming much attention among the leading nations at the present time. England is just

passing through the most exciting time over its educational bill, in which the religious provisions thereof well nigh defeated the party in power.

But the school cannot fail if it combine in its program of work, the improvement of the material, moral, national and spiritual life of its citizens.

But how to hand on its best product to the college and the university is not an easy question to solve. Suggestions have been made that the authorities of our high schools make a wise selection of the best material for college and university work. By wise selection and by careful recommendation young men may be guided into those lines of study and into those walks of life for which their powers best fit them. But such a plan cannot be worked, except for those who have not the means to go on in their studies and must depend on the state or private charity. In any case the work of the college and university is limited.

The sphere of the school is limited by many circumstances in the work which it must do for the race. Thousands of lads find the struggle for existence too keen and impelling to allow anything but a few years of high school life to fit them for life's conflicts. This may be hard on many a fine lad who would be a splendid piece of material for higher training, but these things must be expected in our present imperfect environment. Over against this, nature has given many only limited capacity, while others have the capacity but are wanting in inclination. And so it happens that the sphere of the college and university is limited in more ways than one and does not always get the best material on which to do their work. No fixed bounds can be set, but a vast field lies before them in which to carry on that great task that the school has but fairly commenced. They have a deeper, broader and higher work to do. It is not different in kind, only in degree, from that which the lower school has done for thousands and has only begun. Their product has now come under conditions of larger advantage in our colleges.

It will be readily apprehended, then, what the office of the college and university is. It is not necessary to distinguish between them. We have no theory to urge, but it would be well at least for each State to set up some standard of entrance to and of exit from, our colleges that would give our college men and

their degrees a recognized place among university men in other lands.

Standardization is a railway term, but it may serve to point to what might be done more or less in education; at least in each state, if not in the nation.

A Pennsylvania standard, maintained by all its colleges, would be in our humble opinion a great gain in our college life. A graduation standard would be even of greater influence. Educationally, our colleges could be as easily affiliated to each other as those of Oxford or Cambridge.

But at the present time the college and university must get the best product that it can from our lower schools for their sphere of work. If these schools were even half-ideal and maintained anything like the same standard throughout the country, they would turn out the product that would enable the college and university to do their work under much improved conditions. Certain it is that they must furnish material which will enable the college to give its attention to both sides of training, to fit for those departments of work which are solely practical and mechanical and to give the best culture for the various professional and higher artistic requirements of the age. We need clearly to grasp the limitations and the needs for which training is undergone and for the very divergent spheres for which men must be fitted. This makes the field of the college hard to fill. Trained mind is needed for a vast field of work in the world. The college must be determined on several things and be able to do work to fulfill well some of these demands, if not all, that are called for. It must carry on its work and fit for that material struggle, which plays so large a part in life. Its physical, mechanical, engineering, the modern side of its training, must be maintained in the most efficient manner. It does not matter if it had a hard time to get recognition in the university-life of England and Germany, it is a legitimate part of its work and must get a fair amount of attention in our college.

How far these two sides are to go and what their relative importance is, is the burning question in educational circles. The trend of the age in every land is to subordinate the mere training of the mind to that training of it that will fit it for some practical work in one of the many departments of material and in-

dustrial advancement. Too much attention is apt to be given to those things that will pay. There is danger that we as a people, overestimate the practical. Theories must be turned to account, they must be transformed into coin of the realm, they must, "make good." This is the cry of the hour.

It is not right or proper that this tendency should get too much the right of way in our colleges and universities. A place—not the place—or the only one, should be given it, in a well regulated educational system. This must be maintained. Under right proportions and wise restrictions, this practical demand must be met in our school, college and university. But neither their chief, nor highest work, is to train for the material well-being of the home, community or nation. To this, we must hold most tenaciously. Our schools and colleges occupy a more responsible place and have committed to them that which has to do with ethical and spiritual realities, and if they are found wanting here, they must be regarded largely as failures in the highest purpose for which they were established, by the Church and the State. This is felt by the State and the Church authorities the world round. England, France, Germany, and the United States are facing this great issue as never before. The struggle is on. All feel that the ship of state is in danger, when its crew has been trained only for harbor service and has not learned to battle with the *storm and stress*, the great issues of life and destiny. Men with their eyes well open to the past and with a keen vision for the future, recognize the fact that no mere material prosperity and the training that fits to bring it about, can maintain any nation or secure its highest well-being. Nothing but a symmetrical, normal, mental and moral development, can bring about this desired end. The lower and the higher must be held in right correlation and the higher must stoop to lift the lower up to its plane. The university is the place to which we must look for balance in a world so easily shaken from its true center. The Pisa tower may be a wonder in mechanical gymnastics, but no one would urge that we make it the model for our houses. The college is the place in which to study those great questions that enter into the community, State and Church life, and to reach right and sound conclusions. The influence of the material on the mental, aesthetic, ethical and spiritual cannot be

watched too carefully and no better place than the college can be found from which to watch these tendencies. We have the past to correct the present and to guide the future. Material ends may crowd out aesthetic; and material and aesthetic may push to the wall moral and spiritual. We may rejoice in material good, may develop a nation of Oscar Wildes and be mostly fools, unless we keep our eyes well open to all the elements that enter into race and character evolution. But if we maintain in proper proportions these elements in our intellectual training—link material, aesthetic, moral and spiritual in life's chain in right relation—there will result, in such union of the lower and the higher, a product that will meet all the demands of life. Then the beautiful and the good of every sort will result in right life and character. Every excellency is secured when the good is extracted from every element of life. It is the proper mixing of colors that is the secret of the painter's art. Now our colleges and universities must keep the right proportion and maintain the right balance in human development. When one is in danger of going to one side too much and is inclined to emphasize one-sided training, we must turn ourselves about and look out another that will throw the emphasis upon another side and so support that equilibrium, without which neither community nor nation can be rightly developed.

In this great task there is room, abundant, for the Church college or to put it more clearly, for the college under the control of the Church.

We cannot now enter into the question as to where the control of higher education should lie. No doubt there are those who think that the State's responsibility ends when it has laid down certain conditions according to which it will grant a college charter. We may say that this admits at least that the State has something to do with the control of the college. But according to many it does not go nearly far enough. Certain it is that the last word has not been said that will lay this question to rest. Wherever the right of control may lie and it may be that it ought to lie between the Church and the State in an harmonious correlation of governing functions, we are convinced that there must be an harmonious development of all those elements which make

for strong manhood and womanhood. On these true national, and the highest spiritual, life depends.

But how to secure this harmonious development amid all these conflicting elements and conditions is not easy of solution. We believe the Church college is in a position to help greatly in the task, if it remain true to its high calling and noble aim—exemplify the charter of the Church in the life of the college. Its maxims are those of the Church and it dare not neglect them, if it desire to continue its work and existence. It has held and still holds that its first and highest duty is to the Church and all other considerations must yield to this supreme claim. It is true that it must recognize lower considerations. There is no reason why a Church college should teach the physical sciences and all the departments of modern education less well than college and university whose sole business it is to teach these and nothing else. I am aware of our limitations, but claim that we ought in the name of the best—the highest institution—among men aim to give the best.

Our supreme aim is not so idealistic, nor are or ought our Church schools, be so influenced by our higher and nobler ideals, as to forget the lower and more practical, the real and material in training. But this does not, and should not keep them, from the full occupation of that position of vantage, which their very name and past history have secured for them.

Theirs is a unique place in the symmetrical development of the human mind,—the maintenance of that essential balance without which no proper human character can be reached and no true, national life attained. It is axiomatic, that Religion and Science in their highest and best forms, are so related as to prevent, when rightly understood and studied, anything like such sharp antagonisms and conflicts as have too often made the scientist appear most unscientific and the religionist most irreligious.

Church colleges and universities, then, have not only a unique position but also a most solemn trust laid upon them. Broadly, they must make ample provisions in their courses of study to meet reasonably the demand of the age and those requirements which human affairs make imperative. When nature yields to men her secrets and the call comes for enlarged study and investigation, the Church must not think that she is defiling her gar-

ments, when she opens her college halls for the study of all those process that have their end in the mastery of nature. There is little need to fear that we get to probing too deep into these problems which have for their end the compelling of the physical universe, to give to us her choicest treasures. The devout student of religion and the most learned scientist meet in the study of those phenomena which deal with mind and matter. In their search for the highest and the best, they must recognize the truth that they are seeking to get the mastery of the two entities which have been the study of the race from the first. Our colleges and universities must, if they are to maintain their place of vantage, do just as good work in the physical as in the moral and spiritual. To do less would be to act beneath their opportunity and position,—to claim to do the best for man in his higher sphere of development and to fail to do on a lower plane what men may easily discover is second rate and inferior, is hardly honest.

The Church college has a duty to the individual, the community and to the State, which it is in the best possible position to fulfill. It stands as a constant witness to the truth that religion and mental culture are not antagonistic. They walk hand in hand. The highest point reached in mental culture is the best, and ought to be the best, starting point for religious development and soul-culture. And this it will be, if the attempt be seriously made, throughout the years of training, to show that to know more is to believe more, to read the unseen and the eternal in all the varied working of this mighty universe and to find at the heart of things a mighty God who holds the key that unlocks all difficulties, all mysteries. What the real danger is, that confronts every inquiring mind, is that development will be carried on with one-sided views and we shall get mental culture, minus faith, instead of mental development, the ripest and best, with a faith that ever sees the invisible and recognizes that the unseen and infinite is the loving Father of us all. And this is the real problem of education in all its higher forms. To maintain the two in even balance, to establish the former without neglecting the latter, to pursue the highest ideals of culture without impairing faith, religious hopes and aspirations, to make men see God and His gracious plan for the race, while they study to know the world around them with its momentous, natural questions, ever-

pressing for answers—this is the real task, the noblest work, that the race demands of the Christian school and college. And the Church cannot afford to hand this work over to any but her ablest, most devoted sons. The best trained intellect is demanded for the task.

In this complex development, then the Christian college may well attend to the writer of the Proverbs, better yet to the words of the Master.

We have held up this ideal not as one easily attained, but as one worthy of the most determined effort. Two difficulties confront the Church college in attempting to realize its highest destiny:

(1) The ample endowments of those colleges and universities which hold out only material ends and let religion and faith survive or not as the student please; and (2) the danger, if not, the tendency, to copy these and fail to emphasize the main end and purpose of life, as centering in, and flowing from, a common brotherhood of man and Fatherhood of God. These two difficulties are real, and the Church of Christ must meet them. The world is very much with us and the other-world, our father's business, soul-culture and the correlation of the material and spiritual in proper relation in work and service is so ideal, so hard to keep in clear view. The Church cannot afford to go out of competition with those in the field of education that have lower aims. It must maintain standards in college life and equipment and this means that our Christian philanthropists must place their gifts on the altar to maintain our Church colleges on a par with those whose life is of the world and whose breath reeks with the malodor of this materialistic age. We have no word to say against their work as far as it goes, but we must say that their structure is a leaning tower and on it no secure home, community, and national life can be built. They lack the essential element. The spirit-culture must keep pace with the best mental culture.

Nothing remains, then, but to keep in mind true ideals in our college work. The moment the painter of the master-piece nods, his work is in danger of being spoiled. The chisel cannot cut true of him whose eye wanders. The marble under the hands of an Angelo will breathe forth its master's genius, only as he attends to every detail in stroke and form. The hand of Midas

cannot build the needed college to meet the requirements and the peculiar problems of this age, but the hand of Midas may be guided by the hand of the Nazarine and the true end of the college and the end in view of our Master-Builder, may be realized.

This, then, is the conclusion that we have reached in the discussion of our theme. We believe that the Church college holds the real key to the situation and that under her guiding hand, complicated and difficult though her work may be, the best interests of the home, the community, and the nation shall be subserved. But this can be done in only one way, as the Church college lives up to the inspiring ideals which her Founder and Builder exemplified in His life and laid down as the cornerstone upon which alone men shall rear abiding structures. Through the material, to mental, aesthetic, ethical and spiritual ends must be the pathway trod in human development. The conservation of the higher by compelling the lower to keep its place must be the aim and end of the Church college. To understand the right relationship between mind and matter in all their varied forms and activities, must be the goal to reach which every endeavor must be put forth and every power used. To serve God, to be about our Father's business, in our Father's great house, the world—this sums up the higher and the highest aims of human activity. It is a privilege to live in such an age as this, but chiefly so, because we can bear witness to the truth, that with all its discoveries and inventions, its advancements in the arts and sciences, it has not surpassed in uplift, thought or conception, the blessed truth that Christ taught humanity, that to minister is better than to be ministered to, to sacrifice for others is better than to bask in the lap of luxury, to lose one's life in noble endeavor is a more precious legacy to hand on to posterity than to save it at the expense of the poor and needy. To die that others may live—this marks the highest reach of human thought, for it is God's thought and purpose for us as revealed in His Son.

Lutherville, Md.

ARTICLE VII.

CHARGE TO PROFESSOR LOYAL H. LARIMER, A.M.

BY LEANDER S. KEYSER, D.D.,

President of the Board of Directors of Wittenberg College.

MY DEAR BROTHER:

You have been duly elected by the Board of Directors of Wittenberg College to the important chair of Culler Professor of Old Testament Language and Literature. We are now gathered for the purpose of formally inducting you into your office. Your election to this position has given such general satisfaction to the Church that we cannot help looking upon it as a divine call. So far as we can interpret the ways of Providence, it was the will of Heaven that your honored and efficient predecessor should ascend into the celestial realms; no less does it seem to be the will of God that the mantle of our ascended Elijah should fall upon your shoulders as his successor.

We are not here to felicitate you because you have stepped into a position which will afford you a larger income; that would be mercenary. Besides, there is no prospect of a teacher in Hamma Divinity School ever accumulating a fortune—at least, on his salary. Neither shall we congratulate you on the honor that has been conferred upon you, for that would be using the phraseology and sentiment of worldly ambition, and we believe a teacher of theology should be above that. Our great and impelling reason for felicitating you is that you have been called to a position of exceptional opportunity—one in which your teaching and personal influence will tell on character and destiny. To mould the life and thought and habit of young men who shall go out to preach the Gospel—what a privilege is that! what a splendid vocation! How far-reaching the influence of such a work! In the years to come when men, graduating from our school of the prophets, shall go forth to proclaim the riches of Christ, it will be you and your colleagues who will be preaching by proxy in many Lutheran pulpits scattered throughout this

and other lands. Is not that a view with a thrilling foreground and an enchanting perspective? You will thus be able to multiply your influences. I do not wonder that, much as you loved the people of your pastorate and loath as they were to give you up, you could not resist the spiritual attractions of this call.

But expressions of joy should not be all on one side. Our Church and our Divinity School also have cause to indulge in expressions of delight. We have every reason to believe that you are well fitted both by nature and grace for the place you have been called to occupy. First, we have confidence that you are a sincere Christian man; and that this is the highest praise I am going to bestow upon you this evening—a sincere Christian man; a man whose life will exemplify and enforce your teaching and give spiritual atmosphere to the professorship you hold. Had we not known you to be a consistent Christian man, we should never have given you our suffrages for this position.

Then, we are confident that you are “apt to teach”—a Scriptural qualification. Skill in imparting instruction is just as necessary in the Divinity School as in the college or the public school. True pedagogical principles and methods ought to prevail in imparting theological knowledge. There is no danger that your students shall know too much. Other things being equal—remember, however, the qualifying phrase—the more knowledge they have at their command, the more edifying and effective will be their preaching. But teaching does not consist solely or even chiefly in cramming the head with lore. To educate means to *draw out*. Hence a large part of your work in the class room will be to develop and discipline the mental and spiritual powers of your pupils. The ability to hunt down a subject to its last analysis is more to be desired than the ability to recite many chronological tables or to conjugate all the Hebrew verbs, regular and irregular. I think that one of the poorest sermons I ever heard contained the largest number of verses quoted from the Bible—quoted from memory, too, with the book, chapter and verse given in every instance. Why was it so ineffective a sermon? Because it was a mere exploit of memory, a species of mental gymnastics, with no logical connection between the different tumbles and tilts, so that when the sermon was done, no one could remember a single thought that the

speaker had tried to impress. Such sermons display an undisciplined mind, and cannot be effective. As a true teacher you will endeavor so to train the minds and hearts of your students that they shall make competent use of their knowledge. What is the definition of an educated minister? He is a minister who can use all his knowledge without pedantry, and transfuse it with spiritual power. Somehow, we feel, my brother, that you have special expertness in helping to train ministers of this stamp.

Again, while you are not a large man physically, you are a man of marked and forceful personality. You will not, I feel sure, be a mere figurehead in the class room. You will exercise kind but firm discipline over your pupils. You will leave the impress of your own individuality upon their characters. This is vital. We need men of strong personal qualities in our theological chairs. Some of us who have been outside of the seminary rooms for a good many years still feel the formative influences of some of our teachers. We have been more spiritually minded because of them, more virile in our proclamation of gospel truth.

Then, too, your ability and experience as a preacher and pastor encourage us to feel that our choice has been a wise one. A man still in the prime of life, you will move among the churches, and many pulpits will be open to you, and we know that, whether you preach extemporaneously or from manuscript, you will bring no discredit upon the Gospel, the Divinity School, or the Lutheran Church. One of the special reasons why some of us were anxious to secure you for this position was that we were aware of your ability as a preacher and your fidelity as a pastor.

Your chair is an important one—that of professor of Old Testament Language and Literature. The rationalistic criticism has tried to rob us of much of the Old Testament, and thus has done much to undermine the faith of the people in the whole Bible. We are sure that you will take a safe and conservative position regarding all the Old Testament problems, and that the young men who shall sit at your feet will not go out into the churches to preach an emasculated and disreputed Bible. Your teaching will always carry the strength which comes from positiveness. For the most part, you will perhaps be irenic; but

when occasion requires you will not shrink from entering the field of polemics. You will teach your students that the Old Testament is a vital part of God's revelation to the world; that what is recited therein as history is history, and only what is evidently rehearsed as allegory or parable belongs to that rhetorical category; that the whole Bible is a living organism and not a lot of *disjecta membra*; that the Old Testament is the soil and root out of which the New Testament has grown; and that, therefore, the Old is as necessary to a proper understanding and appreciation of the history and fact of redemption as the New. On the other hand, I do not think you will fight shy of the difficulties, nor keep your students in ignorance of what the negative critics have to say about the Old Testament. You believe in the most thorough-going research and inquiry, sifting all the processes of rationalizing and showing just wherein they are defective. To be forewarned is to be forearmed—that will be one of your maxims in the training of your pupils. You will not send them out unfortified against the opposition they will be sure to meet when they enter upon the active duties of their ministerial lives.

There is another point that I feel constrained to urge on this occasion. I hope it will not be looked upon as presumption on my part, nor as the faintest hint of criticism of the methods of instruction heretofore in vogue in the seminary. It is not so intended by your speaker. I know the thought is already in your mind, as well as in the minds of your honored colleagues in Hamma Divinity School. Few things have afforded us more gratification than some of the statements you have made in your schedule of studies published in the catalogue of the seminary for the coming year. Three times you make the statement that much attention will be given in your department to the practical uses to be made of the Old Testament in preaching. That is precisely the point I wish to emphasize. Your interest in the Hebrew language and exegesis will not be merely scholastic; it will be chiefly religious and practical; it will be permeated through and through with the homiletic spirit. I take it for granted that you will be thorough; but you will be more than a mere drillmaster. The main purpose of a theological school is not to make great Hebraists, or Greek experts, or even theolo-

gians, or great scholars in general. True, here and there one of your students will develop a marked aptitude for academic pursuits, and will therefore become a specialist in some line of theological study; and that will be as it should be; for the Church has need of such men, especially for our chairs of instruction.

But even such men should feel a great deal more than a mere academic interest in the special lines of study they pursue. The main object of a divinity school is to train preachers and pastors, not to turn out academists and theologians. The vast majority of your pupils will become pastors of churches. They will preach to many plain and unlearned people, as well as to those of greater culture. What the Church needs above all is good preachers and pastors; nay, the word "good" is too tame, too colorless. What the Church needs is virile, magnetic, thrilling preachers of the Gospel; not only good and pious men, though piety is a prime essential, but men of forceful personality, men who can win, persuade, fire and move. We want men who succeed; who succeed by proper Gospel methods, to be sure; but men who *succeed*. Let us have ministers who are transformed by spiritual power, and who can tell the Gospel story in a winsome, intensely absorbing and effective way.

Therefore you are right, my brother, when you announce that you will not teach Hebrew and exegesis and Old Testament literature in merely an academic way, but also with the purpose of establishing the vital connection between your teaching in the class room and the all-important function of gospel preaching. While you are teaching the branches pertaining to your department, you will ever keep your mind in a homiletic attitude, and will show your students how to find material and inspiration in the Old Testament for effective sermons. Thus your chair and the other chairs in the seminary will harmonize and abet one another, each contributing its share in training and sending forth men who shall be successful preachers and pastors.

It is needless for me to say that you will not send men of weak and colorless Lutheranism into the ministry of the Lutheran Church. That would be so unwise as to be practically suicidal. The Lutheran Church has proved herself vitalized with power because of the doctrines she holds that we cannot afford to tolerate without strong protest any attempt to de-Lutheranize the

Lutheran Church. Such an attempt in a theological school would be especially disastrous. We have no fear with regard to the position of the teachers in Hamma Divinity School. You and your colleagues are committed by training, conviction and formal obligation to the Lutheran conception of Biblical doctrine. You heartily accept and will teach the system of doctrine set forth in the Augsburg Confession, as well as all the detailed statements of that great confessional document. Feeling sure that you will in your inaugural address, to which we shall presently listen, make a full and unequivocal statement of your position relative to our Lutheran system of doctrine, I deem it unnecessary to dilate further upon that phase of the subject.

In closing. I heartily congratulate you again on your opportunity to serve the Church and the kingdom of God; I congratulate the Church on securing the services of one who evinces such sterling worth; and wish you many years of usefulness and success.

Canal Dover, Ohio.

THE NEED FOR POSITIVE PREACHING.*

BY PROFESSOR L. H. LARIMER, A.M.

MR. PRESIDENT, Members of the Board of Directors, the Faculty of Hamma Divinity School and of Wittenberg College, Friends and Patrons of this Institution: The word which has been spoken by the President of the Board of Directors brings me great pleasure and satisfaction. I have listened to his word because of its official significance, and I have been deeply impressed with the charge which has been given.

It has been spoken by one who is an ardent and unquestioned representative of all that this institution stands for; and he has spoken this word to-night out of the fulness of his heart, and the largeness of his understanding.

* Inaugural on taking the Chair of Old Testament Language and Literature in Hamma Divinity School, Springfield, Ohio, September 9th, 1908.

I have listened to the word to-night for another reason. It was not the voice of a stranger, nor of a chance acquaintance, but it was the voice of a friend and neighbor with whom in delightful companionship, in an adjacent pastorate, I have labored in recent years—years that will always be to me a happy memory.

In the pleasure and opportunity which this hour affords me, I can not refrain from alluding to this relationship, and from expressing myself as doubly glad that in this hour when a new and responsible work is placed upon me, the voice that comes to my heart and the hand that touches me, is the sympathetic voice and the steadying hand of him whom I have valued so highly as a friend and a neighbor.

We are here to-night not only in the interest of a department of instruction in a school of theology, known as the Chair of Old Testament Language and Literature. That in itself would be sufficient to enlist our attention, for it covers an unbounded realm of scholarship and of searching after divine things. But rather are we here to-night because of our interest in something which is farther reaching, and to which this department of instruction is only contributory. Our *supreme* interest is concerning the preaching of the Gospel of Jesus Christ. Your institution of learning has that for its chiefest aim. You had rather succeed in the work of training young men properly to be clear and forceful preachers of the Word of God, than succeed in anything else. For that purpose your institution was built. With that prayer, its foundation was laid. By that spirit, it has been nurtured and sustained. Our *chief* question, then, to-night, is concerning the preaching of the Gospel, and the subject to which I would especially call your attention is this: *The Need for Positive Preaching.*

This subject should be of vital interest to one who is entrusted with the department of instruction in Old Testament Language and Literature. This field of study has become a fierce battleground. It is not my purpose to review the struggle that has been carried on in the last half century, as to the origin, and form, and value of the books of the Old Testament. The Graf-Kuenen-Wellhausen School has for its basis the denial of the supernatural in the Scripture. However, not all who have been

followers of that school have gone to the same extreme in their denial of the supernatural. There can hardly be a classification of all the views which have been entertained by this class of thinkers. They are widely variant. But running through all these views from the most unimaginable extravagances to those views which may be more plausible, there is found to be lurking a suspicion of the supernatural. The most conservative of that school have put the question mark at the end of every Scripture statement which involves the supernatural, and in many instances they have left the question mark there. This attitude of the critical school towards the supernatural, together with the whole attack on the historicity of much of the Old Testament, and upon the traditional views held by the Church concerning the origin of these writings—has occasioned much anxiety and confusion. Many books have been written, and extravagant claims have been made in behalf of this school of criticism.

In the midst of all this, one could easily lose his bearings, and find himself adrift on the wide expanse of critical discussion. This is indeed what has happened to many. It has happened to some teachers in schools of theology; it has happened to many preachers whose sole occupation is to teach and to preach the whole Bible; it has happened to many in the rank and file of the Church, and it has been seized upon by many outside the Church as their reason for not accepting the Bible. This has been going on to such an extent that the age seems to be hypercritical in its attitude towards the Scripture, and the Old Testament especially has been made the object of signal attack.

In this controversy two questions have been raised and have demanded an answer. The one question is, Can the religion of the Israelites as it is presented in the Old Testament, be accounted for on a naturalistic basis? Did it begin, and was it developed through the centuries, without the direct or immediate agency of the supernatural?

The other question is concerning the literature of the people. Is the Old Testament a correct and faithful record of the history and religion of the Israelites, and of God's dealings with men, or is it a mixture of fact and fancy—a creation of pious imagination, or a product of inspiration?

The attack that has been made upon the supernatural has already been followed by reaction. The contention of the more radical critics that the Christian religion is "nothing less, and nothing more," than the other religions of the world, so far as its origin and development is concerned, has served only to show the inadequacy of such a position. The denial of the supernatural when it is followed out to its legitimate conclusions works its own havoc. It builds up the very things which it was intended to pull down. Prof. James Orr says: "It is not too much to say that one direct result of the application of the strictest historical and critical methods to the Old Testament has been to bring out as never before the absolutely unique and marvellous character of the religion of Israel. With the best will in the world to explain the religious development of Israel out of natural factors, the efforts of the critics have resulted, in the view of many of themselves in a magnificent demonstration of the immense, and on natural principles, inexplicable difference between the religion of this obscure people and every other."

The same positive result can only come from the literary question. As a piece of literature, the Bible is to be studied the same as any other book, or collection of books. You want to know who were the authors, and the date of writing, and their sources of material, and thus to be sure of the reliability of the record. All this can be done. It has to be done, in order that the inquiring mind may satisfy itself. But after it has been done, and books and chapters, and verses, and words, have come under the closest investigation—we still have the Old Testament left in its entirety. It is a reliable record. It can still be preached. You can preach its great thought from the first of Genesis to the last of Malachi.

One must not be alarmed in the least as to the outcome of any investigation or hostile attack that may be made on the integrity and the reliability of the Scripture record.

I.

Now the supreme necessity for our age as for every age is that men and women shall come into possession of the teachings of the Scriptures. The need of the world is to hear this Word of

God in its totality, with all its richness, variety, and beauty, with its power to impart new life, and to save from sin and death.

So far as the preacher is concerned, he need not approach his work with a lot of critical apparatus. The responsibility placed upon him is not to dissect the Word, but to hold it forth before a sinful world, as its only hope of healing. It must be preached in its grandeur, and with its reach of thought from eternity to eternity. The man who stands in the pulpit must be a positive man, who has grasped the main contents of the Word of God, and with a force born of the deepest conviction, he is to declare that Word as one who is sent of God.

The high ideal of preaching is that the preacher should strive to think over again the thoughts of the sacred writers; and then he is to strive to communicate them to others. The preacher is to have in his mind and heart the same thought which throbbed in the mind and heart of Moses, or David, or Isaiah, or Paul, or Peter, or John, or Christ.

What dignity, what grandeur, what sublimity, this gives to preaching! The preacher steps into his pulpit. He is fresh and vigorous. A tremendous thought possesses him, drives him to his feet. It is a thought which once possessed, and drove Isaiah, Paul and Christ.

Do you talk about inducements to the ministry? It needs no inducements. The fact that the humble, but faithful preacher can come into possession, and under the dominion of the same lofty and God-given thoughts which ages ago shook men's hearts, and is still able to pierce them through, is inducement enough for devoting one's self to the work of preaching. The lawyer has no message compared with the preacher. The statesman in legislative hall, standing for some measure that may mean good to many millions, still does not have a message equal to the preacher who stands in his pulpit charged and surcharged with a message to the souls of men,—a message not original, because it belonged to prophet or apostle, yet it is his own message because the self-same Spirit that worked in the mind of prophet or apostle or evangelist has been at work in his own mind.

The preacher must be an architect of Biblical thought. Like the man who draws his plan for some large and massive, and

well-arranged building, and then puts his men to work with tools and materials, to give body to the structure which he has been carrying in his mind, so the preacher has a vision of spiritual things, derived from close adherence to the Word of Scripture, and then he bodies forth that spiritual conception. The architect who builds his house first in his mind, and afterward on the avenue, has given energy, painstaking care, and skill through many days, weeks, months, perhaps years.

The preacher has to exercise the same energy, the same patience, the same skill. He must thoroughly apply himself to this work. That is the only way to preach. If it is important that houses be made safe and strong, for men to dwell in, it is equally necessary that the spiritual conceptions which are formed for them to live in until they die, should be safe and strong. Did I say that this spiritual conception is the house the man is to live in until he dies? It should be so good, so substantial, so eternal that he could live in it after he dies.

Yes, the preacher must be a builder, a builder of habitations for the souls of his hearers. His congregation is before him on Sunday morning. There are the young people with their untraveled years stretching out before them; there are men and women upon whose shoulders are resting the burdens of hard work; there are the aged whose work is over, and who are now in the waiting period of life; there are the poor and the rich; there are the fortunate and unfortunate; there are the sad and the lonely, the gleeful, the happy-hearted. His congregation is small, you say—but they are all there. The preacher should see in his smallest congregation a thousand wants to be gratified, a thousand needs to be ministered unto. Some of those people are homeless. Perhaps more of that congregation are houseless than the preacher is aware of. His is the golden opportunity, and the God-imposed responsibility of housing those people spiritually.

Does this stagger the preacher? Does he exclaim, "Who is sufficient for these things?" Yes. But he has plenty of material given him. He is not to make bricks without straw. The preacher should be able to unwind Scripture, get hold of its central thought, wind it up again, and give it to his hearers. They will go home with something. They will go home with the Word of God. Of course this is not done easily. It is not a

lazy man's work. The preacher's soul hovered over his text, until it had passed from the Bible into his heart of hearts, and he hovered over it yet longer until he had a clear intellectual grasp of His Word, and then he was ready to preach.

This is the unfolding and the opening up of the Scripture. This is the kind of preaching most needed—a clear, plain, positive setting forth of the thought of God's Word. The Scriptures are a sealed book to most people. They do not read the Bible much. They read other books and many magazines, and large dailies. A good many people of culture have more magazine religion, than Bible religion. One of the preacher's tasks is to make the Bible an interesting book. It is not enough to believe in the Bible as an inspired book. Most people believe that. It is not enough to believe in the Bible as a good book. Most people know that much. But people need to know that the Bible is a readable book. The preacher should prepare himself to show his congregation the readableness of the Bible.

A recent writer of large experience, in speaking of the disregard of Bible reading and Bible study has this to say: "The Church as a whole can not be said to be alive to the Word of God. It fears the drudgery of searching the Scripture, and knows far too little of the joy and plentitude of it. No problem of Church life equals this one; yet it has scarcely received adequate attention in modern study of Church questions. Questions of organization, of theology, of extension, have received larger attention. Meantime the greatest of all questions—how to reach the people efficiently with the Word?—has been too lightly considered."

Expository preaching is well adapted to lead people into the Bible. This was the primitive method of preaching. It was the style of the apostles, and evangelists.

No other style of preaching calls for so many faculties, and so many gifts. It calls for imagination, close reasoning, wide reading, apt illustration, interesting exegesis, and the application of the Scripture thought to present conditions. The Bible must be preached in its entirety, as well as in its details. The preacher should have grasp of its mighty scope of thought. Dr. Forsythe in his Yale lecture says this forcible word: "The preacher must cultivate more the free, large, and organic treatment of the Bible, where each part is most valuable for its contribution to a

living, evangelical whole, and where that whole is articulated into the great course of human history. The Bible is primarily for a single and public purpose, for a purpose of the race. It is then not as a fountain of stray suggestion, but as a channel of positive revelation and a source of spiritual authority. Bible preaching means leading people into the Bible and its powers. It is not leading them out of the Bible into subjectivities, fancies, quips or queries."

It is a tremendous work to preach the Bible, but that is what must be preached—the Bible in its totality and in its purity. Bishop Beveridge, who is numbered as one of the classic preachers of the English Church, said, more than 200 years ago: "We live in an age and among a people, that place a great part, if not the whole of their religion in hearing sermons," and then he made the complaint, "We find but few who are even the more religious for all that they hear."

There are many people yet, whose religion lies more in the hearing of sermons, than in the doing of them. However that may be, let the preacher be sure of one thing. Let him preach Scripture thought. There is nothing else that can move the souls of men. The Word of God alone is "living, and active, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart."

What is needed above everything else in our time to counteract the many phases of unbelief which are in the air, is that clear, and plain, and pungent, and positive preaching which brings the pure, undiluted truths of Scripture into the hearts of men.

As contributing towards this end, the place given to the study of the Hebrew Scriptures in a theological course should need no defense. There has been much discussion in recent years concerning the course of instruction which is best adapted to prepare young men for preaching.

Many have suggested the pursuit of scientific and sociological studies, so that the preaching will be more modern. Some have gone so far as to advise the elimination of the study of Hebrew, in order that more time may be left for what they term the more practical studies.

But if we bear in mind that the preacher is to be a master in Scripture thought, rather than an encyclopedia on scientific, psychological, sociological, and literary subjects, then we will see the helpfulness and the necessity of study of the Hebrew Scriptures.

In a recent article on the "Homeletical Worth of Hebrew," Professor Donovan of the Newton Theological Institution, uses these forcible words: "Without some intelligent appreciation of the thought method of the Semites, the preacher finds the best commentary on the Old Testament virtually locked against him. As a consequence he will either make the egregious mistake of ignoring that Testament in his preaching, or he will discover that he is constantly groping to reach an understanding of matters which he might have grasped with far less labor if only a part of that labor had been put upon a brief earnest grapple directly with the Hebrew. More than one busy pastor has in later years taken up this course omitted from his earlier preparation. Hebrew is here put as the representative of all the Semitic languages because it offers their advantages with as few difficulties as any of the group would present, while, owing to its history and the contents of its literature, it is for the preacher the most valuable of them all."

In this same article from which I have quoted, the writer sets forth some of the distinct advantages to be derived from a study of the Hebrew.

First is a development of personality, which includes a broadening of the intellectual horizon by accustoming the mind to new views and distinctions, also a deepening of sympathy as the emotional traits of another race are explored.

The second profit is that of precision and discrimination in thought which is a valuable asset to the preacher.

The third advantage is the skill it will give the preacher in appealing to the deeper emotions and will of men.

The fourth advantage is the inspirational gain which arises from direct contact with the ancient vehicle of inspiration.

It would be difficult to set forth the general advantages of the study of Hebrew more clearly than in this analysis I have referred to. A careful and intellectual study of the Hebrew Scriptures, pursued during the years of theological training, will give

an impetus to the study and preaching of the Old Testament Scriptures which can not be acquired in any other way. The study of Hebrew in a theological school is not for the purpose of making Hebrew specialists, but for the purpose of helping to make effective preachers. Whatever time the student devotes towards acquiring a fair degree of proficiency in reading the Old Testament in Hebrew is so much time saved.

The preacher needs to study many subjects. He certainly should be a student of the age in which he is living. He should be acquainted with the needs of men, but first of all, he must have a knowledge of God. The purpose of Hebrew study as it is taught in a school of theology is to bring the student into the closest possible contact with Old Testament thought. There is need for the positive preaching of the Old Testament as well as of the New Testament. The Gospel of Christ Jesus is the water mark that is to be found on every page of the Old Testament: "There is not a page of the New Testament which will not clothe itself in fresh beauty and power when it is historically related to the antecedent life and thought of the Jewish people."

The Old and the New Testament constitute an organic unity. If one is to be a rich and unfailing preacher, he must have a comprehensive grasp of the whole revelation in the Holy Scriptures.

We are not in need of expert critics, but we are in need of positive preachers who can preach the Bible from Genesis to Revelation, and to that end chief attention should be given in the work of training young men for the gospel ministry

II.

And now, Mr. President, I wish to express myself upon another matter which has much to do with the positive preaching of the Word of God. *The preacher must stand on a strong confessional basis.* The faith which the preacher, and the interpretation which he places upon the Word of God, should be clearly defined in the confession of the Church to which he belongs, and to which also the preacher should give his unreserved acceptance. The fact is, a Church can not be scriptural, and it can not adhere to a definite plan of extending the Kingdom of

God, unless it be confessional. It is subscription to the Augsburg Confession which makes a Lutheran Synod, or a Lutheran Church, or a Lutheran minister. There should be no misunderstanding among Lutheran bodies on that point.

Around that Augsburg Confession in the sixteenth century, there grew up a number of declarations and affirmations and apologies: The two Catechisms of Luther, the Apology of the Augsburg Confession, the Smalcald Articles, and the Formula of Concord. These in addition to the Augsburg Confession, have been adopted by some bodies as their confessional basis, but whether a body has accepted only the Augsburg Confession as its confessional basis and views the other writings of inestimable value, as does the General Synod, or whether a body accepts all of these writings as having confessional value, as does the General Council and other bodies, the fact remains that unreserved acceptance of the Augsburg Confession constitutes the making of a Lutheran body. With the Augsburg Confession, and the other writings which I have mentioned, of such unquestioned value, the Lutheran Church is built upon the most solid, the most substantial confessional basis which has ever been evolved, and from that foundation she will never be shaken. The mighty tides of the world around us may beat at our feet, and the clamor of a thousand thousand voices may ring in our ears, but we will stand firm on the old Augsburg rock.

I believe, Mr. President, in being a staunch and well-grounded denominationalist. I do not object to it in brethren of other communion, and certainly can reserve the same right for myself. Some years ago I attended a Presbyterian gathering and the speaker of the occasion was dwelling upon the largeness and the richness of the Presbyterian faith. In a moment of pardonable enthusiasm, as he was speaking of their doctrine of the majesty of the law and of the divine sovereignty, he exclaimed and affirmed that *Moses* was a Presbyterian. That did not disconcert me in the least. I knew that there was a Lutheran long before the time of Moses. It was Abraham, the man who was justified by faith, and I told the speaker so, after the meeting was over. What is needed in our day is not so much a loosening of the denominational girdles, but rather a tightening of the same, and a stricter adherence to those historical and doctrinal positions,

which make a denominational body distinctive. I am speaking only of our own branch of the Lutheran Church, when I say that we must not fail in the General Synod to develop a Lutheran *cultus*—a Lutheran type of faith, and worship, and style of living. Those features which inhere in Lutheranism should be faithfully preserved.

The order of public worship in all our churches should be the Lutheran order. The way of salvation and of sanctification, as taught in the Lutheran Church, should be faithfully followed. The Sacrament of Baptism with its washing of regeneration, should be bestowed upon the infant child. The spiritual life thus begun, should be carefully nurtured in the home and in the Church. At the age of understanding the child should be thoroughly instructed in the Catechism of the Church. At the time of confirmation, a sincere renewal and devotion to the Christian life should be made, and this should be followed ever afterwards by a careful and prayerful waiting upon the means of grace.

The Lutheran Church must not lose her conservatism. In a time when many new things are being tried, and liberalistic views are creeping into many denominations, it only becomes the more necessary for the Lutheran Church to stand firm in placing the emphasis upon the Word of God and the Sacraments. She must be positive in all her teaching and preaching. She must make bold proclamation of the precious Gospel—that Jesus Christ,—“The Son of God, took unto Him man’s nature, so that there are two natures, the Divine and the human, inseparably joined together in unity of person; one Christ, true God and true man; who was born of the Virgin Mary, truly suffered, was crucified, dead, and buried, that he might reconcile the Father unto us, and might be a sacrifice, not only for original guilt, but also for all actual sins of men.”

She must herald abroad, in the midst of all the looseness of these latter days, with a positive and a commanding note, that it is through “the instrumentality of the Word and Sacraments, as by instruments, the Holy Spirit is given, who, when and where, it pleases God, works faith in those who hear the Gospel, namely, that God for Christ’s sake, and not on account of any merit in us, justifies those who believe that they are received into favor-

for Christ's sake." Strong insistence should be made that the Sacraments "were instituted not only as marks of Christian profession among men, but rather as signs and evidences of the will of God towards us, for the purpose of exciting and confirming the faith of those who use them," at a time when the Church is tempted to become socialistic in her methods of working, and thus try to reform society in the mass or in the lump. The Lutheran Church must not be drawn away from the primitive and apostolic method of applying the Gospel first to the heart of the individual. You cannot build a palace of marble out of red bricks, and you can not reconstruct society so that business will be carried on honestly, and government be administered justly, and society deport itself properly until first of all the regenerating and sanctifying power of the Word and the Spirit has moved in the hearts of men. Yes, the Lutheran Church must remain conservative in her doctrines and in her methods of working.

But conservatism does not mean sluggishness. It is compatible with the highest degree of energy and aggressiveness. The conservative man should work just as long and just as hard as the radical, or the liberal. The Lutheran Church must be conservative and aggressive. That is the position she must take, and continue to maintain in this great country of ours where the world's decisive battles are yet to be fought. She has a tremendous responsibility resting upon her, as her part in applying the principles of the Kingdom of God in this country. She is responsible for a large part of our vast and growing population. She must take a strong position. She can do nothing better than to adhere to her acknowledged symbols and writings, as the basis of her teaching and preaching, and then work with holy zeal and splendid energy. Such position will give to the Lutheran Church her largest leverage.

Perhaps there are young men here to-night who are almost ready to step out into this great work. Others of you are just beginning upon your academic and collegiate preparation. Some of you are just beginning your course of theological instruction. I want to congratulate you all. You were born in a good time. You can enter upon your work, as a Lutheran pastor and take your part in the leadership of the Church, in a

most auspicious time. You could wish for nothing better. There can be no richer opportunity than that which will present itself to young men in the service of the Lutheran Church in the next half century. Get ready for your work. There is a picture of Abraham Lincoln, stretched out with a book in his hand, before the fireplace at a late hour of night—beneath the picture are these words: "I will study and prepare myself; perhaps the time will come." The time did come. It always comes. It will come to you. It is coming fast. Be sure to give such diligence to your work of preparation, that when the work is thrust upon you, you will be ready for it. We must be hard and untiring workers in the service of Christ and His Church. We must work from the rising of the morning till the stars appear. Ours is a rich legacy and a solemn trust. Noble fathers have worked before us from the days of Martin Luther down to the present, in order that these large interests might be conserved. There is a divine and splendid apostolic succession in the Lutheran Church.

The Lutheran Church of this country has her heroes of the faith. This institution which is represented here to-night has had hard service to perform, but she has had many faithful workers. She has had her heroes of the faith also—men whose brains have throbbed, whose hearts have ached, whose souls have agonized. It was one of such who fell on the 11th day of last November. We can not, and we would not forget our loss. He was a master in the art of teaching. No pupil ever went out from his room with a confused notion as the fault of this teacher. He was superb in many of his endowments of mind and heart. He had the faith of a child. He has left a rich legacy of blessed memory and untold influence to the institution which he served so faithfully and the Church which he loved so well.

Professor Samuel F. Breckenridge, the teacher, the theologian, the churchman, the Christian, has joined the ranks of the faithful workers and fathers who have passed beyond. It is ever so. The servants of Christ are ever falling, but their work goes on.

It has been the will of your Board of Directors that this work should be entrusted to me. With a realization of the trust and

the responsibility which goes with it, I have accepted the work and shall endeavor to pursue it faithfully.

Perhaps I have indicated to you in a general way where I desire to place the emphasis. We will approach every page of the Old Testament with reverence, and study it from a positive standpoint. We will try to imbue the students with the joy of preaching.

We will also adhere to the Lutheran system of doctrine and practice.

We will stand for that larger and surer Lutheranism which is distinctive, historical, and Scriptural. That is the Lutheranism that will live. We will hope and pray for the closer affiliation and co-operation of all the Lutheran bodies of this country.

In all that we do we will seek only to enhance the glory of Christ, and the extension of his kingdom.

Springfield, Ohio.

ARTICLE VIII.

THE PLACE OF CHRIST IN AN ADEQUATE THEISTIC BELIEF.

BY JOHN A. M. ZIEGLER, PH.D., D.D.

To assert faith in God, and then to deny worship to Christ is illogical. That is, a theistic belief that does not include, also, belief in Christ is unsatisfactory. A conception of God that has no place for a gracious redemption, as, namely, the heathen view, is unworthy of Him who should be accounted The Almighty. To conceive of Him as gracious, as, indeed, redeeming His people, even as He is presented in the Old Testament Scriptures, and then, to refuse divine honors to Him in whom these Scriptures embody this gracious, redemptive purpose, as is done by modern Judaism and by Unitarianism, is self-contradictory.

The most illogical attempt, however, and at the same time one that merits no justification, is that of avowed evangelical preachers and teachers, who "having a form of godliness deny the power thereof." What is inaccurately denominated the New Theology, is an effort in the church and in Christian institutions to conserve a theistic belief, a belief that is, confessedly, the one revealed in the Scriptures, and at the same time to divorce this theism from the historical conception of Christian faith.

The specious plea in support of this contention is that monotheistic religionists throughout the world can unite on such a creed. Indeed, it is claimed that "new theology"—Jewish, Christian and Mohammedan—while recognizing the sublimity of Jesus' figure and his transcending position in the historical evolution of mankind, has decided to render divine worship to Him alone whom Jesus called Heavenly Father.

God speed the day, when devotees at monotheistic and at polytheistic shrines shall become one in an all-inclusive and satisfying faith. To attain this is the avowed intent of the Biblical propaganda, incompletely set forth in the Old Testament regime and unqualifiedly inculcated in the Christian system.

It were fool-hardy, however, if not suggestive of insincerity,

for a professing Christian to advocate such fraternity of belief, on any lower basis than the Biblical conception as our criterion of theism. To be consistent, we must not stop short of the ideal, the all-comprehensive faith that is the goal of all that is substantial in any religion, and that is responsible for the very exalted theistic view that is entertained throughout Christendom.

Our contention is that an adequate theistic belief, if intelligently entertained and practically appropriated, will include, also, belief in Jesus Christ, through whom and in whom alone such faith in God is possible.

Just here is the battle ground. In this controversy, some who are pledged to an evangelical faith are, to say the least, uncertain of their position. We purpose, briefly, to develop the theme: "The place of Christ in an Adequate Theistic Belief."

The doctrine of the Person of Jesus, as developed and defended by the Church of the Augsburg Confession, is the fundamental doctrine of a stalwart, Christian theology. It might be made the starting point for our discussion—laying a substantial foundation in our Biblical conception of the Divine—human Christ, including the relation between the two natures in the one person (*communicatio*), etc.—and thus accept the claim of evangelical theology respecting Him. This would be to lay the foundation in an intellectual conception, and from this rise to a fuller apprehension of the fatherhood and grace of God, as also, through an evangelical faith, to an appropriation of Jesus as a personal saviour.

Certainly, this would be a legitimate method—one that follows the beaten path of psychological procedure—and we cannot but have this inspiring conception of Jesus ever present to our thought, whatever method we adopt; yet, for evident reasons, we prefer the more subjective method, at least in our approach to the heart of the theme, allowing the splendid conception of the person of Jesus to follow as a legitimate and necessary conclusion.

Suppose we adopt the method of discovery—the scientifico-historical method, if you please. Let it begin in part by accident—unintentionally, at least; but let us pursue our investigation with intelligence and design.

Can we imagine ourselves as unacquainted with the Sacred

Scriptures? We have been absorbed in commercial enterprises or in investigations of science. Possibly, philosophy has been our pursuit—attempting to solve the riddle of the ages, but utterly ignoring the Bible as offering a satisfactory solution. We have lived under a Christian civilization, unconsciously absorbing much of its spirit and confessedly leading a strictly righteous life. But we do not know Christ—the Church and the Bible and things religious we have eliminated from our thought and consideration.

Certainly, no one can be such a dolt; but for the sake of the illustration we will place ourselves in that position as nearly as may be.

As Wesley was led to a consciousness of the assurance of faith through the reading of Luther's Preface, so are we brought to consider the claims of Jesus in a similar manner.

We fancy ourselves listening to an address on the life of Jesus—a simple portrayal of His words and deeds. There is no attempt at appeal. The story is told as an interesting record of a unique life. The narrator pauses only to ask for a satisfactory interpretation of the life he has portrayed—bidding us account for His incomparable personality, and suggesting the probability of some divinely planned purpose in that life, in which we may be interested.

As Luther was surprised and pleased at discovering the story of Hannah and Samuel, so we are attracted by what seems a unique portraiture of an ideal life.

As we might approach any new field of investigation that promises pleasing diversion and possible light, so we attempt for the first time to acquaint ourselves with the life of Jesus as it is recorded in the Gospels. We approach our task with somewhat of feverish interest, if not of amusement. The study of the Bible has been farthest from our thought; but, priding ourselves in our liberal-mindedness, and, withall, seeing no just reason for casting aside the impulse to investigate this, to us, newly interesting personage, we purchase a Bible and begin our task.

I speak advisedly, I am sure, when I affirm that several positive convictions will fasten themselves on us before we have proceeded far with our investigation. It must be taken for granted that we are honestly sincere in our attempt at investigation—

that we are willingly open to conviction. And if not, consciously so, yet if we are at least intellectually balanced and morally honest, the convictions to which I refer will assuredly come.

In the first place, we would be pronounced intellectually incapable and morally degenerate if, after a careful and comprehensive study of the conduct and teachings of Jesus, we should pronounce as our deliberate judgment that His life is defective and His moral and spiritual ideals are debasing. That is, our avowed attitude of liberal-mindedness will readily—and I may say, gladly—recognize in Jesus, as His personality is simply set forth in the Gospels, a character that is stainless—morally ideal. We will also just as certainly recognize the unimpeachable character of His teachings.

With this two-fold conviction: a spotless, manly life, and a masterful presentation of ideal, moral and spiritual truth, we are prepared for a further step in our investigation.

Here let us drop the simulation of unacquaintance with Christian truth, and proceed with our investigation in a direct, logical way.

Granting the claims thus far affirmed, we cannot escape the further trend of His teaching, that is, His emphasizing the attitude of God the Father as one of love to all men. And this love of God of which He speaks so freely is a forgiving love, that offers grace to sinners.

To discredit the character of God and His gracious purpose as set forth in the Gospels is to discredit our spiritual intelligence, and to brand ourselves with moral incapacity. It is conceded by all accredited truth seekers that this conception of God—the Christian conception of God, indeed,—is faultless. The savants of any monotheistic faith—including the most radical of the destructive, un-christianizing modernists—may be challenged to eliminate one characteristic of God as Biblically portrayed and not thereby belittle what they themselves set forth as the latest and the best portraiture of Deity.

It must be remembered that these prophets of a Christless theology, in their eagerness to be accounted the conservators—the reconstructors, rather—of a modern and rational faith, frequently read into Christian theology a perverse and oft-refuted conception; and then they proceed very sagely to hold up to

ridicule this fetisch of their own creation. What remains, after the elimination of their faulty interpretation of the orthodox position, is frequently nothing more than (if, indeed, measuring up to) the intelligent teaching of the evangelical pulpit of all ages.

This seeming digression serves the purpose of emphasizing the claim that the Christian view of God, fairly presented and expressed in terms of present day thinking, is acceptable to the intellectually honest and the spiritually minded.

Searching these Scriptures that He says testify of Himself, we discover much of the inspiration for His heart portraits of the Father. We discover, also, an unfolding revelation both of the character of God and of the divine, gracious plan for human salvation. Meditating on these co-ordinate revelations in the light of the Gospel interpretation, two other associated visions flash across our spiritual sight, dimly at first, but taking form as we become familiar with their import. They are these: Jesus came divinely commissioned to interpret the Old Testament message; and in Him is embodied the characteristics of love and grace that He ascribes to the Father.

Having gained this position, and with a mind sensitive to spiritual impressions—seeking to find God, if you please; not anxious, as modern, rationalistic criticism seems to be, to stifle the humanity-wide and history-long craving for a friendly voice of a revealing God—our search will advance us by strides and by bounds. We will not hesitate to admit that the picture of God that appeals to our admiration, our love and our allegiance, though set forth in the Old Testament, is made doubly appealing through the vitalizing and inseparable connection therewith of Jesus. That is, we are dependent on the life, the character and the teachings of Jesus for an appreciative interpretation of the Scripture representation of God.

This position is forfeited by an attempt to eliminate Christ from the Old Testament—or from the New, as the historic interpretation and fulfillment of the Old. Attempting this ungracious task—crucifying afresh the Saviour---Christ—with His annihilation goes also the Saviour—God, Jehovah; and we are reduced to the rationalistic or heathen view. We may have God, but He is Elohim, only; for there is no Jehovah, a God perso-

nally watchful for the prosperity of His people, except there be a gracious plan for redeeming His people, also, from the curse of their perverse rebellion. And this redemption plan centers in the Christ of the Old Testament and in Jesus of the New.

These deductions must be admitted by friend and foe alike, else, why this frenzied attempt to discredit the revelation character of the Old Testament, and to divorce Jesus from His historic position as the divinely commissioned and embodied realization of this saving plan?

The fact is, we are indebted to the historic Christ, in both Old Testament and the New, for our splendid, Christian conception of God. It is a fact, too, try as we may, we cannot draw a clear line of demarcation between God and Christ, in characteristics and in their service of love in the revealed plan of salvation.

In other words, when once Jehovah, our Saviour-God, as He is presented in the Scriptures and realized in Christ, is appreciated and appropriated in love, we will not fail to include Jesus in our worship. This is the import of His argument with the Jews in the fifth chapter of John. He says: "But ye have not the love of God in you." He plainly insinuates that if they loved Jehovah, as they claimed, they would also recognize Him as the embodied personation of the Father. Jesus had previously declared, verse 24: "He that heareth my word, and believeth on Him that sent me, hath everlasting life." The Jews prided themselves in being inheritors of everlasting life, and Jesus boldly challenges them to find any ground in Scripture for their claim, except their devotion to the God of their fathers is really a devotion of love; and such devotion, He claims, will include Himself, also, in their recognition.

Carrying the thought still farther, it is possible, only, to so love God, when we appreciate our need of just such a gracious Saviour-God—when, in our conscious inability, we recognize in the Christ-revealed Father, our hope of deliverance.

It is claimed that the contention in criticism is an intellectual and a literary dispute; but it is so largely in appearance, only. Underlying the seeming disinterested, scientific spirit, is an implication of moral dignity and of personal self-sufficiency. The argument against the evangelical interpretation is based on a

denial of human guilt and consequent need of redemption in the accepted sense of these realities. To claim belief in the almighty Father love, and then to refuse assent to the necessity and the effectiveness of the atonement, is a rejection of the corner-stone on which the significance of the Father-love rests.

The real argument for the legitimate place of Christ in a theistic belief is not entirely, nor mainly an intellectual one. To know God truly, is to know Him unto eternal life. It is to so appropriate His saving grace as to attain an assurance of salvation. Such knowledge includes of necessity a life yielded to Him in love and devoted to His service. This recognition of God in love culminates in worship. It is at the same time the assurance of eternal life and its realization in time.

But such a practical, saving knowledge of God is possible alone through the interpretative revelation of Christ. The Holy Scriptures alone of all the sacred writings of all ages give the data for the incomparable conception of God that dominates Christian thought; and Jesus represents—He stands for—as no other does in all the world's history, this gracious God and His revealed plan. He manifests in His own person and teachings what must be conceded as the very mind of God. We repeat: aside from Jesus as the Christ, we have no adequate revelation of God.

Moreover, Jesus himself repeatedly lays claim to this unique relation to the Scriptures and to the Father, including the divine plan of salvation. He says: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent." Such a claim, if not founded in fact, is incompatible, to say the least, with the otherwise perfect character of Jesus and His supremely adequate and satisfying interpretation of the divine mind.

To be intellectually and morally honest, we must either concede to Jesus Christ the place of honor in our theistic belief and in our worship of love, or we must be content with a merely rationalistic and heathen view of God. There is no alternative—no legitimate middle ground.

Here, we repeat, is the battle ground. The contention has always been at this point. Rationalistic criticism today but accommodates the method of attack to the current spirit. Should

their conclusions prevail, (if indeed there is clearly defined and generally accepted belief among them), their's will be the responsibility for the dethronement of Jesus. They shall have the honor, too, of eliminating from current religious belief the element of gracious forgiveness. They cannot escape the logic of the argument, that an appreciative and appropriating knowledge of God, as a gracious Saviour, and an acceptance of Jesus Christ are inter-dependent and inseparable.

The calamity to religious thought and to spiritual experience, were evangelical Christianity to be abandoned, is emphasized in the following succinct statement of the argument: No Christ, no Father-God; no Father-God, no revealed salvation from sin; no salvation from sin, no need in human experience for forgiveness and grace—or, a hopeless anticipation of the outcome of earthly life.

We prefer—and reason and experience substantiate our preference—to hold fast to the Biblical expression of the divine character and of eternal verities, and in this preference intellectual and spiritual honesty places Jesus on the throne. He abides the beginning and the end of our faith.

A comprehensive discussion would require a fuller interpretation of the two substantial elements of the theme: The Person of Christ, and an Adequate Theistic Belief. Concerning the latter, we have been content merely to hint at what accredited theology or philosophy accounts “adequate.” The terms: “Father,” “Saviour-God,” “gracious love,” etc., sufficiently express, for the present discussion, what Christian theology demands of any worthy conception of God.

The captivating doctrine of “The Person of Christ,” and the important place it holds in our Lutheran system of theology, needs no further reference than that already made. With Christ enthroned, an adequate theistic belief will embody in itself an adequate conception of the person of Christ. A comprehensive discussion of the one element will necessarily involve the other. When opportunity offers, this fuller discussion may be presented.

Adrian, Mo.

ARTICLE IX.

"CHRISTIAN WORSHIP: ITS PRINCIPLES AND FORMS."

By Rev. J. W. Richard, D.D., LL.D., Professor of Homiletics and Ecclesiastical Theology in the Theological Seminary at Gettysburg; and Rev. F. V. N. Painter, D.D., Professor of Modern Languages and Literature in Roanoke College. Second edition, revised. (Philadelphia: Lutheran Publication Society. [1908.] Pp. viii, 368. Price \$1.50).

BY PROFESSOR JOHN O. EVJEN, PH.D.

The first edition of this book appeared in 1892. A few minor changes and additions have been made in the revised edition, but in substance or sentiment the work remains the same. Fifteen years ago it was turned over to a coroner's inquest by a writer in *The Lutheran Church Review* (vol. xii, 208 f.). But the book has been living all the while, and is now entering upon a new lease of life. The verdict of that writer ran thus: "The most charitable judgment that can justly be formed concerning the book is that it was written before the authors had thoroughly mastered the subject. It contains a great amount of interesting information translated from various sources, without assimilation or satisfactory critical examination,—crude, verbose, confused...If the liturgical documents which Prof. Painter had translated with manifest care could have been published simply as such, or with explanatory notes, the book would commend itself more favorably to those few real students of liturgies whose previous preparation has been so limited that they are unable to read either Latin or German." The critic was especially displeased with the opening paragraphs of the book. They "are entirely rationalistic in their conception of the very idea of worship [viz. worship may be regarded as an instinct etc.].... We certainly commiserate the poor students who are to be drilled in this volume as a text-book, and the churches whose worship is to be regulated according to principles based on such premises."

Criticism of this kind may be left to perish of its own inherent spleen, though fairness requires to add that the alleged premises (we shall see later whether they are right or wrong) are no premises at all. They have no organic connection with the rest of the book, and should therefore not be used to prejudice the case either way. Moreover, the critic gets his authors mixed. For the Introduction, containing the objectionable "premises," cannot be, on stylistic grounds, the work of Prof. Richard, which the critic assumes since he fathers the translation of the documents upon Prof. Painter. Of course, the authors share joint responsibility, but the fact is that the hand of Prof. Richard is recognized in many of these translations made with manifest care.

It is going to the other extreme when a reviewer of the second edition, in *The Lutheran Observer*, Oct. 16, 1908, claims that no "Lutheran who cares to be informed on liturgical matters can afford to neglect this volume. Its authors speak with the authority of experts... There can be no higher testimony to the reliability of the facts and conclusions here set forth than that in this second edition, following the first of an interval of sixteen years, no revisions have been found necessary except the correction of several typographical errors, and few verbal changes and the addition of some historical matter to further fortify positions set forth." No doubt a compliment, but dubious. The liturgical literature in the Lutheran Church alone has in the last fifteen years acquired such dimensions, that our American Lutheran Seminaries are financially able to purchase only a small fraction of it, not to mention what individuals can do who know that, also financially, *ultra posse nemo obligatur*, and that the compass of the work to be written must be limited accordingly. A glance at the bibliography in *Theologischer Jahresbericht* will show what resources are necessary to justify a judgment as to the reliability of the facts, and, in consideration of the above, whether the paucity of changes in a new edition, got out sixteen years after the first draft, is a high testimony or a testimony at all.

The problem is not whether many or few changes have been found necessary; not whether the book be passed upon favorably by a friend of moderation in liturgics or it be given the death

sentence by a partisan of the high-church movement. The problem is, Does the book present scientifically established facts? It is not sufficient to dismiss a book with a few generalities, dealing out praise or censure in superlatives. A work like "Christian Worship" should be estimated at its own merits, independent of its controversial value.

The book has been assigned to me by Prof. Richard for a Review in THE LUTHERAN QUARTERLY. Though I appreciate this honor, coming from one who is discounting American Lutheranism (for it is thoroughly provincial) and is pleading nobly for the Lutheranism of Europe with its cosmopolitan sweep and unrivalled scholarship, I enter upon my task under protest. The canons of criticism make no allowance for returning a courtesy. A practical exhibition of the contents and some divergent notes is all I can give.

Our authors are not high-churchmen. They are not low-churchmen. Their position is intermediate. When their book; in many places, seems to favor a minimum in liturgy, the explanation must be sought for in the time of its inception, when the high-liturgical tide threatened to flood the "English" portion of our Lutheran Church. To stem this tide it was necessary to vindicate the rational right of a minimum in liturgy, especially since the champions of the high-church movement, though not in theory, yet in practice, seemed to be annulling the adia-phorous character of liturgy. No doubt the long use of a low-liturgy had prepared the way for the reactionary movement that reached the limit in the Common Service, which our authors are strongly opposed to. But this opposition to an unhistorical movement does not necessarily mean the championing of a barren liturgy. I know that one of the authors, Prof. Richard, looks with great favor upon the liturgy of Saxony. There is perhaps no other liturgy which would be so well suited to unite the various Lutheran congregations of our country, if union and unity be a question of liturgics.(1) That the Common Service cannot perform this function is evident to any one who knows the judgment passed upon it in Americo-Scandinavian circles. A compilation, so eclectic, and so alien to the criteria

(1) See note on Saxony, showing its fitness to lead, LUTH. QUARTERLY, April 1906, p. 250.

of historical method is a *faux pas*, defeating its own purpose, a purpose which, by itself, is entirely commendable and praiseworthy.

"Christian Worship" does not profess to be an exhaustive manual of liturgics as that of Rietschel's comprehensive "*Lehrbuch*." True to its title, it presents a general survey, as English Lutherans need, of the principles and forms of worship in different ages of the Church. It aims to furnish the historical setting for the various liturgic projections of the past. It translates entire documents, analyzes them and registers pertinent deductions. It is on the guard against the spirit of formalism. It is untiring in the emphasis of Christian liberty. After declaring what principles the Apostolic Age was guided by, it proceeds to show how these were correctly or incorrectly applied by the Greek and Roman Catholics and by the Churches of the Reformation. The development up to the Reformation is set forth tangibly by the translation of the liturgy of St. Clement, in the age of Constantine; of the liturgy of St. Chrysostom(2) in the Eastern Church: by a discussion of the Ambrosian and the Petrine class of liturgies in the Western Church to the year 600: by a verbatim reproduction of the Roman Catholic Missal. Accompanying summaries show the gist of these various liturgies and call attention to the steady growth of formalism in the Church at the expense of the preaching of the Word.

The renovation of true worship is shown to date from the Reformation. Luther's work is declared epochmaking in clearing the Church of cumbersome liturgical ballast. For Luther the chief thing in worship is the preaching of the Word. Our authors render a valuable service in translating the most important of his liturgical writings: *Of the Order of Divine Worship in the Congregation*, *The Formula Missae*, *The German Mass*. These are full of the spirit of evangelical liberty. No one since Paul had comprehended the entire compass of the *adiaphora* as did Martin Luther.

There now follows a chapter on Principles of Lutheran Worship. It discusses: (1) The objective principle formulated by Luther, "Where God's Word is not preached, it were better neither to sing, nor to read, nor to assemble." (2) The subjec-

(2) The liturgy bears his name, but he is not its author.

tive principle: faith, devotion, self-surrender of the congregation, which express themselves in prayer, praise, and thanksgiving. (3) The orderliness and decency of public assembly (here is discussed the time and place necessary to do justice to the foregoing principles); the expediency of the festivals of the Church year; the importance of Sunday assemblies; the significance of the altar; special forms of worship; books of devotion. (4) The adiaphorous character of ceremonies. (Luther himself would have put 3 and 4 under the same head.)

A separate chapter is given to the chief forms of worship in the Lutheran Church. A number of liturgies from the sixteenth century are mentioned or described. They are properly classified. There are (1) the Romanizing ones, like the Mark-Brandenburg; (2) the liturgies of north and central Germany—the liturgy in its most widely accepted form; (3) the simple liturgies of south and south-west Germany. It is to be regretted that the Scandinavian liturgies (that of Sweden is only mentioned) were not given some attention. Some of the German liturgies are analyzed, even translated. The Mecklenburg liturgy is given sixteen pages. Our authors, of course, reject the first class. Their preference is the second. And though they defend the third class, they do so, not for the purpose of making them acceptable candidates, but to show that they are Lutheran in origin, not Reformed. The simplicity of the southern liturgy follows quite naturally. Württemberg is a good Lutheran state, but it favors a short liturgy, builds churches without steeples, not because it is influenced by the Reformed, but because the magnificent spires and ornate liturgies of the Catholic neighbors are looked upon as vehicles of hierarchism. Thus, the association of ideas calls forth a protest which expresses itself even in the architecture and the cultus. Geographical factors are not without importance in moulding a cultus. Sweden, for instance, far away from Rome, preserved Romanizing customs that Switzerland or Württemberg, close to the papal see and intimately acquainted with its corruption, found shocking. The Lutherans in the western part of our country, being for the most part from the northern and central part of Germany and from Scandinavia, should naturally show more appreciation of a rich liturgy than the Lutherans in the East, where the earlier emi-

grants from western and southern Germany settled. To a stranger it remains inexplicable that the Lutheran East has given birth to a liturgy which in its high-church trend surpasses anything used in the Lutheran West.

More than one-third of our book treats of worship in the Lutheran Church. Thirty pages are given to worship in the Reformed Church. More attention perhaps should have been given to the Book of Common Prayer. Its eclectic character is pointed out. While it is admitted that much is beautiful and edifying in the Anglican liturgy, its defects are only briefly noted, and its Reformed type merely indicated. I cannot agree with our authors in saying that the liturgies of Calvin and Knox are "simple, Scriptural and beautiful." One is tempted to ask in what sense they were simple, and whether the Scripturalness did not consist in the letter rather than in the spirit. Knox was a radical in his reformation of worship. He did away with all days of public worship except Sunday, he rejected Christmas as a despicable invention of the Papists. The organ, the altar, the cross, the candle—everything symbolical was an offense to the Scotch iconoclast. Also the Frenchman was opposed to altars, crucifixes, images, and candles as violations of the divine law in the decalogue. The churches were turned into naked auditoria, the table took the place of the altar, kneeling was condemned, broken bread was substituted for the oblate,⁽³⁾ and the liturgy was reduced to prayer, no longer to be sung but to be spoken. One fails to see the beautiful in this. As for the Scripturalness, Calvin and Knox transformed the Catholic MUST into the Reformed MUST NOT—which amounts to one and the same thing, both violating the law of Christian liberty. How different was Luther, and his teaching concerning the adiaphora.

The last portion of our book, except two chapters by Prof. Valentine, deceased, discusses recent liturgical movements and tendencies. It shows that the tendency of the Presbyterians lies in the direction of a moderate liturgy, but also that for all Pro-

(3) More than 98 per cent. of the Lutherans in the world retain the oblate. The use of broken bread or of oblates is an adiaphoron. The oblate is preferable. It is a miniature likeness of the thin, round, unleavened cake, used at the Paschal Meal when the Lord's Supper was instituted.

testant Churches the days for elaborate liturgies belong to the past. This cannot be denied. Everywhere in Lutheran Germany and Scandinavia the liturgies are being changed: simplified or built up according to sound principles derived from a thoroughgoing liturgical study, as was impossible a generation ago. Norway is making her liturgy more elaborate, but is not going beyond the normal. A consensus as to what is historical and ecclesiastically proper is being formed everywhere. No longer will it be deemed a sufficient guarantee for adopting rubrics from Löhe or Kliefoth that these prescribed them. The liturgist of to-day applies other criteria. A model in many respects is the Prussian Agenda. Its elasticity is remarkable.

Very welcome and very elucidating is the analysis of the Common Service. Our authors do not object to it as originally proposed (18 parts) by the Joint Committee of the General Bodies, nor to the modified form (23 parts) approved by the same Bodies. They object to it as completed and published by the Committee, who “apparently upon their own authority” made new additions, so that the final draft has thirty-four parts.

The parts are: 1. Hymn of Invocation. 2. “In the name of the Father,” etc. 3. Confession of Sins, consisting of exhortation, adjutorium, versicle (“I said I will confess,” etc.), confession, confessional prayer, and declaration of grace or absolution. 4. Introit. 5. Gloria Patri. 6. Kyrie. 7. Gloria in Excelsis. 8. Salutation (“The Lord be with you,” and response). 9. Collect. 10. Epistle. 11. Hallelujah, to which may be added a Psalm or hymn. 12. Gospel announced, followed by “Glory be to Thee, O Lord.” 13. Gospel read, followed by “Praise be to Thee, O Christ.” 14. Creed. 15. Hymn. 16. Sermon. 17. Votum (“The peace of God,” etc.) 18. Offertory. 19. General Prayer. 20. Lord’s Prayer. 21 Hymn. 22. Salutation (“The Lord be with you,” and response.) 23. Sursum Corda (“Lift up your hearts,” etc.) 24. Preface. 25. Sanctus. 26. Exhortation. 27. The Lord’s Prayer and Words of Institution. 28. Pax Vobiscum. 29. Agnus Dei. 30. Distribution. 31. Nunc Dimittis. 32. Thanksgiving Collect. 33. Benedicamus. 34. Benediction.

The eleven added parts are: 3 (in part), 8 and 22, 12, 13, 17, 18, 23, 28, 31, 33. Let us examine only these.

Part 3, where the minister says, "I said, I will confess my transgressions unto the Lord," and the congregation makes the response, "And Thou forgavest the iniquity of my sin" [Psalm 32] should be stricken. It is without precedent in Lutheran liturgy. It serves no real purpose, is therefore not beautiful. The remark of Prof. Hauck on church architecture will also apply on liturgy: *es giebt keine zweckwidrige Schönheit, sondern alles Zweckwidrige ist unschön.*

Part 8 (and 22) may remain. Luther retains it in the Formula Missae, but not in the German Mass. Its proper place is before the Collect, and at the beginning of the second part of the service, Communion. Saxony uses it twice; Prussia once, before the Collect.

Part 12, like 3, is without warrantable precedent, *zweckwidrig*, and an offense to good taste. It borders on the ridiculous, that, immediately following the minister's announcement *where* (what book, chapter, etc.) the Gospel for the day is found, and before he can begin to read it, the congregation "shall say or sing 'Glory be to God.'" Glory for what? Glory, because it has been written, say, in Mark 7 and not in Matthew 9? The Gloria comes too early. It is liturgically correct when it is said by the minister *after* the reading of the Gospel. Thus in Saxony and Prussia. The Common Service has here followed the Roman Mass (Rietschel, Liturgik I, 368).

Part 13 may remain. It can be the response to the minister's words in 12 (corrected) or a response to the reading of the Gospel, when 12 is omitted.

Parts 17 and 18 should be stricken. They break the unity in the service. Saxony and Prussia have neither. If an offertory is to be used, it should form a part of the communion service.

Part 23 is retained in Prussia, but not in Saxony. Luther rejected it.

Part 28 should be omitted altogether, or come in at the beginning of the service (PRE xi, 557).

Part 31 should be stricken (Prussia, Saxony). It belongs to Vespers.

Part 33, as a thanksgiving Collect precedes, should be omitted (Saxony, Prussia), otherwise we have tautology.

With reason, do our authors object to the Common Service; that is evident to any one who studies it with Rietschel or any other European expert as guide. It is fair to see the cosmopolitan side of the case. If our liturgic mist is dispelled we need no longer be disturbed by such confident proclamations as the following: "It will thus be seen, that the Lutheran Order of Service [Common Service] most perfectly embodies and applies all the fundamental principles pertaining to Divine Service contained in Holy Scriptures, and that each part is in its proper place. And whoever intelligently and devoutly joins in every part of this service will experience that it contains everything necessary to our edification and growth in grace. Any man that cannot profitably unite in such worship must be sadly wanting either in Christian intelligence or devotion, or both. By its diligent and faithful use all may 'come to the fulness of stature of new men in Christ Jesus.'"(4)

Our authors have not attempted a consideration of the merits or demerits of the Common Service, but briefly stated the leading historic facts, which have been frequently lost sight of. Besides the objections noted, the following must be made. (1) The Common Service provides for only one series of Pericopes, while the leading Lutheran churches have three or four. (2) The table of Scripture lessons for Sundays and festivals of the church year stands in need of revision; the table of lessons for morning and evening throughout the year not only needs revision but, in view of all our modern Bible helps, is nothing short of anachronism. (3) The substitution of responsive *reading* for responsive *singing* is Reformed. There is nothing in the Common Service so foreign to Lutheran liturgic practice as the rubrics which contain the words "sung or said." It is an innovation, a step backward.

The motive behind the "Service" was justifiable: a richer Lutheran liturgy. But there is a medium between the overloaded finery of the Common Service and the homely patchwork called Order of Public Worship for the General Synod (Book of Worship 9-18). Both make it evident that we need cultivate our

(4) *Memoirs of the Lutheran Liturgical Association* V. 67 (cfr. VI. 1-15).

liturgic sense. A beginning was made by the Lutheran Liturgical Association. It is to be hoped that this Association will resume its activity, though with this modification: that the spirit of antiquarianism be made less prominent and that the historic spirit receive full recognition. In no way could the Association render a better service than by giving us Rietschel's large work in English dress. Rietschel's "Lehrbuch" is a technical work, and that "Christian Worship" does not claim to be. The latter, whatever other merits it possesses, has the one of being easily understood also by intelligent laymen. It should prove to be an apt text-book not only for the theological student for whom it is intended, but also for the general reader. It does not lie beyond the comprehension of a good class in Y. M. C. A. work, or of an adult class in Sunday School. A minister could put it to excellent use even if he should differ with the authors on some points.

Here I should break off, but I cannot dismiss the opportunity, which a review gives, of enlarging on a few points and at the same time registering my dissent where I consider the authors' position untenable.

The most important are the following:

1. The first paragraph of the Introduction discussing the origin of Worship is, in the main, untenable. It reads: "Worship may be regarded as an instinct. It is the result of man's natural endowments and of his surroundings. It is not the invention of the priesthood or the product of material evolution. Man has a spiritual nature; that is, the power to conceive of a Deity and a supernatural world, and the capacity to adore, love and trust. In the course of his mental development these powers start spontaneously into action. By several different paths the mind is led to the idea of God. Behind the mutable objects of nature, the understanding seeks and finds an unchanging ground; and in the presence of obvious design, it recognizes an intelligent Creator. Conscious of its weakness in the midst of mighty and mysterious forces, the heart seeks refuge and rest in an over-ruling and loving Father. . . Worship is. . . seen to originate in the nature and needs of the human soul. Christianity encourages, guides, elevates and sanctifies human worship."

The line of argumentation followed in the above is not un-

common in older treatises on Theism or Dogmatics. A writer on Theism like Fisher, of Yale, could speak of a native belief arising spontaneously in connection with the feeling of dependence. And with Dorner, the dogmatician, he could fall back on the ontological, cosmological, teleological, moral, and historical arguments for the being of God. These arguments are no longer credited. Since Kant's day—he showed their weakness—much has been written concerning them, both pro and con. We teach to-day that God is so great and his independence so absolute that his existence cannot be proved by human logic or inference. If God had not chosen to reveal himself, we should have known nothing about him. The existence of a world can, at the best, only postulate an architect, not a Creator, not a loving merciful Father. The first condition for knowing that God exists is Revelation, a gift to us from Above. Revelation given, the so-called proofs for the being of God have their value. Otherwise they prove nothing, demonstrate nothing. This is the view of the present-day philosopher and theologian. A philosopher, so friendly to the Christian world-view as Külpe, can say concerning these arguments that, taken separately or collectively, they do not prove the existence of God. The same standpoint is taken by Julius Köstlin, O. Kirn, and R. Seeberg. Says Seeberg: "There is no innate natural religion just as there are no innate ideas." Seeberg also rejects the theory that religion, of necessity, follows from the nature of the mind or spirit. Of itself the spirit of man cannot conceive the idea of God. Revelation is necessary. But Revelation comes to man as a gift from God, and therewith he receives the idea of God and the idea of religion. There is a predisposition in man to receive these ideas. But he cannot conceive them. "Aus den verschlungenen Hieroglyphen der Welterscheinungen lässt sich der Gottesgedanke nicht entziffern. Dann muss er dem Menschen von aussen her gegeben sein..." (5) Says Kirn, after he has declared the ontological proof a logical fallacy, and the historical an assumption: "Die übrigen Beweise haben nur so fern Wert als sie auf *Probleme* hinweisen, die nur auf dem Boden des Gottesglauben endgültig

(5) R. Seeberg, *Die Grundwahrheiten der Christlichen Religion*, 4 ed. 1906, p. 7.

tig gelöst werden können. Dagegen vermögen sie nicht instetiger Schlussfolgerung und mit zwingender Notwendigkeit diese Lösung selbst an die Hand zu geben. Sie bedürfen darum alle der Ergänzung durch den *Selbstbeweis Gottes in seiner Offenbarung* und dienen dem Christen nicht so wohl zur *Begründung*, als vielmehr zur *Durchführung* des schon auf anderem Weg begründeten Gottesglaubens gegenüber dem Stoff der Welterkenntnis." (6) Köstlin agrees. Anyone reading his article "Gott" in PRE will see that the old position has been given up for one which cannot be shaken.

As before stated, our authors' theory of the origin of worship does not affect the corpus of the book, forms no premise. It concerns Dogmatics, not Liturgics.

2. Our author's view of the Pericopes and of the Church year seems to favor the Reformed rather than the Lutherans. But this is, perhaps, only apparent. It is true that they say: "The attempt to keep up an ecclesiastical year alongside of the civil year, will probably be found to savor of the spirit of formalism." Coming from Lutherans, this statement may be startling. But the meaning must be that the ecclesiastical year beginning with Advent is unhistorical. And so it is. Recent research has proved that in the Middle Ages there was no difference between the civil and the ecclesiastical year. (7) Luther began the latter with Christmas. The Pericope collections have always been weak in the selection of texts for the weeks between the last Sunday in Trinity and Christmas. To date the beginning of the Church year with Christmas is logically correct and conforms entirely to the practice observed by the Lutherans in the sixteenth century. (8)

As to the Pericopes our book is correct in maintaining that those in ordinary use, the old series, have their faults. It would not be justifiable, however, to conclude from this that free texts are better than Pericopes. When it is claimed that the Homiliary of Charlemagne "fostered an indolent, ignorant and incompetent clergy," "did some good, much harm," we say with F.

(6) O. Kirn, *Grundriss der ev. Dogmatik*, 2 ed. 1907, p. 46.

(7) Rietschel I, 216.

(8) Den Postillen und Evangelienauslegungen des 16. Jahrh. liegt der Gedanke des "Kirchenjahres" fast durchgängig ganz fern. l. c. 219.

Wiegand (quoted in Hauck's *Kirchengeschichte* [II, 246] as antiquating E. Ranke's ideas) that we know too little about the influence of the Homiliarium on preaching to determine anything as to the harm done (PRE viii, 310.) When Luther criticised the Pericopes on the ground that they unduly magnify works to the obscurity of faith, he had in mind their use as lessons, not as texts to preach on. His own postil largely follows the order of the gospels in the Homiliarium. He was conservative on the use of the Pericopes as texts, though his utterances varied. At times he could favor the *lectio continua*. But he retained the old text for Sundays. In the afternoon and on week-days texts from the Old Testament were preached upon. This gave the Word free course. A modern church goer who has to hear a Pericope preached upon for the thirtieth time will feel the deadly monotony of repetition. But the modern arrangement of using three or four different series of texts settles the problem, insures for the Lutheran Church the continuation of wisely prescribed texts over against the shibboleth of the Reformed: unrestricted choice of texts. Württemberg has three series, having added the second in 1830, the third in 1894. Lutheran Bavaria has three; in the sixties she received permission to use, every other year, free texts or the first series of Pericopes in Thomasius; in 1897 the use of the second series in Thomasius was granted. Saxony has four, the fourth series gives a list of three new texts for each Sunday, one of which must be chosen. The “Eisenacher Konferenz” has published its own Pericopes. Many churches, especially in Prussia, use them. Sweden has three series, since 1862. Denmark two, since 1885. Norway three, since 1886. The various collections are judicious and show much agreement. The tendency in all Lutheran churches (the General Synod, or rather a part of it, forms an exception) is to abide by the Pericope system in some form or other. This may seem a restriction upon the Word, but unlimited freedom is often no freedom. An assembly believing in free speech finds it necessary to restrict by adopting Parliamentary rules. The International Sunday School Lesson or the Christian Endeavor Topic is really an endorsement of the Pericope principle. Those who are intimately acquainted with the working both of the “free text” and of the Pericope knows that the prescribed text

seldom fetters the pulpit. The fetter is apt to be on the other side. A mediocre homilete wedded to the text of his own choice—too often only five or six words—and preaching a sermon that may be appended to a score of other texts is the one who forges the fetter. The fixed Pericope would force such a preacher to face the homiletic legacy of the past as contained in such valuable collections as the postils of Luther, Hofacker, Löhe, or the homilies of Pank, Kögel, Frommel. What a gain, if those who conjure with the “Homiletic Review” would sit down to study the scientific Homiletics of men like Hering, Kleinert, and Steinmeyer. There is elasticity in the use of the Pericope system also. The ironclad rule that binds a man down to a prescribed text, when this is ill-suited for the occasion, does not exist. Many of the Lutheran churches in the West have prescribed texts at Sunday morning services, leaving the use of them in the evening entirely optional. The Pericope system is also the best guarantee for an intelligent observance of the Church Festivals. Where these have been done away with, it has meant “ein Stoss ins Herz des kirchlichen Lebens.” (9)

3. In a book on Christian Worship allotting so much space to Lutherana we should expect unequivocal terminology where the Lord’s day is referred to. *Nemo vir prudens de . . . vocabulo magnopere rixabitur*, but we recommend for consideration the advice of Prof. Gregory, who, being an American by birth, a Presbyterian by training, a Leipzig professor of theology by choice, says: “We must quit the pernicious habit of calling the Lord’s Day by the Jewish name for Saturday [i. e. Sabbath].” Our authors’ conception of the third commandment, moreover, belongs to the seventeenth century, not to the sixteenth. This conception—peculiar to the English portion of the Lutheran Church—is not very complimentary to “foreigners.” We advise the attentive perusal of Frank, *System der Christlichen Sittlichkeit*, 1887, II, 233 ff.; of Kirn, *Grundriss der Theologischen Ethik*, 1906, 45 f.; of Kübel, *Christliche Ethik*, 1896, II, 321 ff.; of Th. Kaftan, *Auslegung des lutherischen Katechismus*, 1906, 73 ff.; of Julius Köstlin, *Christliche Ethik*, 1899, 677 ff.; of Luthardt, *Theologische Ethik*, 1898, 288 ff.; of Zahn, *Skizzen aus*

(9) W. Caspari. PRE. Art. Perikopen 156.

dem Leben der Alten Kirche, 1898, 160 ff. (Geschichte des Sonntags vornemlich in der alten Kirche. Perhaps the ablest treatise written on the subject. An appendix gives important notes); Zöckler, PRE, Art. Sonntagsfeier; Rietschel, Lehrbuch der Liturgik, 1900, I, 154 ff.

4. Most commendable is our book in the repeated emphasis it lays on the idea of Luther, that in all public worship the most important is the *preaching of the Word*, and that the Christian Congregation should never assemble except the Word of God be preached. The main thing, then, is not the reading of the Word, but the sermon, the *preaching of the Word*.

Not all hold this view. One writer says: "According to the Lutheran conception, the sacramental is the main element. Not the prayers and chants and hymns of the people or even the word of the pastor, testifying from the depth of his Christian experience, but the Word of God is itself the chief part of every service. The reading and repeating of this Word have a sacramental force.(10)...The sermon is supplementary and subordinate to the reading of Holy Scriptures."(11) The writer has followed the dogmaticians of the seventeenth century, not the teachers of the sixteenth. That is evident to any one who reads R. H. Grützmacher's lecture, "Luthers vorbildliche Stellung zu Wort und Geist."(12) Grützmacher is a leading authority on this question, having made extensive investigations entitling him to be heard.

But first, let us ask: When does the preacher preach the Word? Not, when he reads his text to follow it with a "sermon" consisting of little rambles in modern literature, politics, ethics; or of commonplaces on the goodness of God and the virtue of man such as could be furnished by Socrates, Plato or the Stoics. None of these things nor a mixture of some or all of

(10) H. E. Jacobs, in "Christian Worship," New York, 1897, 156 f.

(11) Ibid, 167.

(12) "Luther ist in ihr [i. e. Formulierung] weit glücklicher als die spätere altorthodoxe Dogmatik, die sich mit unserem Problem nach einem Streite um 1620 sehr eingehend beschäftigte. Sie kam dabei zu einer vollen Verschmelzung von Wort und Geist, und wickelte den Geist so ein ins Wort, dass man seine lebendige persönliche Art darüber vergessen musste: ja sie behauptete, der Geist sässe im Worte, auch wenn es nicht gebraucht würde, *extra usum*." (Grützmacher, Modern-Positive Vorträge, 1906), 145.

them, flavored with a few references to Scripture(13) constitutes the preaching of the Word. But a positive answer is demanded. It can be given when we have answered the second question: What is the Word? Luther throws light on this question in his explanation of the third commandment: "We should fear and love God 'dass wir die Predigt und sein Wort nicht verachten..'" According to Th. Kaftan the "und" here means "namely." He says: Not two separate things, the preaching and the Word, are specified; only one thing, the Word as it lives in preaching. The Word is also present in reading, in singing, in blessing, in prayer, and in the sacraments.(14) The same idea is brought out in Grützmacher's lecture: To the Word as means of grace belongs, according to Luther, every announcement of salvation in Christ irrespective in what form or through what person it comes. "A mother teaching her child to pray....should know that, through her, God himself becomes active for the eternal salvation of her child. Every professor who makes it his concern to show his students the greatness of Christ, even if it be through learned dogmatic formulas, 'vermag in diesem Thun ein Leiter für ewige Funken zu sein.' And especially can the minister say concerning his sermon what Luther himself puts into his mouth: Haec dixit dominus...Parallel to the grand freedom with which Luther defines the compass of the Word we have an equally grand stringency in his determination of the content: It must be able to bring us grace and salvation."(15) The soul of the sermon is thus grace and salvation. And preaching, which is an individualizing of the Word, is therefore of supreme importance. The effective Word is substantially identical with Revelation. This substantial identity does not depend on the sermon's having Bible quotations, but on its saturation with Biblical matter and Biblical thoughts. The Word *muss Christus*

(13) "Die wohl von dem einen oder anderen früher geteilte Meinung, als hänge die Wirkung der Predigt an den von ihr gebrachten Bibelversen oder die eines Buches an der Masse der in ihm aufgespeicherten Bibelzitate kann sich auf Luther nicht berufen. Er sagt vielmehr deutlich: 'Nec est necesse, eloquia domini tantum ea intelligi, quae de scripturis in vocem assumuntur, sed quaecunque deus per hominem loquitur sive idiotam sive eruditum, etiam citra scriptura usum, sicut in Apostolis locutus est et adhuc loquitur in suis.'" (ibid. 137).

(14) Th. Kaftan, *Auslegung des luth. Katechismus*, 80.

(15) Grützmacher, 137.

treiben. With keen psychological insight and a highly developed sense for the real, Luther has observed that the Word as spoken and heard in Christian assembly is far more effective than when read at home. (16) The reading of a sermon at home is accordingly an inadequate substitute for the same sermon heard in church.

Is there, then, anything more important in a church service than the preaching of the Word? Is not the celebration of the Lord's Supper more important? Luther did not answer this question. His original idea was to have one service, where the Word was preached, and one where the Lord's Supper was celebrated. (17) But since he considered preaching essential, he surrendered the original idea in making room for the sermon in his "German Mass." Thus, preaching and communion were united in one service. This became the practice in the Lutheran Churches of the sixteenth century with the exception of only a few. It has maintained itself to our day. Most of the Agendas provide for the communion to follow the preaching, even though the majority of the assembled hearers leave the Church before the second part is begun. In theory, then, the communion service is a continuation of the service of the Word; in practice there is a distinct division. In Scandinavia, communion takes place in the presence of the whole congregation, though as a rule only a part of it commune. Gustav Jensen, Norway's foremost liturgist, says that the majority of the leading liturgists of to-day advocate the holding of two separate services, one for the Word, and one for the Sacrament of the altar. (18) Rietschel, too, favors the separation. (19) The apostolic and post-apostolic age had the two kinds of services, one for the Word, one for the Sac-

(16) "Oder wo sie das Wort schon daheim lesen, so ist's doch nicht so fruchtbar noch so kräftig, als kräftig das Wort ist durch die öffentliche Predigt und den Mund des Predigers, die Gott dazu berufen und geordnet hat, dass er's dir predigen und sagen soll." (Quoted by Grützmacher, 137).

(17) Rietschel I, 495.

(18) G. Jensen, Art. Gudstjeneste in Kirkeleksikon for Norden, 1904, II, 298.

(19) "Diese tief eingewurzelte Auffassung von der unbedingten zeitlichen Zusammengehörigkeit des Wort- und Sakramentsgottesdienstes und der Unvollständigkeit und Nichtberechtigung des Wortgottesdienstes als Hauptgottesdienst am Sonntag ist weder *geschichtlich*, noch *theoretisch*, noch *praktisch* begründet. (Rietschel, I, 497).

rament. If this early custom could be revived, we should hear nothing more concerning the relative importance of the preaching of the Word and the celebration of the Sacrament. There would then be no occasion to say, as sacramentarians do, that worship reaches its zenith in the Sacrament. It would be made plain that the two services differ in form. In the one we have the verbum audibile, in the other the verbum visibile. But “idem effectus est verbi et ritus,” as our Confessions teach. A comparison is therefore impossible. Notwithstanding, theories abound and new questions arise only to show the relativity of our knowledge and the inadequacy of human thinking and human language to grasp divine mystery and set it forth in tangible formulas with mathematical precision.

With this we close. We wish “Christian Worship” on its second journey a hearty Godspeed.

Gettysburg, Pa.

ARTICLE X.

RELATION OF THE GENERAL SYNOD TO THE
LUTHERAN CHURCH.

BY J. M. REIMENSNYDER, D.D.

The Church is a growth and a development. As an institution in the world among men it has a history. Religion and worship are as old as the human race. The study of ancient history is largely the study of gods and religion. We know no time in history without an altar and a sacrifice, and no nation without gods, shrines or a temple. At first the father or eldest member of the household was the priest or judge, the family was the unit and the government patriarchial. When true religion had failed under Adam and Noah, God called Abraham from his native city and people to found a people whose central idea should be true religion and worship of the only one true God, Maker of heaven and earth. From Him sprang the nation and the Church, in the order of the altar, tabernacle, or tent of meeting, the temple, synagogue and finally the modern Church. Religion has one connected history thus for nearly four thousand years. At first worship was exceedingly simple. It however always had the outward sign and the inner life. Circumcision and faith were the beginning, with obedience to God as underlying both. This was the foundation period. Passing from Abraham to David, Solomon and thence to the Jewish people and to Christ, we have in the Christian Era, the simplicity of the Apostolic Church. Here the conditions of membership were exceeding simple. Peter declared them on the great day of the Feast of Pentecost to be repentance and conversion. On the great question of Gentile discipleship, the Apostolic see simply required abstinence from things sacrificed to idols, and from blood and from things strangled, and from fornication, closing with the words, "From which if ye keep yourselves it shall be well with you, fare ye well." Jude, in his epistle to them that are called and beloved, speaks of our common salvation and asks that they contend earnestly for that faith which was once for all

delivered unto the saints. Jesus said, "If any man would come after me, let him deny himself and take up his cross and follow me." Paul wrote to the Romans, "We reckon therefore that a man is justified by faith." This was the character of the early Christian Church. The Bible has not departed from this simplicity. The ignorance, superstition and deceptions of the evil one and the vanities of the world, have perhaps made enlargement and formulation of doctrines and creeds necessary. The Church has had one origin and one history. The Church under the Roman see added burdens and clouded the truth in the Sixteenth Century until the Reformation under God became a necessity and out of it grew the Lutheran Church. The Augsburg Confession presented at the city which gave it its name, became a creed of Christendom and the specific Creed of the Lutheran Church. Its cardinal points were justification by faith and not by works, the Bible as the Word of God the only unerring rule of faith and practice or life, the parity (equality) of the ministry, the right of the exercise of private judgment according to the Word of God and the conscience, and that God alone can forgive sins. This was a return to the simplicity of the faith of the Apostolic Church. Kurtz's Church History says: "The Christian Church is that divine institution for the salvation of man, which Jesus Christ has founded on the earth. Its aim is to have the salvation wrought out by Christ communicated to, and freely appropriated by, every nation and individual. Outwardly, the Church manifests itself in the religious fellowship of those who having become partakers of this salvation, co-operate in their own places and according to the measure of their gifts and calling towards the extension and development of the kingdom of God." Mosheim's Church History says: "The rise of this Church (The Lutheran) must be dated from that remarkable period, when Pope Leo X. drove Martin Luther, with his friends and followers, from the bosom of the Roman hierarchy, by a solemn and violent sentence of excommunication. It began to acquire a regular form and a considerable degree of stability and consistence from the year 1530 (June 25th, 1530) when the system and morality which it had adopted was drawn up and presented to the diet at Augsburg." "The great and leading principle of the Lutheran Church, is, that the Scrip-

tures are the only source from which we are to draw our religious sentiments whether they relate to faith or practice, and that these inspired writings are in all matters that are essential to salvation, so plain and easy to be thoroughly understood that their significance may be learned without the aid of an expositor by every person of common sense, who has a competent knowledge of the language in which they are composed. There are indeed certain formularies adopted by this Church, which contain the principal points of its doctrine, ranged for the sake of method and prespicuity in their natural order. But these books have no authority but what they derive from the Scriptures of truth, whose sense and meaning they are designed to convey; nor are the Lutheran doctors permitted to interpret or explain these books so as to draw from them any propositions inconsistent with the express declarations of the Word of God.”

Wolf in the Lutherans in America: “God’s Providence and the preaching of the pure gospel of salvation brought into being the Evangelical Lutheran Church.” (Charles P. Krauth in his translation of the Augsburg Confession—Introduction): “The Confession (Augsburg Confession) exhibited the one, undivided faith of the entire Lutheran Church in the Empire.” “As various kingdoms, states and cities embrace the faith of God’s Word, as our Church had unfolded it, they accepted this Confession as their own and were known as Evangelical Lutherans, because they accepted it. The Church was known as the Church of the Augsburg Confession.” “It is called a *Confession*, not a rule. The Bible is the only rule of faith, and this document confesses the faith of which the Bible is the rule.” Minutes of the General Council, 1907 Fortieth Anniversary, Buffalo, N. Y.

“President’s Report, Doctrinal and Historical Address, Theodore E. Schmauk, D.D. “The Lutheran Church is as broad as the world.” “The absolute directory of the will of Christ is the Word of God, the Canonical Scriptures, by which Scriptures the Church is to be guided in every decision. She may set forth no article of faith which is not taught by the very letter of God’s Word, or derived by just and necessary inference from it.” Minutes of the General Council, 1907, Theses on the Holy Scriptures:

First. “Our Lutheran Church believes, confesses and teaches:

that the prophetic and apostolic writings of the Old and New Testaments are the only rule and standard according to which all doctrines and teachers are to be judged and proved (F. C. I.) and the most clear and pure fount of Israel (F. C. II.)”

Second. “Therefore all doctrine must not only be drawn from the Holy Scriptures, but must agree with it in every particular. The authority of any doctrine depends upon its being a truth given by divine revelation.”

This is unquestionably the basis of true Lutheranism, both historically and doctrinally as confessed and acknowledged by all parties and writers in the Lutheran Church. This is her faith in history. Now what relation does the General Synod sustain to the Lutheran Church according to this testimony? The General Synod was organized October 22, 1820, at Hagerstown, Md. It was the first and mother general body of the Lutheran Church in this country. Dr. S. S. Schmucker in his “Church of the Redeemer,” says concerning the General Synod: “Some were also displeased at our early recognition of the Augsburg Confession, for the Pennsylvania Synod, the oldest Lutheran Synod in this country, had not pledged its members to any other symbol but the Bible for twenty years before, and as long after the organization of the General Synod.” Dr. Morris in his “Fifty Years in the Lutheran Ministry,” says of Dr. S. S. Schmucker: “He filled a larger space in the public eye outside of the Lutheran Church, than any other man in it.” He was one of the original founders of the Theological Seminary (Gettysburg) and its first professor. He wrote nearly all the constitutions of Synods, seminaries and other institutions, which were required at that early day. Hence a man of authority.

Constitution of the General Synod, Section 3: “All regularly constituted Lutheran Synods, not now in connection with the General Synod, receiving and holding with the Evangelical Lutheran Church of our fathers, the Word of God, as contained in the canonical Scriptures of the Old and New Testaments as the only infallible (unerring) rule of faith and practice, and the Augsburg Confession as a correct exhibition of the fundamental doctrines of the divine Word and of the faith of our Church founded upon that Word, may at any time become associated with the General Synod by adopting this constitution.”

General Minutes (1895): "Resolved, That in order to remove all fear and misapprehension, this convention of the General Synod hereby expresses its entire satisfaction with the present form of doctrinal basis and confessional subscription, which is the Word of God, the infallible rule of faith and practice, and the unaltered Augsburg Confession as throughout in perfect consistence with it—nothing more, nothing less."

(1901) Minutes General Synod: "Resolved, That in these days of doctrinal unrest in many quarters, we rejoice to find ourselves unshaken in our spiritual and historic faith, and therefore we reaffirm our unreserved alliance to the present basis of the General Synod, and we hold that to make any distinction between fundamental and so-called non-fundamental doctrines in the Augsburg Confession is contrary to that basis set forth in our formula of confessional subscription." The General Synod has adopted the translation of the Augsburg Confession as recommended by the joint committee of the Common Service and publishes it in the Lutheran Hymnals used in all of its Churches in its appointed worship.

In the ordination of its ministers it requires subscription to the following ordination vow: "Do you receive and hold with the Evangelical Lutheran Church of our fathers, the Word of God, as contained in the canonical Scriptures of the Old and New Testaments, as the only infallible rule of faith and practice, and the Augsburg Confession to be a correct exhibition of the fundamental doctrines of the Divine Word, and of the faith of the Church founded upon that Word?" To this the candidate is required to answer, "I do," Unquestionably as a matter of pure history this places the General Synod upon the only doctrinal basis required by the Lutheran Church in all its history. The General Synod has not included the other Symbolic Books, to which many of us could subscribe, because it holds that the portions which precede the Augsburg Confession were practically included in it and those which follow after were only amplifications and unfoldings or explanations of the principal Confession. As a matter of history this position cannot be questioned. The Lutheran theologians after the death of Luther, and indeed before, did not agree in all points, as all students of history know, and that cannot be expected now. Nor was there ever a

period in Church history when that became a question of citizenship in Church or State. If we take the question of citizenship as a standard in the United States, it is exceedingly simple and often is only a question of birth, yet the law sustains it. So in the history of the Church. The position of the General Synod has been amply sustained in the courts of equity both higher and lower, and no one writer or Synod or body has a right to question, challenge or criticise the loyalty of another, especially by springing the unseen question of motives in questions of Church affiliation or Synodical declarations. We make these statements from the broad standpoint of what is termed a Conservative Lutheran in the General Synod, who has the warmest feelings of loyalty to all Lutheran bodies and who hopes in the ultimate union of our beloved Church. These are facts of history concerning our Church and not the sentiments of an individual.

As an organization the General Synod is the oldest and the mother in this country. At the time of its organization (eighty-eight years ago, 1820-1908) the Lutheran Church in this country had only about 35,000 communicants. It now ranks third among the great denominations in this country, with a communicant membership of 2,054,718, 13,175 churches and 8,028 ministers. The increase in one year has been 116,087, the largest percentage of increase of all the denominations. Contributions in one year (1906) \$2,479,519.00. The Lutheran Church in the world has 75,000,000 members and exceeds all the others. She preaches the gospel in some 19 languages, no other denominations in more than three. The General Synod is the third largest of the general Lutheran bodies in this country. It has 274,191 members, 1,742 congregations and 1,316 ministers. It has all kinds of benevolent institutions and colleges and theological seminaries and publication houses and Sunday School supplies, the very best the times afford, and is doing the most splendid and efficient work. A special feature of this branch of the Church is its tendency to sustain proper fraternal relations with other churches and religious movements for the furtherance of the glory of God and the unity of faith where this can be consistently accomplished without compromising her faith or history. The increase in membership of the General Synod in ten years has been 83,597; in 25 years 143,826. If it is true that other branches of

the Lutheran Church in this country have furnished the bone and framework of Lutheranism, it is equally true that the General Synod has imparted the spirit and soul of Lutheranism to the Church in this country. The General Synod whilst always loyally adhering to the Confession of our fathers has always stood for a higher spiritual life and for a practical piety which tends to bring souls into the kingdom of such as shall be saved. If Luther was a man of doctrine he was still more a man of devotion and prayer and ever stood firmly for a practical piety which is evidenced in all his writings and in his Catechisms for the Church. The General Synod without compromising or lessening her respect for the faith and confessions of the fathers in the Church, by her affiliation in practical affairs in Christian work and her Christly spirit to sister denominations has won a place in the hearts of all Christians and for the Lutheran Church in general, which has given the Church of our fathers a new and higher place in Christendom and has vastly increased her influence and power and removed much of the wrong impressions concerning our Church which so long retarded our progress. These are facts not to be lightly esteemed. Her members love our historic faith as truly and deeply as any others can. We take second place to none in this. Her Sunday Schools, her Young People's Societies and her united efforts in federation by representation with general movements of common Christian effort has vastly increased her efficiency and strengthened the Lutheran Church in general. If the "Field is the World," as the Master said, then we must enter the world. Cardinal Gibbons of the Catholic Church in the United States, delivered an address in Westminster, London, at the Eucharistic Congress held there in September (1908) in which he said: "Though we are separated from you by an immense ocean, we are united with you, thank God, in the heritage of a common faith. He cited a long line of popes and worthies in the Apostolic Succession." We as Protestants and especially as Lutherans, can make a still greater claim. Religious faith has been one and the same throughout the ages. The Almighty has not in the history of Revelation and worship changed the cardinal principle of that righteous faith once for all delivered to the saints on earth. Truth and the principles of righteousness are as eternal as God. Forms,

ceremonies and symbols and seals and signs may change with the development of God's purposes in the Church—but God's Word and holy life and relations to God and eternity and the life beyond are eternal in themselves. When God made a covenant with Abraham, renewed in Isaac, Jacob and continued in David and Judah, He made that covenant with their rightful descendants forever. The covenant with David—a sacred covenant of salt—and in Solomon and the temple was an everlasting covenant. Though the ceremonial passed away and the people were merged into the Apostolic Church, the law, the Gospel, the Church, the covenants, and the spiritual life were continued unbroken. We claim a glorious heritage in a continuous faith. We go back to Abraham and the covenants for four thousand years. We come with this ancient faith as the descendants of God's people with all the covenants and promises until the heavenly proclamation to the Judean shepherds, "For unto you is born this day in the city of David a Saviour which is Christ the Lord." We pass on then to the Church as founded on Jesus Christ. We hold to this same unbroken chain of historic faith, which Peter preached on Pentecost when 3,000 souls were added to the Church. And which Paul preached at the great court of Areopagus where he was moved by the sight of the altar to the "Unknown God" and which he preached in Macedonia, the isles of the seas, and in Rome also. We hold to the same heroic faith of the Church fathers; passing on through the Dark Ages and Middle Ages of History, we come out in the glorious sunlight of the renovated Church with the same gospel in the immortal Martin Luther, the founder of our Church and the real author under God of our splendid creedal faith as contained in the Augustana. With the believers and faithful of the followers of this Confession we cross the ocean to this new land with our Anglo Saxon fathers and mothers. In the Dutch, Swedes and Germans we continue our splendid heritage of faith in our historic Church. By them we are united to the great universities and theologians and faith of the Fatherland. We look upon Muhlenberg as the Patriarch of this heritage in this country. Their sacrifices and sorrows were our sacrifices and sorrows. With mingled tears and joys we read and re-read their history and vow to be loyal to the death

to our Confessions. In the General Synod we now find our modern home, the first general body organized in this country at the suggestion of the oldest Synod (the Pennsylvania) in her institutions of learning, we have received the spirit of our fathers and in her pews we have inherited this same historic faith for which we now stand. In this glorious faith of the gospel of our Lord we live. In her Churches we confess Christ, baptize our children and in this hope we bury our beloved dead and hope for an eternal life. In all these ages and centuries and changes, our Bible, our Faith and our Church have not changed and here now we stand. Our Augsburg Confession is unaltered and unchanged. But we as Lutherans should bear towards one another that same spirit of charity which actuated the fathers, such as was in Luther, Melancthon, Muhlenberg and was manifest in the fathers and founders of the General Synod, tempered still with the Christian charity and spirit of fellowship which is one of the glories of modern Christianity. Whilst forms and ceremonies are beautiful in themselves and form helpful channels for spiritual worship; we as Lutherans must never forget that Christ is the center of all Lutheran theology and life. The Lutheran Church in the United States has furnished the best possible type of citizenship and to our armies she has given her noblest sons. We have inherited through our fathers and mothers a splendid spirit of loyalty. In three things the Lutheran Church is pre-eminent. First. She is a Church with a great history. Second. She stands for a great principle or historic faith, declared in her confession. She does not exist merely for a name. She has given to Christendom, the Bible in their native tongue and its truths in its true interpretation and her worship in its most divine conception. She is rooted and grounded in the Word of God. She holds that aloft as fundamental to all her creeds, confessions, faith and life. Third. She is a Church with a great mission. Especially in the Home Mission and Church Extension fields of this country among the hundreds of thousands of emigrants annually coming to our shores. But perhaps to preserve above all in this great country and in this great age, this pure doctrine of salvation through the atonement of Christ as set forth in the gospel. And what higher and more inspiring aim could any

body of men and women have, than to aid in and be a prominent factor in the mighty work of saving the world to Christ, truth and eternal life. With the Bible as the Word of God, with our confessions setting forth the life of faith and not of works, still holding up the discipleship of a consecrated life according to the spirit of the gospel; what a work is ours? What a responsibility is ours, men and women of the General Synod of the Lutheran Church of America and of the world! Finally: My Christian friends and followers of the Augsburg Confession, the great Magna Charta of Protestantism and of Religious Freedom: Fellow Lutherans, (Runnymede and Augsburg) (in history) (June 15, 1215 and June 25, 1530). It is a great privilege to live in a glorious age like this, the most splendid civilization of the ages of history; this wonderful Twentieth Century, a century of maturity of the thought of ages, the culmination of the ages of history, the age of possibilities and capabilities, the century of opportunities and of open doors to the world's nations. And above all in this great century to belong to a Church with such a history; to stand in the very forefront of Christianity with this historic background, facing the future as great factors in the Kingdom of God and His Christ and thus to labor for the uplift of our fellowmen and that kingdom for the establishment of which the Son of God endured the cross. But remember that it is also attended with great responsibilities. May each one of us prove a soldier worthy of our history and confession.

Milton, Pa.

ARTICLE XI.

REVIEW OF RECENT LITERATURE.

A. C. ARMSTRONG & SON. NEW YORK.

Jerusalem, the Topography, Economics and History, From the Earliest Times to A. D., 70. By George Adam Smith, D.D., LL.D., Professor of Old Testament Language, Literature and Theology, United Free Church, Glasgow, Author of "The Historical Geography of the Holy Land," etc. In two Volumes, with Maps and Illustrations. Cloth. Vol. I, Pp. xx, 498; Vol. II, Pp. xi, 631. Price \$7.50 complete.

This is a monumental work, the product of faithful and intelligent toil for a quarter of a century by one who to the patience of the investigator adds the sound judgment of an acknowledged master in Old Testament lore. No spot on earth is invested with deeper interest to the Christian than the City "chosen of God, a singular city, with a mission to mankind." What fearful tragedies she has witnessed! What terrible catastrophies she has endured! Beside the earthquakes which have periodically rocked her foundations, the City has endured nearly twenty sieges, and assaults of the utmost severity, and almost twenty more blockades or military occupations. She was "the bride of kings and the mother of prophets." The former enriched her with the spoils of war and the treasures of merchandise; the latter glorified her as the City of the Most High and lamented over her decay and forseen devastation. The charm of antiquity surrounds her. She was already the home of a mysterious Priest in the days of Abraham. She was taken by David and others because she was the capital of the land and the seat of her kings. The hosts of mighty empires have trodden her under foot; but she has always risen from ruin and defeat. The chief interest, however, that invests her arises from the spiritual struggles that have taken place within her walls. Here the Spirit of God and the spirit of man have engaged in awful contest as nowhere else. Here was enacted the tragedy of the Cross. Hither come the devout of Christian lands to trace the footsteps of the Son of God.

The reader of these volumes is impressed with the comprehensiveness of the presentation. Nothing of interest has escaped the author. The site, the buildings, the food and water supply,

the climate, the politics, the history—everything that can be said or known at this time receives fair consideration.

We are also impressed with the thoroughness of the work. The author has not only studied all available records, but has made personal investigations of the most painstaking character. He has weighed facts and evidences bearing on disputed points and presented matured convictions. Scholars may differ from him on some points, but none can ignore his opinions and conclusions.

The matter is presented in an attractive literary style, not entirely faultless but always clear and often eloquent. There is no evidence that there has been any effort simply to make a book. Much of these volumes will be read with interest by all biblical scholars. Some parts, however, will be passed over by the average reader as too minute and technical.

The publishers deserve commendation for the make-up of these volumes. Paper, press-work, illustrations and maps are all excellent.

J. A. SINGMASTER.

The Cities of St. Paul. Their Influence on His Life and Thought By Sir W. M. Ramsay, Kt., Hon. D.C.L. etc. Professor of Humanity in the University of Aberdeen. 8vo. Pp. 452.

A reconstruction of the history of Paul's motives, qualities, and labors, is developed in the various writings of Professor Ramsay. His travels and residence in Asia Minor, his study of ruins of ancient cities, associated with Paul's labors, his examination, on the site, of their monuments and remains, qualify Professor Ramsay to speak authoritatively on the historic and geographical phases of Paul's career.

This volume is the *Dale Memorial Lectures* delivered 1907, in Mansfield College, Oxford. The general title, however, is too broad, for Professor Ramsay treats only of five cities associated with the life of Paul: Tarsus, Pisidian Antioch, Iconium, Derbe, and Lystra.

Professor Ramsay has written and published much on his favorite theme, and with scholarly research, and has given a wealth of information and suggested reconstruction—material relative to Paul's field of labor and purpose of missionary enterprise. But considerable parts of his material overlap. He should now systematize his material, and give more succinct and scientific form to his published lectures. His desire to forget nothing of discovery and suggested interpretation causes him to write continuously amid his investigations, sometimes to the

watering of the product. But we all owe a great debt to Professor Ramsay for his researches and labors.

M. COOVER.

A Short Grammar of the Greek New Testament. By A. T. Robertson, A.M., D.D., Professor of New Testament Interpretation, Southern Baptist Theological Seminary. 12mo. Pp. 240.

This handy volume by Dr. Robertson is a useful handbook for the New Testament student of Greek. It is not so elementary as Huddleston's or Green's, and not so comprehensive and exhaustive as the work of Blass, or Moulton. Nor is the volume a mere beginner's book, since paradigms and elementary principles are not given. Such details of language construction are supposed to have been acquired by the student in his study of classic Greek. Dr. Robertson's Grammar meets the felt want of the busy pastor, and the practical New Testament student.

M. COOVER.

STUDENT DEPARTMENT, YOUNG MEN'S CHRISTIAN ASSOCIATION.
NEW YORK.

The Future Leadership of the Church... By John R. Mott, M.A., General Secretary of the World's Student Christian Federation. Cloth. Pp. ix, 208.

This stirring volume from the pen and from the heart of a great Christian worker sounds the trumpet call to the Church on the subject of the ministry. The discussion is presented in five chapters: The Problem, The Urgency, The Obstacles, The Favoring influences, and The Propaganda. The book is fairly packed with facts gleaned from wide fields through reading the personal intercourse with great men in many lands. After presenting the fact of the undoubted decline in the number of candidates for the ministry, and also of the great demand for more and for the best of leaders, he assigns various causes which deter able young men from entering the ministry. These are principally the following four: Lack of proper effort to lead men into the ministry; the secular or utilitarian spirit of the age; the attraction of the so-called secular pursuits together with the opportunities for service offered to the Christian layman in such pursuits; preparatory studies which automatically divert young men from the ministry.

The principal agencies under God for recruiting the ministry are the Christian home and the ministry itself. The teacher, too, may exert a powerful influence. The denominational col-

lege rather than the State university must be depended on for candidates.

The book is well written and deserves a very wide circulation not only among the clergy but also among the laity. To the former it is well nigh indispensable. It will do much to arouse the Church to solve the great problem set forth.

J. A. SINGMASTER.

MOFFAT, YARD & CO. NEW YORK.

Science and Immortality. By Sir Oliver Lodge, F.R.S. Cloth. Pp. 294. Price \$2.50 net.

The eminent author of *Science and Immortality* writes most interestingly upon his great theme, and in a literary style which possesses the charm of that of Benjamin Franklin. His conclusions on the great matter of the Personality of God and the immortality of man are in accord with the Christian faith. But alas! when he comes to the discussion of the person of Christ, he finds in him only a God-filled man. His miracles, transfiguration and resurrection are all legends, not indeed without their lessons, but largely inventions. The atonement likewise is repulsive to the author and without any ground in fact. The reconciliation of God is to him absurd.

Our author is a great man, with illusions. He is no doubt an authority as a physicist, but not as a philosopher or theologian. We fear that his latest work can not be regarded as a contribution to Christian literature. His faith in clairvoyance arouses suspicion as to the soundness of his judgment on physical and spiritual matters.

J. A. SINGMASTER.

Religion and Medicine. By Elwood Worcester, D.D., Ph.D., Samuel McComb, M.A., D.D., Isador H. Coriat, M.D. Pp. 427. \$1.50 net.

The leaders of the Emanuel movement feel that beneath the crude and contradictory basis of Christian science lies a power which is able to confer great benefit on the believer. Doubting the cure of organic disease by psychical means, they believe that neurasthenic diseases can be thus cured, and that the Church should be the physician. They take their stand "fairly and squarely on the religion of Christ as that religion is revealed in the New Testament, and as it is interpreted by modern scholarship," and they claim "to have combined with this the power of genuine science." *Religion and Medicine* is a very interesting presentation of their principles and methods, and though it con-

tains no facts which are new to the students of either medicine or religion, it will doubtless help many sufferers who need constantly to be led back to the paths of self-control and common sense. The chapters on "The Healing Wonders of Christ," and on the therapeutic power of faith and prayer are as beautiful and inspiring as the more technical chapters are interesting. It is the knowledge and research which the latter exhibit, which fortifies us in our belief that it is impossible for the clergyman ever to take upon himself the problems which belong to the great psychologist or alienist. Nor is it either necessary or desirable that he should. If he accomplishes his task in the cure of souls, the dependent bodily cure will follow. The general impression of reasonableness which the book gives us is somewhat impaired by the claim that anger, violence, disposition to lie, and other unfortunate habits of children may be removed by suggestions given them during sleep. Such a process resembles too closely the "absent treatment" of the Christian Scientist.

E. S.

BAPTIST WORLD PUBLISHING CO.

A Guide to the Study of Church History. By W. J. McGlothlin, Ph.D., (Berlin), D.D., Professor of Church History in the Southern Baptist Theological Seminary, Louisville, Ky. Cloth. Pp. 264.

This volume is intended for beginners in the study of Church History. The author endeavors to present the matter in a "form so compact as to appeal to the eye and be easily remembered and at the same time to direct the student to wider reading on various subjects." He has essayed a difficult task. It seems to us that such a compact array of data must be difficult for the student to acquire. Condensed food is not wholesome without dilution. A barren array of facts without the motion and life of the actual story is not apt to interest.

Dr. McGlothlin's book is better adapted as a review than a preview of Church History. As such it may be of use as a handbook on the student's desk.

Judging from the brief paragraph devoted to Lutherans in America, we are bound to say that the author has not mastered his subject. To justify this statement we quote the paragraph.

"Lutherans have had much strife and division, have lost great numbers to other denominations and to irreligion; grown only by births and immigration; now over 1,000,000 of several nationalities, types of life, etc., each with its own organizations and

work; German and English used in services; many shades of opinion and difference in practice."

According to this estimate Lutherans have done little else than quarrel and decrease. There have been no conversions from the world. They do not appear as having many flourishing schools and mission stations. Their number is given at just one-half of the actual fact. The author, who received his Ph.D in Berlin, does not seem to know that the Lutheran Church is a polyglot body—English, German, Swedish, Norwegian, Danish, Icelandic, Finnish and Slavonak. One Swedish synod alone has over a thousand ministers and one hundred and fifty thousand members.

J. A. SINGMASTER.

THE MACMILLAN COMPANY. NEW YORK.

The Epistle to the Hebrews. By Edgar J. Goodspeed, Assistant Professor of Biblical and Patristic Greek in the University of Chicago. Pp. xi, 132. Price 50c.

This volume belongs to the series happily named *The Bible for Home and School*, of which Dr. Shailer Mathews is the General Editor. The purpose of the series is to furnish a brief commentary, which, while thoroughly up-to-date, excludes all *processes* both critical and exegetical, giving the reader results in plain notes. It is intended for intelligent Christian people, especially Sunday School teachers. We are sure that ministers will not disdain to use it.

The volume before us carries out the outlined purpose admirably. The Introduction, comments, and indices are all that could be desired in so brief a space. Judged by this volume, the series deserves commendation, and a wide circulation. For convenience, adaptation, simplicity and real helpfulness we know of no commentary which excells this one.

The publishers have given the commentary an excellent make-up at an almost nominal price.

J. A. SINGMASTER.

The Educational Ideal in the Ministry. The Lyman Beecher Lectures at Yale University in the year 1908. By William Herbert Perry Faunce, President of Brown University. Pp. 286. Price \$1.50.

This book consists of eight chapters under the following titles: "The Place of the Ministry in Modern Life;" "The Attitude of Religious Leaders Toward New Truth;" "Modern Use of Ancient Scripture;" "The Demand for Ethical Leadership;" "The

Service of Psychology;" "The Direction of Religious Education;" "The Relation of the Church and the College;" "The Education of the Minister by His Task."

After having read this book through we are prepared to pronounce it one of the most thoughtful and serviceable of the series to which it belongs. It is positive in its insistence that preaching must present the truth revealed in the Bible, but it must present this with reference to present intelligence, present needs and present duties. To do this the preacher should be trained in the current thought, and should be able to speak the language of today. But at this point we think the author lays too little emphasis on scientific theological training. It does not follow that a man must necessarily be less practical because he can consult the Hebrew and the Greek Scriptures. It is better and safer always to drink from the fountain than from the stream.

Nor do we agree with the author when he depreciates "eloquence." Of course this is not the day for the stately sermonic orators. But no preaching can be effective which is not delivered with clear and distinct enunciation, and with that fervid energy which springs from the conviction that this is the truth which he speaks, and that its acceptance or rejection is a matter of life or death with the hearer.

The chapter which we regard as of special value is that on *The Service of Psychology*. Only the other day we were told by a theological student that he had been advised by a clergyman to let philosophy alone—"It will do you no good." Our judgment is that there is no class of educated men more deficient in acquaintance with philosophy, and no class that needs it more, than the clergy. And it is an indisputable fact that almost every great preacher of the Church has been well versed in philosophy. We have but to name the two Gregorys of the Greek Church, Chrysostom, Augustine, Bernard, Aquinas, Luther, who taught Aristotle for four years, and Reinhard, who was also a professor of philosophy.

The last named, undoubtedly the greatest German preacher living a hundred years ago, most heartily commends the study of philosophy by the preacher, especially psychology and ethics—not that the preacher should take philosophical topics into the pulpit, but that he may be assisted in analyzing his subject. Were we to offer a general criticism of the preaching of the present time, it would be that it lacks exactly that clearness and directness that come from the deeper look into the nature and the relations of things.

The psychology recommended by our author is that which is able to interpret the experiences of men; that "shows us the un-

reality of many conventional sins and traditional virtues;" that gives "a knowledge of the mutual inter-relation and inter-dependence of mind and body;" that understands the relation of the intelligence, the feelings and the will to each other; that shows the relation of action to the development of character; that gives insight into the meaning of adolescence.

Throughout the author lays emphasis on the *teaching* function of the minister, and pays a fine compliment to the Lutheran pastor, who spends much of his time teaching the young people of his charge. The author modestly claims that his book gives no information on any subject, but only "a point of view."

Well, the point of view is very fine. It enables us to see some things that we had not seen before, and to see some things in an intenser light, and some things differently from what we had previously seen them. We commend the reading of the book to all preachers, young, middle-aged and old.

J. W. RICHARD.

School Reports and School Efficiency. By David S. Snedden, Ph.D., and William H. Allen, Ph.D. For the New York Committee on Physical Welfare of School Children. 1908. Pp. xi, 183.

When one learns that the adoption of business methods in conducting our public schools has resulted promptly in savings here of \$200,000, there of \$300,000, now of \$13,000 on lead pencils, again of \$113,000 on coal, one wishes to know some of the details of the method used in getting the sounder economic basis. When it is said that "our buildings, our curriculum, and our home study are manufacturing more defects than the physician and nurse and dispensary can correct," we are desirous of getting acquainted with the remedy. A committee in New York has done much to throw light on various phases of the public school question by having a number of scientifically conducted investigations made. Some of the results have been published, and many of our larger cities have profited by them. In the work we have before us one phase of school administration has received special attention: school efficiency derived from a study of school reports. Our book offers us well tabulated concrete evidences from properly classified school statistics. It shows the purpose of educational statistics, registers the beginnings of school reports in American cities, discusses the efforts of the National Educational Association to improve them and to secure uniformity. It gives more than one hundred examples of tables and forms presenting school facts, used in typical school reports. It follows these by brief comments showing the merits or deficiencies of the more important forms. A number of important

questions not answered by existing reports is next raised. The work closes with important suggestions for economy and improvements in the reports and brings everything to a focus with a practical study of the school report of New York City.

Our public school system is not without serious defects. Its demands upon health and wealth have been and are in excess of the returns given. Nothing will be so effective in ameliorating the condition of the city public school as the accurate, comprehensive, up-to-date report, which can capture and hold the interest of the intelligent public. Our book goes far to inaugurate a better administration if its advice be heeded. It is a welcome accession to school economy.

JOHN O. EVJEN.

EATON & MAINS. NEW YORK.

The Beliefs of Unbelief. Studies in the Alternatives to Faith.

By W. H. Fitchett, B.A., LL.D., Author of "How England Saved Europe," etc. Cloth. Pp. 293. Price \$1.25 net.

The well-chosen title of this book defines its contents. The so-called unbelievers are often the most credulous of men. Having rejected the faith of the Church they "believe a lie." We have known men to discredit the word of prophecy to accept the vagaries of spiritualism or the absurdities of Christian Science.

Dr. Fitchett handles his theme in a popular and telling manner. The reasoning is cogent, the language plain and the effect of perusal convincing. It is a book for pastors and laymen, and ought to be passed around among doubters.

Both sides of the problems considered are ably presented. The discussion concerning God offers first the statement of the Christian Creed and "The Evidences for Faith in God." Then "the alternative to belief in God" is set forth. The themes "Christ" and "The Bible" are similarly treated.

J. A. SINGMASTER.

The Incarnation and Recent Criticism. By R. J. Cooke, D.D.

Octavo. Cloth. Pp. 243. Price \$1.50 net.

This is one of the very best presentations of the great theme of the Incarnation. While the book is learned and critical, evading nothing because of intrinsic difficulty, it will be read with interest and profit by all intelligent Christians who have kept in touch with the scientific thought of the day. It effectually answers the false assumptions of negative critics such as Cheyne and Pfleiderer. The positive evidence of "the virgin birth" and the divinity of Christ are ably presented from the stand-

point of exegesis and reason. He shows that the knowledge of the supernatural birth of our Lord must be regarded as a necessary presupposition in the minds of the writers of the gospels and epistles. The chapter on "Who Was Jesus?" is a simple and powerful argument from history, prophecy and experience, showing that he was none other than God incarnate.

J. A. SINGMASTER.

Foreign Religious Series. Edited by R. J. Cooke, D.D.

This series of booklets serves a useful educational purpose in the busy world. There are many men interested in religious questions, who become more or less troubled by the popular rationalistic conceptions abroad concerning the Bible and its teachings. Neither time nor adaptation is frequently furnished to study extensive works which develop in detail and completeness a full defense of Christian belief.

These monographs bring to the busy man a succinct statement of rationalistic criticism of the Word of God, and its fundamental doctrines, and a brief summary of defensive argument in proof of the historicity of the divine word, and the consistency of its teachings.

Conservative positions are defended by scholarly men, who bring their experience and learning to bear on the most debated portions of revelation and doctrine. It is not necessary to subscribe to every statement of the several authors, nor to find fault with inadequacy of treatment. Monographs are not systems of doctrine, nor a full apologetic, and some liberty of opinion must be allowed to thinking men. The following four booklets bear on living subjects in the theological thought of today:

The Virgin Birth. By Professor Richard H. Gruetzmacher, of the University of Rostock.

The Resurrection of Jesus. By Professor Eduard Riggenbach, of the University of Basle.

The Miracles of Jesus. By Professor Karl Beth, of the University of Berlin.

The Gospel of John and the Synoptic Gospels. By Professor Fritz Barth, of the University of Bern.

M. COOVER.

The Book and the Child. By John T. McFarland, D.D. Price each, 5 cents; by mail 7 cents; per dozen, 50 cents; by mail, 63 cents.

This booklet contains the discussion of two articles of what the author terms, "Some Vital Principles for a Sunday School Platform." The first has to do with "The Book," and maintains

the proposition that the Sunday School is set pre-eminently for the teaching of the Bible. Touching the Bible three things are asserted, namely, it is the Word of God, it is an inspired book, and it is the record of God's greatest revelation. The aim of the author is to promote Bible study in the Sunday School. His chief criticism of the method now in vogue is, that it is fragmentary, piecemeal, occupies itself too much with texts, utterly fails in perspective. His plea is for the recognition of what is undoubtedly true, that this revelation came to men at different times, that these different times represent stages in the divine unfolding, and that each book or part of that record must be seen in the light of the period to which it belongs.

The second article deals with the religious status and rights of the child. The point of particular interest is, that extreme Calvinism, which holds every child to be the child of the devil, is repudiated. Take a sentence or two as a sample of his earnest disavowal. "I know a few preachers who hold this view as a traditional matter of theology, but I do not know of one who has ever dared to preach it at a child's funeral. If the *dead* child is God's child, I make bold to believe, and find great comfort in believing, that the *living* child is God's child. I have yet to learn that death is a sacrament for the purging away of corruption. But the blood of Jesus Christ has infinite power of cleansing, and every child born into the world has been born under the unconditional grace and saving power of the atonement." This must suffice to indicate the author's position. And we are able to give our assent to what Dr. McFarland has here written, in almost every particular. One or two points it were well to guard a little better than has been done. That many of his fellow Methodists are reluctant to hear this gospel of childhood, are even ready to brand as heretical those who receive it, gives the author painful surprise. He is at a loss to explain it. It is no mystery to the reviewer. His surprise would come if the reverse were true. Dr. McFarland has earnest convictions on the important subjects here discussed, and he presents them in strong, forcible language, accompanied by fresh, illuminating illustration.

LUTHER KUHLMAN.

CHARLES SCRIBNER'S SONS. NEW YORK.

A History of the Ancient Egyptians. By James Henry Breasted, Ph.D., Professor of Egyptian and Oriental History in the University of Chicago. Pp. xiii, 467.

This volume is one of the historical series for Bible students prepared under the joint editorship of Drs. Kent and Sanders.

It gives a connected history of the people of the Nile Valley whose civilization is now conceded to be a thousand years older than that of the Euphrates. Dr. Breasted is master of a fluent and attractive style, and at the touch of his facile pen the shadowy dwellers in this land of shrivelled mummies, ruined temples and broken monuments, whose beginning dates back to 4500 B. C., are made to pass before us as Pharaohs' military chieftans, feudal lords and court dignitaries as realistically as if they had played their parts in life's drama but yesterday.

The story of Hatchepset, the "Queen Bess" of Egypt, has been greatly changed from the earlier accounts of her life. The same is also true of the orthography of some familiar names. Thutmose used to be Thotmes. Harmhab Horcueheb and Ikhuabre Khurcuaton. We presume a larger study of the language has made these changes necessary.

It is regretted that our author felt called upon to introduce his extreme radical views regarding the structure of the Old Testament. For example we are gravely told that the story of Joseph in Potiphar's house has been appropriated from the "Tale of Two Brothers." The Exodus, which to the Hebrew mind was the most signal display of God's under working power in all their history, and which left its unfading impulses upon poet, historian and prophet, is to the author of this book nothing more than the escape from oppression of a tribe of the ancestors of the Hebrew nation. Dr. Breasted is unquestionably a great authority in Oriental history.

T. C. BILLHEIMER.

Encyclopedia of Religion and Ethics. Edited by James Hastings, M.A., D.D., etc., etc., with the assistance of John A. Selbie, M.A., D.D., and other scholars. Vol. I. A-Art. Quarto. Pp. 903. Price \$7.00 net, cloth. \$9.00 in Half Morocco. Sold only in complete sets. "The work will consist of about ten volumes."

The Dictionary of the Bible and the Dictionary of Christ and the Gospels have established the reputation of Dr. Hastings as an editor of works such as the one now before us. Indeed the promise is evident that in this Encyclopedia he will even eclipse his former fame. This work when completed will be truly gigantic. In the volume before us we find an article on almost every word, thing and name beginning with A that occurs or has ever occurred in connection with Religion, Ethics and Philosophy, and some of the articles are treated at great length. Thirteen columns, each containing more than six hundred words, are given to "Absolute." More than thirty columns are given to

"Adultery." Nine columns are devoted to "Aeschylus," the Greek tragedian. "Agape" is discussed in eighteen columns. Forty-four columns are devoted to "Ages of the World," twenty-one to "Agnosticism," and the same number to "Alexandrian Theology." "Animals" are treated in one hundred and four columns. To "Anthropology" is allotted twenty-four columns, and to "Apostolic Succession" sixteen. One hundred and ninety-two columns (text and illustrations) treat of "Architecture." "Aristotle" and "Aristotelianism" get eight and a half. "Art," including fourteen pages of "Illustrations," extends from pages 817 to page 903.

This somewhat mathematical description will help to inform the reader of this notice of the comprehensiveness of the work. In most cases the non-professional reader will find here all the information on a given subject that he needs or cares to acquire, and as a rule the specialist cannot afford to overlook the discussion given to subjects on which he may be in search of information and of opinions.

We have not, to be sure, read a large number of the articles, for a dictionary, or an encyclopedia, is intended for consultation, and not for continuous reading. But we have read several which have specially interested us. We found the treatment in every case thoughtful, scientific and accurate. They were written by men of scholarly attainments. The treatment may be regarded, not as *final*, for no science has yet reached its *finis*, but as exhibiting the latest and best information on the subjects in question. And in addition, an ample bibliography is attached to all important articles. Many of the authors have world-wide reputation for scholarship along lines on which they have here furnished articles. Hence, looking at the many features of excellence in this Encyclopedia, we heartily commend it to professors in every department of theology and philosophy, of history and literature, and to the ministry in general. It points the way towards scholarly and efficient work. We eagerly desire the speedy publication of the remaining volumes promised.

J. W. RICHARD.

LUTHERAN BOOK CONCERN. COLUMBUS, OHIO.

Mission Studies. Outlines of Missionary Principles and Practice. By Edward Pfeiffer. Price 75 cents net, postage 10 cents. Orders should be addressed to the author: Edward Pfeiffer, 1091 Franklin Ave., Columbus, Ohio.

The material presented in this book is comprehended under two general parts. In the first part are discussed missionary

principles in general, yet with particular reference to foreign missions. The introductory section includes such topics as the science of Christian missions, the scope of the missionary principles, and the place of missions in theology and in Christianity. The next section deals with the unity and the diversity of the missionary enterprise, the missionary and his qualifications, the purpose and aim of missions, and their ground. The ground of missionary work as contained in the Scripture, in Christian doctrine and duty, and in the Christian Church as a missionary institution, is wrought out with special care and fulness. This is one of the most valuable parts of the book. In the two following chapters, the means and methods employed, and the chief lines along which missionary work is usually conducted, are presented.

The second part has to do with home missions proper, inner missions, and the nurture of the missionary life in the home Church. Under the first topic there is a discussion of the field and aim of home missions, its forces and methods. The distinctive sphere of inner missions is defined, and its principal methods indicated. The concluding section contains helpful suggestion and instruction for the creation and development of the missionary life in the home Church. An appendix contains a few supplementary notes, a bibliography, and an index.

The aim of the reviewer has been to present a clear view of the contents of this book, assured that this, better than any word of commendation by him, will enable the pastor or teacher who may read this notice to decide whether or not the book will be helpful to him and his work. Literature upon every phase of this great and fundamental subject is bewilderingly abundant. And it is daily increasing. Yet there was and is a place for this particular book. We are glad for the necessity which constrained the author to prepare and publish it. The discussions while not exhaustive, are clear, comprehensive, and thoroughly Scriptural. The task Dr. Pfieffer set himself was, to present missionary principles and methods in outline, as a basis for the intelligent grasp of the whole subject, and as an incentive for progressive study and energetic prosecution of the work. We know of no other book in which this task has been so satisfactorily performed. As a chief authority in his subject the author recognizes Dr. Warneck. In this he is right. But he is not narrow. Such well-known experts as Dennis, Bliss, Speer, Mott, and Brown and others, are frequently referred to. If adequately advertised it should find a wide sale among our Lutheran pastors and ministerial students and missionary workers.

LUTHER KUHLMAN.

WARTBURG PUBLISHING HOUSE. CHICAGO, ILL.

Wilhelm Löhe. Ein Lebensbild von Karl Eichner.... (Zweite Auflage. Chicago, Ill.: Wartburg Publishing House. 1908. Pp. 173. Price 70 cents.)

In this little book the pastor of the allgemeines Krankenhaus in Nürnberg gives us, from the view-point of the Neuendettelsauer, a charming description of great Wilhelm Löhe—for Löhe was truly great: great as a personality, great in the pulpit, great before the altar, great at the bedside of the sick and the dying. It is largely due to him that the early German settlers in our West were so early provided with self-sacrificing ministers of evangelical piety and confessional fidelity, and that not the entire German West turned Missourian. He trained not only ministers for America, but also missionaries for the Indians. But his real life work was laid down in Neuendettelsau where he took the lead in so many charity movements, built the celebrated deaconess home, trained deaconesses, preached his wonderful sermons, and wrote his instructive books. It was in reference to Löhe that Vilmar said, "None since Göthe has written such German." And Ranke paid him no mean tribute when he said he showed aptitude for the vocation of an historian. Löhe's postils are well known. He knew both how to preach and what to preach. His sermons were plain, but vigorous, singularly free from the artificial divisions and subdivisions, that his times loved to dally with. He did not stoop to address his congregation, which numbered many peasants, as if speaking to children. It was rather the other way: it would seem that he at times preached "over their heads." Nevertheless, these peasants remember to this day just what Löhe had to say on this or that pericope. His preaching was Scriptural. It was rendered, if possible, more impressive, by the liturgy. He loved the altar service, which he considered more beautiful than all the poetry of the world. It was natural for Löhe to serve at the altar, it was nothing affected or savoring of mannerism. In *his* hands a high-liturgy—he had his private Agenda—was full of ennobling beauty, elevating power. Though his idea of the Church and the ministerial office has often—and not without some cause—been accused of Romanism, he protested against the suspicion of leaning toward Rome.

Above everything else Löhe was pastor. Pictured as he is in Eichner's biography, one cannot help feeling the greatness of the ministry and wishing that the Löhes were more abundant in our own land. How touching those lines describing his sadness, his yearning after preaching when he, after graduation, had to

wait several years before he was entrusted with a congregation. How interesting, the description of his beautiful home life, the care of his children, the cherishing of a beloved wife's memory. Löhe was learning all his life. This is clearly brought out by Eichner, who even notes his growing leniency on the confessional question. The strictness of the earlier years gave way to the sweeter reasonableness of maturer years.

Löhe's writings were numerous. They deserve abiding consideration in many ways. Eichner's estimates as to their value we can commend to the reader, as we commend the entire book. Such an uplifting character study will cheer both minister and congregation. It should be translated into English.

J. O. EVJEN.

THE AUGUSTANA BOOK CONCERN. ROCK ISLAND, ILL.

The Psalms. Translated and commented upon. By Emil Lund. Pp. 690.

The purpose of the author of this work is "to give the reader of the Holy Scriptures a brief interpretation of our old, dear Psalter in a scientific though popular form." It contains a lengthy Introduction in which are discussed the Meaning of the Musical Instruments, the Titles, the Authors and Dates of Composition, the Divisions, Contents and Purpose of the Psalms. Then follows the Translation with the Comments. The book has some blemishes: the English is not always idiomatic, the translations are sometimes too literal, and there is too much reference to the Hebrew to make comfortable reading for the average Bible student. But these are mere trifles. The author brings to his task a profound love and veneration for the Book and a childlike faith in its truthfulness. To him the Psalter still is the inspired Word of God. While not ignoring them entirely, the author gives but scant consideration to the "assured results" of radical criticism. The pre-exilic, post-exilic and Maccabean classifications do not trouble him; he is content to follow the traditional view. For this reason the book will be refreshing and satisfying to nearly all its readers. The Comments are sound, practical and profitable. We heartily commend the volume to all who will hold fast to the faith of their fathers' Church.

T. C. BILLHEIMER.

THE LUTHERAN QUARTERLY.

APRIL, 1909.

ARTICLE I.

WUNDT'S THEORY OF THE SOUL.

BY PROFESSOR C. F. SANDERS, M.A., B.D.

In addressing ourselves to a topic such as this we are attempting to discover what real light a great thinker has brought to a problem which has ever been of the highest interest to human kind. The "quiddity" of things is what constitutes knowledge. The pre-Socratics concerned themselves wholly with the whence and what of the universe; Socrates and Plato directed their thought to man. Why? Because their predecessors, dealing with things extraneous to man, things of which we get knowledge through the senses, had culminated their theory of knowledge in an absolute scepticism. The subjectivity—relativity—of sense-perception failed to give a fixed ground of certainty. Man, however, is characterized by moral criteria. The ultimate criterion, the Good, is fixed. Participation in the absolute Good is what man values above all else. But the Good is ideal, spiritual; apprehended intellectually, and removed from the changeful realm of sense. It follows at once that the what in which this character inheres, is a spiritual entity. The soul is the reality we call man in Socratic-Platonic philosophy. But Aristotle could not satisfy his mind with the Socratic thesis: "To know the good is to do it. Evil is ignorance." In order to correct the paradox into which Socrates had fallen by his conceptual method, Aristotle appeals to experience,—all the world knows

that experience contradicts Socrates' proposition. Thus the method is reversed once more. In experience the only realities which appear are actualities. We are never aware of any spiritual entity *in puris*. Thus the reality of a distinct soul-essence is banished once more. This rapid sketch gives the range within which thought on this subject has moved during twenty-four centuries. The idealist and intellectualist have maintained some form of the Socratic contention, the realist and empiricist have ever stood nearer Aristotle. Our age is severely scientific, empirical, hence stands close to Aristotle.

Wundt approaches the problem of the soul by the physiological path. He began professional study in medicine, and forsooth as a specialist in nervous diseases. His transition to psychology is natural enough—for nervous diseases are perhaps more readily treated through mind than physiologically. Taking up the psychological problem where Fechner had laid it down—Fechner had concluded that the soul and the body are identical, with but two series of manifestation(1)—he was of course launched in the empirical trend. He differs with Fechner in regarding psychophysical parallelism as an empirical fact(2) rather than as a metaphysical conclusion; hence he does not accept the identity theory—which is metaphysical.

The psychologists of half a century ago were accustomed to start with a definition of the soul. That may be justified if we are satisfied with the metaphysical method. Modern scientific psychology deals with the facts of consciousness as it finds them in experience, and either makes no attempt to define the soul, or relegates it to a descriptive chapter at the end of the treatise.

At the beginning of his chapter on The Concept of the Soul(3) Wundt sets the alternative extremes which he seeks to

(1) Fechner came to this conclusion in seeking to apply Weber's Law to the determination of psychical phenomena. This identity theory, by which the distinctly psychical fades into the psychophysical—a modern name for the old Greek hylozoism—is thus the product of radical empiricism.

(2) See Villa, *Contemporary Psychology* p. 126. Wundt, *Physiologischen Psychologie* 5 III, 773. "Our criterion is not what some metaphysical hypothesis commends to belief, but subjective observation offers as really given."

(3) *Phys. Psc.* 5 III, 756-794. This chapter, along with a section in his *Logik* III, pp. 241-250, a section of his *System der Philosophie* 2 pp. 364-383, and an article in Vol. X, of *Philosophische Studien*, on Psychical Causality, contain Wundt's presentation of the subject. A very brief account may be found in his *Outlines of Psychology* pp. 352-364 (First English Edition).

avoid. "In the absolutely infinite Substance of Spinoza personality fades as an evanescent Mode of Being, and the simple soul of Herbart is an empty concept, just as soon as its coexistence with the simple substance of its body ceases. Thus these logically most correct forms of the philosophical concept both lead to its dissolution. Substance in them has passed out of the real world into one that is super-real." A super-reality is no better for us than an unreality. Wundt wants to give us a concept which cannot escape into the unreal. "Inasmuch as the psychology of to-day has undertaken to construe the reality of psychical life, not on the basis of superficial generalizations, but to analyse all of its phenomena and so far as possible with the help of exact methods, naturally it cannot use any other soul concept, save that the soul is nothing more than the psychical event. This is in nowise a new soul concept which it thus uses, but the same which has really (in Grunde) always been used when men tried somehow or other to get nearer to psychical facts." (4) This is his description of the "actual" soul of psychology, the only soul which the psychologist knows.

When he proceeds to explain this actuality under the relation of body and soul he warns against confusing the standpoint of practical experience and that of the scientific analysis of phenomena. Scientific analysis, in giving profounder insight, continually modifies the viewpoint of practical experience. Science cannot conflict with practical experience, for practical experience rests on transient opinion rather than on fact. When there is seeming disagreement it is practical experience that is in error. Hence the viewpoint of practical experience falls away, being nothing more than one of the phenomena with which science deals. Furthermore, practical experience always regards the soul and body as belonging together. (5) When scientific inves-

(4) *Phys. Psc.* III, 761. See also *Outlines*, p. 356.

(5) In his *Volkerpsychologie* he draws a comparison between the "Volksseele" and individual soul. Just as we find nothing more in race development than the coherent psychic processes—no substrate—so in individual psychology we discover only actual processes. "For empirical psychology the soul can never be more than that which is really given in psychical experience, nothing additional thereto either from without or within. From all this it follows that the concept soul can have no other significance than the coherence of the immediate facts of our consciousness, or as we for the sake of brevity prefer to call it, the "psychical processes." *Sprache, Erster Theil*, p. 9.

tigation, however, abstracting from the given experiences, dichotomizes body and soul it makes a distinction which it cannot carry out, "just because the real unity of body and soul presents an insurmountable obstacle." (6) "There are no objects, called bodies, alongside others, called minds, after the analogy of plants and animals." (7) "Body and soul form a unit, but they are not identical; they are not the same, but they are attributes of living beings which belong together." (8) "Soul and body are not different in themselves, but only in our conception." (9)

We must here come to some understanding of the differences and relation existing between science and metaphysics. We shall presently see that Wundt's soul concept is intended to be only scientific. Metaphysics takes the facts of science, and, working them into a system, interprets their real nature. Science does not concern itself with such interpretation beyond the given facts. The metaphysician contends that he is explaining the realities underlying the phenomena with which science deals. Ernst Mach, on the contrary, contends that reality is directly apprehensible through sense-perception, and that metaphysics is only apparently a science. "Haeckel, Mach and Ostwald are radical anti-metaphysicians, but at the same time the world-theory of each is essentially a metaphysics." (10) In stating his attitude to metaphysics, Wundt sets forth two possibilities. either to regard it "the mere appearance of science," with Mach, or to keep our positive (scientific) knowledge aloof from it. The latter he gives as his own position. (10)

The unit soul and body, he would regard only as it is actually

(6) Phys. Psys. III, 764. We shall see later that if "because of an insurmountable" obstacle is to furnish a valid middle term, we have the same middle term from which to conclude the directly opposite. Certainly an "insurmountable obstacle" only justifies the inference to our ignorance, never to scientific knowledge. Liebmann, discussing the problem of Life comes finally to say, "Indeed, the origin of man in the womb, of a bird or amphibian in the egg has as its *causa occasionalis*; the act of generation and conception, as its real ground: *I know not what*. Here our wisdom is at an end." *Analysis der Wirklichkeit*. 3 Aufl. 354. The case is analogous.

(7) Phys. Psys. III, 764.

(8) Phys. Psys. III, 768. Attributes only.

(9) System d. Phil. 379. See also Logik III, 248 ff.

(10) *Die Cultur der Gegenwart*, Vol. I, *Die Systematische Philosophie*, Art. Metaphysik, p. 131 f.

given in experience. He would so regard it for the purpose of understanding the chain of events which take place in the psychophysical being. Hence he would call it only a heuristic principle. As heuristic principle it would be non-committal on metaphysical questions. "Parallelism, as heuristic principle has nothing whatever to do with any such super-real background of the phenomenal world"(11) (as the transcendent hypotheses of distinct substances, spirit and matter). He rejects metaphysical parallelism because "it is bound to the substance hypothesis;" "it cannot be demonstrated empirically in any manner which will furnish ground for interpreting experience;" and "it leads by an inner necessity to a metaphysical psychology."(12)

The problem at issue is the old one, which was perceived already by Anaxagoras when he postulated a *Nous* as essential to the explanation of the universe. Descartes formulated the definitions by which the universe was cleft in twain. His definition of spirit as non-extended thinking substance, and of matter as extended substance, seemed simple, but their interaction or even coincidence, according to the definitions, was unexplainable. Parallelism is the attempt to bridge this gap—a metaphysical gap. It is well to observe whether or not there is something in the fact that the anti-metaphysicians referred to in footnote 10 are metaphysical in spite of themselves. It is pertinent to inquire whether explanation (science for mere description is scarcely science) does not demand metaphysics. Furthermore, perhaps, Wundt places himself under the same paradox with which he charges Haeckel, Mach and Ostwald. After all has been said about processes, physical, psychical and psychophysical, so long as the question of causation has not been *explained*, nothing has been explained, and here men trench upon metaphysical ground protesting against metaphysics.(13)

The reasons why a non-interacting parallelism is postulated are grounded in the problem of causation. 1. "Every application of the principle of causality logically demands..... that

(11) Phys. Psych. III, 772.

(12) Phys. Psych. III, 772. See Villa, Contemporary Psych. 329.

(13) Sigwart, Logik II, 749 f. also p. 134 f.; Venn, Empirical Logic, 47 ff.; Lotz, Metaphysics, II, 187 f.; Ladd, Theory of Reality, 261 f., 411 ff.

like can only be derived from like." 2. "According to natural science the principle of a closed circle of natural causality includes the requirement, that no physical process can be derived from a psychical and no psychical from a physical..... 3. According to psychology an interpretation of psychical experiences cannot be given except by psychological methods." (14) These logical laws are sufficiently dualistic for even a Descartes. Wundt is emphatic in his declarations against materialism. But his parallelism commits him to a pantheistic conception in which the psychical individual is lost in the whole. The psychical parallel which lies over against the physical has no substantial reality. The substrate of consciousness is not the psyche, but the psychophysical being. Hence the psychical resolves itself into a quality, ineradicable and indestructible, of vital matter.—Thus the seeming dualism is obliterated by denying essential existence to the psyche.

This law of the closed circle of physical causation, first propounded by Meyer (1842) and Joule (1843), is a generalization from facts observed in physical science. It has been found to hold good within a limited realm of inorganic nature. That it must apply as a universal law of matter to the exclusion of the interaction of mind is wholly unwarranted. (15) This is the

(14) *Logik*, III, 253 f. See also *Human and Animal Psychology*, 442. *System d. Philosophie*, 598 f.

(15) Ladd, *Elements Phys. Psyc.* says: "The various forms of physical energy in the inorganic world are as yet by no means reducible to the terms of this law." "No mathematical formula, or picture framed by the imagination, has thus far bridged over the gap between the molecular energy of inorganic and organic structures." Further, Sigwart *Logik*, II, 534 f. "The absence of exact knowledge does not prevent us from making the general assumption that a causal relation (between mind and body) does nevertheless exist; and the principle of the conservation of energy is overstrained if it is taken as prohibiting this assumption. The principle states only that if, and in so far as, material masses act upon each other an equation will exist between the power of the work of the preceding state and that of the succeeding state..... The truth of the principle within a closed circle of constant material causes does not justify the inference that material things must, under all circumstances form a circle closed on all sides." See Wundt *System* 594. For ordinary consciousness the connection between my will and the motion of my arm is just as intuitable, i. e., just as firmly grounded in immediate experience and association, as the transmission of a shock from one billiard-ball to another." *Ibid.* p. 569. "Hardly since her first beginnings has any school of philosophy been guilty of such rash and airy speculations, and trifled so with difficulties, as in hoping to reduce the whole complex of thought and will to chemical and physical events." Also, Bradley, *Appearance and Re-*

storm center of the New Psychology's' persistent purpose to reduce psychology to an exact science. It refuses the materialistic view which would regard mind as a phenomenon resulting from molecular activity, and, in order to maintain the scientific contention, makes of the psychical process a mere qualitative concomitance.

Wundt speaks of a distinct psychical causality. It is, however, not real, as inhering in a distinct substrate, but only actual as manifest in the given process. "Is there a psychical causality with characteristic laws of its own, or not? The investigations of the preceding section have everywhere answered this question with an emphatic affirmative." (16) Now what is it that is explainable only by reference to psychical causality? At the foundation of the consciousness we have a combination of elements which is more than a mere sum of those elements. Whence this *more*? It is the *result* of a creative synthesis performed by mind. "Let us call this fundamental attribute of psychical processes the principle of creative resultants." (17) This principle operates by relativity and contrast. Inasmuch as it is *creative*, it accounts for development. The law of "increase of psychic energy" follows logically from the law of resultants. He sets the law of increase of psychical energy alongside the physical law of the conservation of energy. And then he finds a further psychical law which he calls the law of the heterogony of ends. These laws, creative synthesis, increase of psychic energy, and heterogony of ends account for the evolution of history. The actual soul furnishes the facts from which we discover these laws. He thus at the same time confines psychology to the facts given in the world of experience and extends it over the whole realm of

ality; 324. "We may be sure, that no one, except to save a theory, would deny that in volition mind influences matter." And Lotze, *Metaphysics* II, 187. "Admitting this incomparability, (between soul and body) it would be an unfounded prejudice to suppose that only like can act on like, and a mistake to imagine that the case of an interaction of soul and body is an exceptional one, and that we are here to find inexplicable what in any action of matter upon matter we understand." p. 190, "the soul is not parted from sensuous things by the gulf of that incomparability which is supposed to be a bar to all interaction."

(16) *Phys. Psys.* III, 777 f.

(17) *Ibid.* p. 778. Villa, *Contem. Psys.* 351 ff. Wundt, *Outlines of Psychol.* 364 ff.

psychic phenomena. "Psychology is the knowledge of mental life in the totality of its development from the obscure motions of individual souls in the beginnings of their existence upward through the successive stages of individual states of consciousness even to the highest mental activities in society and history." (18)

It must not be forgotten, however, that this psychical causality, so wholly unexplainable by physical principles, can never be divorced from the physical in combination with which it is given in experience. (19)

The psychological principle of parallelism thus furnishes a bridge over the Cartesian gap. There is concomitance instead of interaction. The respective lines of this parallelism have their own distinct form of energy. If psychology would be scientific it must not go beyond this parallelism as it is given in experience. In doing so, as noted above, the scientific psychologist disclaims any metaphysical pronouncement. He adopts parallelism as heuristic principle in the scientific psychology.

Now we come to ask what it is that this scientist would have us think of the essence in which his heuristic principle inheres and within which it acts. The actual principle in the parallelism given in experience which refuses to be explained in physical terms is will. "There is absolutely nothing either outside man, or within him, which he can fully and completely call his own, save his will." (20) "Pure will, however, remains a transcendental soul-concept, which empirical psychology requires as the ultimate ground of the unity of mental processes, but of which it can make no use whatever for its specific purposes. . . . Therefore there remains this as the final basis of consideration, namely, that soul and body are not different in themselves, but only in our conception." (21) The only admissable super-actual

(18) *Die Philosophie im Zwanzigsten Jahrhundert: Windelband. Article on Psychology by Wundt, p. 54.*

(19) Referring to the effect of brain lesion on speech he proceeds, "we attain the result that, as already the vocables, so also the word in its most real sense is a psychophysical formation,—it is psychophysical also in the significance, that we can regard the total physiological attendant phenomena of the function of language neither as cause nor yet as result, but only as a parallel process of the psychical processes." *Völkerpsych, I, Ester Theil. 511.* See also, *Sys. d. Phil. 600 f.*

(20) *Sys. d. Phil.*

(21) *Ibid 379.*

soul is the world soul which is omnipresent in the form of volition in every particle of the universe. Mind therefore evolves from nature, "Nature is antecedent (Vorstufe) to mind, indeed in its real essence, the self-unfolding of mind." (22) Personality presupposes intelligence and self-consciousness. Real personality appertains to the world-soul. The individual, after he is developed to mature manhood participates in personality. It is the bond of social contact, dissolved when social contact is no longer necessary. (23)

As touching the problem of immortality Wundt speaks of it as an inference grounded in an egoistic hedonism, and finds warrant only for an impersonal immortality, "the conservation of psychical values, the indestructibility of all psychic creations." (24)

We now see that Wundt's heuristic principle of psychophysical parallelism has, in spite of his protests, become a metaphysical principle in which the reality of the individual is lost. The middle-term which carries him to his presumed inavoidable parallelism is a negative one, namely the incompatibility of the two causal series and the consequent inconceivability of interaction. He is, moreover, emphatic in his assertion of true psychical causality.

II.

In attempting a criticism of Wundt's theory of the soul we shall endeavor to show several absurdities to which his theory drives him, and also the incongruity of his assertion of two independent series of causation with the denial of the respectively independent substrata.

The worthy Professor emphasizes the utter impossibility of mind in any wise operating as a cause in the realm of matter. "What can be derived from the molecular processes in the brain, are possibly other molecular processes with which they are united according to the general law of natural causality. And what we can derive from the elementary psychical processes are com-

(22) Ibid. 570.

(23) Ibid. 625. *Ethics* (Eng. Trans.) III, 20 f.

(24) Ibid. 670. Eisler, *Leib und Seele*, 196.

plex psychical formations with which they cohere according to psychological laws, which are to be estimated according to the principles of psychical causality.”(25) “To suppose that this hypothetical substrate (matter) which we have constructed for certain of our ideas can exert any influence on our other ideas or on our thought in general, or that psychical activities as such could ever operate upon it, is perfectly absurd.”(26)

Let us look into this absurdity. The difficulty of interaction has been fully recognized ever since Descartes, but it will not brush aside so easily. Wundt says, e. g., “We have seen (experimentally) that no idea, no mental process whatsoever can be called up again unchanged.”(27) Now what is the absurdity! Psychical apperception has as its correlate in the physical organism, the formation of cerebral adaptations, due to which the connection with past experience is conserved. But if it is absurd to suppose interaction, by what twist of logic shall we overcome the absurdity when this physical conservation of past experience is to account for the fact that new experiences are modified by the past. Thus the psychical, which can have no psychical substrate, must have and must be modified by, a physical substrate, the interaction with which moreover is absurd!(28)

(25) Ibid. 603.

(26) *Ethik*, 470.

(27) *Human and Animal Psyc.*, 452.

(28) Bradley, *Appearance and Reality*, 324.

“And with this we are brought to a well known and much-debated question. Is there a causal connection between the psychical and the physical and are we to say that one series influences the other? I will begin by stating the view which *prima facie* suggests itself, I will then briefly discuss some erroneous doctrines, and will end by trying to set out a defensible conclusion. And, first, the belief which occurs to the unbiased observer is that soul acts upon body and body on soul. I do not mean by this that bare soul seems to work on bare body, for such a distinction is made only by a further reflection. I mean that, if without any theory you look at the facts, you will find that changes in one series (whichever it is) are often concerned in bringing on changes in the other. Psychical and physical, each alike, make a difference to one another. It is obvious that alterations of the soul come from movements in the organism, and it is no less obvious that the latter may be consequent on the former. We may be sure that no one, except to save a theory, would deny that in volition mind influences matter. And with pain and pleasure such a denial would be even less natural. To hold that now in the individual pleasure and pain do not move, but are mere idle accompaniments, to maintain that never in past development have they ever made a difference to anything—surely this strikes the common observer as a wilful paradox. And, for myself, I doubt if most of those, who have accepted the doctrine in general, have fully realized its meaning.

“This natural view, that body and soul have influence on each other, we shall find in the end to be proof against attack.”

The following from his *System der Philosophie* will serve to illustrate this absurdity:

"When, at the present state of our knowledge, the causal nexus appears to be interrupted on one of the two sides, we are justified to take it up on the other side and follow it further, that is, to unite psychical processes by physical intermediaries or also physical processes by psychical." (380) "Such transitions from the physiological to the psychological sphere is only permitted in emergencies of a chance interruption of the causal series, but they can never take the place of a final causal explanation." (381) "Such transitions, where experience demands them for the completion of the causal explanation are indispensable for the avoidance of gaps; such a reciprocal assistance must not only be regarded as allowed, but rather as bidden." (593)

"Nature and mind are not two coincident circles, or, as someone has well said, a circle which can be viewed from two different standpoints, the one inner, the other outer, but they are two intersecting spheres, which have only a part of their objects in common, namely sensations."

But lo, who can conceive of intersecting spheres being parallel, having the objects of sensation in common, and yet, due to the experimentally authenticated law of the closed circle of causality, utterly incompetent to causally contribute or suffer anything reciprocally! It would seem useless to expand on these statements. If the causal nexus is broken in sleep or swoon, on the psychical side, then we are bidden to connect it on the physiological side, and at the same time hold the physiological incapable of psychical causation. *Das geht nicht.*

Wundt, with much of present-day science, fails to do full justice to facts through his radical empiricism.

What then can be said for interaction? We all think we understand the physical series of successive processes. A physical stimulus affects the retina exciting neural activity. I learn from a given stimulus that it is caused by an object which through previous experience I have learned to call an orange. A cluster of associated ideas, desires, etc., are aroused. The idea, the associations, the desires, are psychical. Through the nervous medium the object is the occasion of the mental presentation. There is no juggling with cells able to shake up any which can account

for the initial psychical resultant without admitting a causal transmission.

On the other hand I find myself actuated by an ideal—the universal teleology of nature requires the same principle of explanation—which is the directive force in my disposal of physical energy. The mind causally disposes the body. When I am asked for my warrant for concluding to such causal connection in view of the recently discovered law of the conservation and correlation of energy according to which the energy of the universe forms a closed circle, I reply: Causality is a law of mind, universal in its application; conservation and correlation of energy is a generalization from a limited number of empirical facts within the physical universe—a generalization, furthermore, which in nowise precludes the issuance or transmission of impulse from it into another form of energy anywhere along the line—and it is illogical to deny the reality of the mind because forsooth it will not admit of reduction to the laws of physics.

The how of interaction is not yet explained, but the persistence of the reality of the distinctly psychical will not yield to the subtle “nullification act” of parallelism. Take for example a party of visitors to a menagerie. They stand before the lion’s cage calmly admiring the king of beasts. By some accident the cage is unlocked and the door swings free. What happens? Calm admiration is displaced by wild terror. The retinal stimuli have undergone but little change. But the physical state has been revolutionized, and motor activity has resulted. The object *caused* an ideational process which in its turn *caused* a bodily process.

But here I have said *caused* when experience has only given sequence. Can I justify my judgment of causality? Hume has shown how difficult it is, if not impossible, to give positive demonstration of causation. The cause of the earth’s position is the persistent velocity, together with the persistent influences regulating the direction of its passage through space. The cause of day is not the antecedent night, but another set of changes producing new conditions. Appearance seems to indicate that the connection between successive events condition the events causally. We arrive at subjective conviction of the correctness of our judgment when by our volition we bring results to pass. Our

judgment of objective causation rests upon our analogous subjective experience. The law of causation within the circle of physical energy is so construed. How much does it include? Only this, that a given quantity of physical energy is capable of an equal amount of work. It tells us "nothing of the conditions under which active energy passes into potential or vice versa." In the case above cited potential physical energy passes into active physical energy under psychical causation. The law of conservation contains nothing to preclude such interposition of the psychical cue. Thus the law of causation includes psychophysical interaction and parallelism becomes an unwarranted assumption with no excuse save an attempt to cover a gap in the line of causation which does not exist.

The final stand of the psychological dualist is on personality. The primary factors in psychical activity are personal and there is no way of explaining the consequences except in terms of personality. When Wundt would account for the evolution of personality he says it is "undoubtedly the longest step ever taken in the course of mental evolution." (29) But whence came the energy to make that longest of all steps? No, naturalistic monism cannot palm off a "long step" as an explanation of so noble and persistent a reality as personality. Personality presents us with a something more than a natural product, "this something is not natural, but supernatural, both in its powers and in its creations by means of those powers." (30)

(29) *Human and Animal Psyc.*, 365.

(30) *Thomson, Brain and Personality*, 195.

ARTICLE II.

"GOD BETWEEN FOUR WALLS."

BY PROFESSOR W. H. WYNN, PH.D., D.D.

"A church," says Victor Hugo, "is God between four walls." This graphic saying expresses powerfully the ideal definition of a church—not what it always is, but what it always ought to be. The church is an assembly of men and women for spiritual ends. Religion is their interest, and that is, briefly, on its devotional side, communion with God. These people come together, not to drink in science, or philosophy, or literature, or culture—except, of course, as religion implicates all these, and joins with them in lifting the soul upward toward its God. It is religion that engages them—essentially the idea of God, crude or otherwise, that is uppermost in their minds, while they subdue themselves to a devotional frame—"God between four walls."

Well, that is anthropomorphism, says some one, a thing which our enlightened contemporaries have entirely outgrown. Go out into nature, we are advised, where that great power aforetime called God is universally diffused; make that your temple; give up your sedentary religion, your devout groping between four walls. That were counsel wisely bestowed, if it were any other than the Christian's God that had to answer to the call. When Socrates stood all night on the battlefield looking up to the stars—fixed there until day swept in upon the scene—he was worshiping the mystery of the universe, the highest theistic conception to which the Greek mind had at any time attained. Despite everything that those lofty intellects could do, they could arrive at only an impersonal divinity, and back of that was an impersonal fate.

It was altogether otherwise with the Nazarene. It was not indeed, a sedentary religion with him; he kept his church out doors, on the highways of his country, and among the fishermen's nets by the sea. He, too, for some deep reason we cannot learn, often protracted his devotions all night long under the stars. But he talked of the "Father," always, that is, of a per-

sonal God. Then, as Christians think, by the most significant gesticulation, pointing the finger heavenward and then to his own person, he indicated to all who heard him, that they should accept him as the inscrutable divinity come in the flesh.

One step more. This strange being, after having preached a faultlessly pure gospel—a gospel of rescue for every poor soul eager to have some rock of truth on which to rest—came to a tragic end, under Roman rule, on a Roman cross, lifted in this way, in redemptive spectacular agony, to the gaze of all the world. We must grant it—the most impressive feature about this wonderful story, historically considered, is the publicity of the cross. This thing was not done in a corner. Rome, the mistress of empires, and the mother of mighty civilizations yet to be, did this thing, lifted up the Nazarene, in bleeding ignominy in the august purlius of her imperial courts. There, too, they made him a grave; and there, too, under their closest espionage, he is reported to have risen from the dead.

Not to discuss this event in detail, it will suffice to say, that the extraordinary publicity of it, thrown up as it was to the keenest scrutiny of the Argus-eyed legal genius of the old Roman world, at a time when that genius was perched on the very summit of the years, and with such fullness of testimony, and force of foregone verity, as to swing the calendar of the ages henceforth round itself as a center—this, of itself, affords an historic presumption in favor of the record, which only the extremest critical audacity will venture to overlook. But all this is on the outside. The peculiar theistic experience consequent upon that event, and running in unbroken continuity from that day onward to this very hour—this, oh, this is the heart and soul of the Christ-mystery, on which we do well to rest the whole burden of our faith. The Risen One hangs on the horizon of the religious consciousness of everyone who will turn that way.

So they say. Not the ignorant, the humble, and nervous alone talk that way—the psychopaths, who kindle their fanatical fervors round the pathway of all religions—but great minds, the very greatest, indeed, of past and present times, the calmest, the most judicial and erudite—all tell us the same thing; they habitually see the Risen One, and make no scruple in approaching him as their visible God. They call this experience the brood-

ing of the Spirit of God. They come in from the world. They sit together in heavenly places. Whilst they muse, the fire burns. Many are the familiar phrases they are free to use, descriptive of that mystical experience which, at all events, lies at the heart of the religion of Jesus—the faith, if we may so call it, that the soul then and there finds personal access to a loving God. At such moments, the figure that rose above the garden of Joseph covers the entire disk of their spiritual vision—so they avow—all their Godward aspirations are satisfied in him.

We do not now institute an inquiry into the validity of this experience, asking anxiously whether, after all, it is not a pious illusion, a whim, the working of a diseased imagination, a kind of neurasthenia, of which we have so many sad examples in the pathology of the human mind. Our task does not lead us that way. We have simply to urge, that from the days of Paul and John, all down the Christian centuries, that experience has held on as the main current of devout testimony—dissent and radical schisms running off here and there, only in inconsiderable rills. If such unbroken history does not authenticate the reality of the experience, it at least, commends it to our profoundest respect. No man of fair mind, and with an amount of culture that would at all put an intelligent opinion on so grave a matter within his reach, can afford to turn on his heel, in utter contempt, of what is confessedly one of the sublimest and most persistent historical phenomena the world has ever known.

But our purpose is, to bring this thing home to the languishing churches of our day. Manifestly something that ought to flourish is fading and dying on our hands. If morals and religion are at the heart of all social life that is upward bound—a proposition which no one is disposed to deny—and if that special organization which we call the Church, is the recognized agency for conserving these—then what, alas! must follow, if the fire on that altar is suffered to die out? I do not say it has died out; plainly, in our day, only a glimmer of it is seen through the pervading gloom.

Let us see these people file into the church and take their seats. We ask for no token of reverence, the bowing of the head, the bending of the knee; all such genuflexion is absolutely of no consequence, as compared with the frame of mind, and attitude

of soul, they are there to assume. All form, all ritual, speaking after the mind and practice of the Master, does but encumber the earnest soul, and may be laid aside as obstructing, or, at all events, hampering, the free movement of the wings of faith Godward, in its silent flight. Manifestly the devout worshiper is not there for that.

Perhaps it would not be wide of the mark to say—could we know what is really in the purpose of the great majority of those who frequent our churches—that they are there primarily to hear the discourse. With most of us worship begins and ends with the attentive or listless hearing of what the preacher has to say; and, under this condition of things, the preacher is a most remarkable man, who can withhold himself from falling speedily into a chill intellectualism, or a dull routine. For don't you see, there is only one thing to do, and the all-comprehensive preacher has that business devolving on him—the disaster almost certain to follow, a powerful sermon, possibly, will be blown at random on the empty air. And then the egoism of it! It is not God between four walls, but the preacher vigorously spreading himself to monopolize the whole space.

Somewhere we have seen the speculation that preaching is an act of worship, as much as prayer and praise, as much so as that upward movement of the soul that brings it into cloistered nearness with its God. Well, for the most part, it would have to be worship by an exceeding far off and devious route. The sermon, by supposition, instructs and inspires, but the whole substance and final issue of it should be, the delight and duty of finding God between the four walls, and keeping close to Him out on the streets. As things are now it is difficult for the act of preaching to keep itself always in a worshipful mood. Worship goes out from itself; the egotism of preaching, as now flattered and exalted, would turn into its own little eddy the whole sea of human interest, now, and for the eternal years to come. It is preach, preach. preach, in a round of wearisome iteration, until the ear becomes exasperated, and the patient parishioner rises up in revolt.

And so the Church comes to be a kind of talking institution, from the absorbing function of the pulpit, in an order of things we have not the sagacity to see is quite outgrown. Can you

talk? The value of your services in pushing on the kingdom, is set to a scale of reckoning that falls at last on the fluency of your speech. The practice runs wildly among the laity, who are expected to attest their zeal in their capacity to talk. They must bruit their experiences, or pour out their exhortations in pious rhapsody, if they are to have any rank or recognition among those who ticket them authoritatively into the kingdom—those who determine in this way their standing with God.

But, as might be expected, the pulpit itself is the chief victim—falls most easily a prey to the ruinous egotism that is almost inseparable from the absorbing place assigned it, the repository of the whole devout curriculum of the Sabbath day. It readily becomes a school of oratory, where the rhetorical acrobat can do his most skillful tumbling; or the logical expert throw himself into the air, in perilous pursuit of some startling paradox, but always at last light on his feet.

The abuses of our elocutionary evangelism here find an open door. Given some charms of person, a ruddy touch of youth on the cheek, a resonant and sympathetic voice, and an audacity of nerve that is never in anywise abashed, having no reference now whatever to any depth of religious insight, or richness of intellectual outfit—you have here just the preacher who can win his way most easily to the most munificently endowed pulpit of the land. The multitude will rush to hear him preach. Business men will furnish their money freely, because they wish to be entertained. He can entertain. Wit, originality, eloquence, the tricks of the actor, eccentricities that lead the eye and ear captive—these all have an ample theatre here; great multitudes hasten to hang on that voice.

And why not? There is no triumph greater for him who speaks, and no luxury more exquisite for him who hears. It is a rare gift—this thing of swaying the minds of the multitude this way and that by the living voice. Eloquence, declamatory and impassioned utterance, when the occasion calls, and the soul of the speaker is enriched with experience, and an intelligent zeal for the cause he represents—this is one of the most powerful agencies for good known among men. But in the pulpit, as things now are, the effort to produce that sort of thing becomes unavoidably factitious and imitative, and then—oh, what a

blight, and how utterly incompatible with the spirit and method of the Nazarene!

Somewhere we have seen the suggestion, that reform in the churches must begin with the pulpit, and that somehow the whole scope and character of that function should be carefully revised. Why not invoke the kingdom of silence, once more, to heal the vociferating habit of our noisy years, and get rid of the elocutionary clatter and boistrous evangelism that storms in upon the inalienable calm of prayer and worship, replacing with drum and thunder the effective whisperings of the still small voice? In any event the problem is one that must not be rudely approached.

Among the earliest and tenderest recollections of childhood is that of the preacher in his pulpit, bending over an open Bible, and the people in quiet and reverent attitude looking up to him from below. It is all a vision of still life. There is no voice, no movement—the hand of the preacher is still pendent in the air where the gesture was made, and the singers in the organ loft are mute and statuesque, as evermore in the attitude to sing. The air of devotion lies all along the silent aisles. Childish eyes are still fixed upon the uncurtained windows, beyond which the dear old hills are still wrapt round with a Sabbath calm, and the gilded lettering of the nearer tombstones is still shimmering in the sun. Within everything is suggestive, the drapery behind the pulpit, the Bible on it, the lampstands at the side, the railing round the altar, the unadorned walls, except for the shifting shadows of the trees, waving lazily just outside the window under the breath of the summer wind—everything holds the childish spirit entranced before its God.

Now what has happened to this child? He has had religious training at home, or he would not have been there in the church. His mother has taught him; his father has here and there dropped a word. Some portion of the story of Jesus has crept into his mind; the manger; the march from Olivet; the crown of thorns; all that dark and dreadful scene of men turned into demons with their innocent victim hanging on the cross. And then, if it be Easter morning, his little imagination has caught, in feeble outline it may be, but with a realization deeper than we are apt to think, the vastness and glory of the Risen One, to whom these grown people are putting up their prayers. What:

they mean by it he will probably never venture to imagine—neither now, in the years of his inquisitive ardor, nor in the longer years of his struggle with scepticism under the shadow of his sins. There on the threshold of his religious life, he saw the preacher but understood him not. All things around him were solemn symbol, and whosoever would address him must have the tongue of an angel, and use a dialect never heard among men.

To speak more plainly, the first thing learned in religion is how to pray; and it is the last. Worship! Worship! That is the word; and in the religion of Jesus, it is clearly and definitely the worship of Him. Stand at the doors of your churches, and ask the people who are flocking thither, what it is that they seriously contemplate in the act. If it is custom—dead and inert custom—assuaged and softened by the hollow glitter of fashion, and mincing the phrase of social hypocrisy as they rustle in—then—let them shoulder their budget and be gone. Or, more than likely, a noted pulpit orator, or dramatizing evangelist, is there, who has charms of utterance, and swift sallies of wit and invective, wherewith to feed the insatiable craving for novelty in the audiences he will draw, and who will hold them there until his last sky-rocket has been shot in the air—if this be the motive, better the church doors were closed, and Ichabod written all over the crumbling walls.

You can recall the time—in illustration of this line of remark—when some noted preacher happened your way, and you joined the eager, curious, and unmannerly multitude, in pushing your steps to some bare standing spot within reach of his voice. The air was stifling, the jam crushing, and the temper of the crowd anything but devout. All preliminaries were hurried through with business like speed, and the great preacher was given free sweep over this harvest of souls. He succeeded, of course. All conditions were favorable, and the stars in their courses were waiting on him. Wit and pathos were alternately at his beck, stories, arguments, the long wail of the man in despair, and the loud shout of the prisoner, when his fetters were stricken off, and his prison doors were flung wide. Fight against it as you would, the orator's magic took you into its meshes, and you felt a genuine ecstasy in being flattered and abused, wheedled and worshiped, as the whim of the speaker might have it in mind.

In the end, you had to reckon up, that many profound and salutary truths had been uttered, and extraordinary skill displayed in swaying the emotions of men, this way and that, as a field of grain will bend under contrary winds. In short, the orator has had a triumph, and you are ready with your parsley wreath to crown him on the spot.

But what else? Without presumption we will venture to say, that you had not long been released from the spell of that man's magic, until you began to question whether there was anything religious in it at all—whether the preacher's performance was anything more than a successful exhibition of histrionic art. Certainly the lowly Nazarene was not there. There was no room for him there; the spirit of the place shut him out. Not a breath of worship is possible in an atmosphere of that kind. Here is a condition of things in which the preacher's personality over-shadows everything else; he is the little god of the moment, and it is clearly observable in all his movements, that he is well enough satisfied that so it should be.

The general principle we will be obliged to accept, that in all spiritual service pious egotism is an immitigable blight. No man with the orator's gifts and accomplishments, and wanting them to be put down freely at the Master's feet, will allow himself to be drawn into the whirl of a curious and adulating crowd, or to be implicated in any method of evangelism, that will exploit his powers as a prevailing instrumentality in opening the doors of the kingdom to the wayward children of men. It is one of the current abuses of the pulpit, that it seeks the eager and curious crowd. Competitive Christianity, no doubt, is largely responsible for this state of things. We must maintain our organization, and it is absolutely necessary that numbers should prop up our temple walls. There is no progress with empty pews. And if the preacher has not the voice, and personality, and zeal—or, in default of these, the buffoonery—to draw the crowd, and fasten them in plighted devotion to our cause, why, plainly our cause is gone, the doors of our temple will have to be closed up. If that be the predicament, we might very well ask, whether it were not imperative now, at this moment, to close up those doors?

But the evil, as we see it, is deeper than that. It is the undue exaltation of the preacher's office in an order of things, which

will not admit the intrusion of any agency or influence that would divert the soul of the worshiper from immediate access to its God. It is worship, spiritual worship, the worship of Jesus in spirit and in truth, that should draw men together in their religious assemblies, or, otherwise it is best they should not be there at all. If they come to be wrought upon by the preacher, to see him wave the banner, to march in time to the call of his silver bugle, and, then, when the silver bugle has grown hoarse, or has been drawn off with its challenging thunder to some other post—then, to drop aloof, or turn in some other direction, where some new bugle is sounding—oh, what a mockery is this, and what a sore travesty it is on that religion that came not crying in the streets!

We have here that condition of things about which the Apostle scolded, in the church at Corinth—the worship of the preacher, Paul, Apollos, Cephas, behind whom the image of the Risen One has faded entirely out of view. It is the awful mistake of thinking that the Church flourishes, not as worship flourishes, but as the preacher is powerful to make his personality known, and as the curious multitudes throng the aisles to hang upon the music of his voice. Here we are—great crowds of us—our four walls filled to bursting—the doors jammed—the ushers fluttering up and down the passage-ways, in despairing search for seats for the rich and fashionable, who have absented themselves from felicity awhile, to witness our highly Christian show! Meantime not a wave of worship, not a ripple, has ruffled anywhere the carnal calm of this sea of souls.

But we are assuming that worship, the worship of Jesus, is the one supreme end of the religious assembly called together in His name. Let us, for a moment, inquire what worship is: We are so prone to conceive of it as ritual, as a formal service devoutly intoned; or, at least, as a loud prayer put up by some one, amid a company of bowed heads and closed eyes, to which the silent ones are yielding their accord, that—a warning, at all events, against this popular misconception may be ventured, as the special spiritual counsel to the times in which we live.

The Master knew best when He talked with the woman at the well. It was not in Gerizim, nor yet at Jerusalem,—no locality, and by implication, no form or function can pre-empt the uni-

versal right and duty of worship—the right the soul has, without intermediation, to lift itself upward to its God. It is the individual spirit passing into spirit, even as a stream will empty itself into the fathomless sea. "God is Spirit." (not a Spirit) and they that worship Him must worship Him in spirit," an exercise possible to take place only in the closet of the soul. The art of all devout arts is the art of prayer, and that has been most clearly defined by one who certainly knew best how it should be done. "When thou prayest, enter into thy closet"—metaphor, of course, meaning the privacy of the soul—"and when thou hast shut the door," that is, made thy mental privacy complete—then "throw thyself immediately upon the bosom of thy God."

Do we catch the meaning of all this? Is it going too far to say, that Jesus never recommended public prayer, and never, so far as we know, practiced it, unless it was at the grave of Lazarus, where it was rather the out-gushing of a groan, or lamentation, than a formal prayer? Plainly, all his teaching on the subject of worship points directly to the conclusion, that it is genuine only, or most so, when exercised under the chartered privacy of the human soul. In his day, as in our own, there were certain garrulous persons, who wanted to be known for the fluency and unction of their prayers, whining out their long-winded devotions, standing in the synagogues, and on the corners of the streets. They were hypocrites, of course, turning the essential privacy of devotion into an egotistical and disgusting show.

Well, then, here is a difficulty. If worship, to be genuine, is so thoroughly individualistic, and refuses to have its privacy invaded, why call it into the public assembly at all—why say, that the public assembly must have this thing specifically at heart? Publicity in the care of privacy? Would not that be a paradox quite too startling to be entertained?

It is a sufficient answer to this, to note the familiar experience of the collective energy of many souls in co-ordinating effort, in the same place, to the same end. There is a great power in numbers, if their aim is one—a kind of multitudinous privacy that is mystically lifted on currents of feeling, circulating without voice, in consecrated silence from soul to soul. This is worship. Alas! we sometimes fear that its opportunity is gone, in a con-

dition of things where the preacher's voice is continually ringing in the ears of the worshiper, many times a heartless clatter at his closet door; and where loud and vehement song is made to do service, by turning the congenial silences of devotion into a tremendous roar.

A little farther let us characterize this state of things. Enter any one of our churches, liturgical or plain, on a Sabbath morning, and dwell thoughtfully on what is going on around you. You cannot avoid the impression that the minister is struggling with an impossible task; is carrying a burden too heavy for any human shoulders to bear. He is not simply preacher, but also priest. And then there is talk all around you of pastoral service, a kind of everyday shepherding he is expected to do, to keep his flock together, and add to their number, as against any imputation of dereliction in the efficiency of his work. Is it any wonder that he gets up timidly in his pulpit—tired, worn, apprehensive, and with a painful sense that he is belaboring a mountain, which, despite his most heroic faith, will not tear itself up, and be cast into the sea?

Prophet, priest, captain—these diversified functions are by no means all that attach to the skirts of this saintly little man. He is business manager, diplomat, master of ceremonies, the advance guard in all aggressive movements that his church must make upon the world, if it is to keep up its standing with others in the field. Practically, he is a little Atlas with this whole little world on his back. But the world he carries is not a little world—it is rather, the bulk of two worlds he is trying to shoulder; not on his own account, which were something to be rationally entertained, but for the souls of others, a thing beyond the power of any mortal man to undertake.

Let us, once for all, understand that worship by proxy is a bad absurdity in the nature of the case, a religious mockery in the sight of God. It is according to the genius of the Christian religion, inhering in it, fundamentally and indefeasibly, that every man should be his own priest. There is but one altar for pulpit and pew, and that is the altar of one's own heart; but one sacrifice, the wholesale surrender of oneself to his God. To set up an altar outside the human soul is an anachronism, and, after the year of our Lord, and in the superior enlightenment of our own

time, a usurpation of the one sole universal priesthood of the Son of Man. We should think of this same Son of Man under escort through all the courts and cloisters of the Jewish temple, looking upon its massive foundations and pillared porticos, its altars, its lavatories, its vessels of silver and gold—the consummate flower of an era of ritual—and, then, turning on it all, with the stern prophecy that, in a little while, it should be leveled to the ground, and that the spiritual residue of it should survive, plenarily, in his own glorified humanity outstripping the tomb—those memorable words of his, decisive, fateful, final: “Destroy this temple, and in three days I will build it up again,” meaning, obviously, that his risen personality should substitute and replace the faded splendors of the temple, and be the sole condensed ritual of the newer time.

Yes, that is it—the lesson sweeps in upon us like the song of angels from another sphere. In that newer time—God grant it may not long delay—spiritual worship will consist in catching that glorified image on the horizon of the human soul. The religious imagination shall then have place. The heavens will break out in resurrection splendors for every one who will but reverently close his eyes. There will be no need of priestly mediation any more, although, doubtless, the illusion will long cling to the slowly opening experience of men, and even be provisionally fostered, as in the past it was, in times of great social confusion, when the soil of our modern life was getting ready for the planting of the Church. Mediaevalism was beneficent priestcraft, a kindly condescension to the crude heathen mind, coming over from consummate moral darkness to the incommensurable blaze of the religion of Jesus, which must have blinded by excess of light, had it not been tempered to their vision by the considerate accommodation of the priests. But when they would fix in theory that which was provisional and beneficent in practice, and impose an authoritative hierarchy on men, a scale of vicegerent functions, so to speak, with power to open doors and shut them, on poor souls wanting to find access to their Lord—then the Religious Reformation of the sixteenth century was due, and the stupendous ecclesiastical assumption had to go down.

Now it is not too much to say, that our modern pulpit, and the routine of worship it subserves, are but tardily reclaimed

from the subtle ecclesiasticism, that for so long a time had all Christendom in its embrace, and that nestles now so congenially in the bosoms of ambitious men. The preacher unconsciously climbs up into the place of God. He is mediator all unawares, even in the act of protesting loudly that he is not. He is the people's proxy before the throne of grace. Living in a day when there are no priests, he nevertheless carries a priestly air with him wherever he goes, as if to say: "I open to you the highway to God, in the system of truth I promulgate in your hearing, and in the intercessions I make for you, officially, when I lift you up on the arms of my prayer to the bosom of his love." Of course, he does no such thing. The highway to God is opened out for every man by the transcendent figure that is vividly outlined on the empyrean of his prayer; and no man can open out that vision for another man, though he preach with the eloquence of Gabriel, and outdo Daniel in the unction of his prayers.

Well, then, is there no place in the public assembly for preaching, and for intercessory prayer? It will be carefully noted, that we have no derogatory word for these two powerful agencies in pushing forward the cause of the kingdom in the world. The Master used them. He preached, speaking meanwhile as never man spake. He prayed for Peter—infirm Peter, who greatly needed the co-ordinating support of other men's prayers—prayed for him that Satan might not have him to sift him like wheat. What we urge is, that, after the resurrection, no man can worship Jesus vicariously for another man.

What we think we observe in the routine of public worship everywhere, is the priestly assumption, either systematically or surreptitiously set forth, that the worship of Jesus by proxy is not only a thing possible in the ministering functions of the Church, but a duty sacredly enjoined. Such a thing, we need not hesitate to pronounce a delusion and a snare. It must contract greatly the area of spiritual worship in the religious assemblies that come together ostensibly for that purpose on the Sabbath day. Indeed, as we look over our congregation on a Sabbath morning, we grope painfully for any evidence of that exercise in anything that goes on visibly before our eyes. It need not be in the preaching; it need not be in the sacred song; it need not be in the elaborate ritual devoutly intoned. These are

intermediary offices, and have no spiritual worth whatever, except as the worship of Jesus has gone before—the mystic well, so to speak, into which the bruised soul of the worshiper has been dipped and healed. Without this, they have no element of worship in them at all, no more than in those old Jewish mockeries, against which the prophets so loudly proclaimed.

Now what do we find? Outside of these formal offices of preaching, prayer, and praise—all of collective efficacy—there is no special schedule, so far as appears, for that closet exercise, whereby each individual soul addresses itself personally to its God, out of the multitudinous silences of many souls engaged in the same act. There is no opportunity for the practice of the presence of the glorified Jesus, among many devout spirits blending, in this way, into that one attitude of soul that alone deserves the name of worship—no time for it, no place for it, in the order that prevails. Indeed, we are left in doubt as to whether the worship of Jesus is in contemplation at all, among these people who are loudest in urging it, and who make it the distinctive mark of the doctrinal system they adopt. Their prayers are not habitually addressed to Him. They are fond of those accommodating phrases and titles descriptive of Him in the Scriptures, as "Son of God," "Mediator," "Propitiator," and so on, time-titles, to be held in the mind only while the human side of the incarnate mystery is under review, but meaningless when the eye of faith is fixed upon that glorified figure—conceived now as plenarily endowed with the attributes of deity, if of deific rank at all.

Plainly, if Jesus be God to these people, he is an absentee God. What other idea can they have of him, if they accept literally the traditional formula concerning him, that he "ascended on high, and sitteth at the right hand of God"—both he and the Father exiled, in this way, from the hearts in which he promised to dwell? Luther's apothegm that "the right hand of God is everywhere," has never taken that profound hold of the mind of Christendom, that its wonderful insight and wisdom would entitle it to, because peradventure, in the mind of its author, it was too closely interwoven with an objective order of things, round which the schools of theology, in those days, were wildly at war. None the less, the divinity of Jesus cannot be adequately conceived except

as the omnipresent God. And yet one listens in vain for any wholesale recognition of him as God—the one sole God, as he must be—in the oral prayers that go up in great profusion, and with much apparent ardor, from the pulpit and the pew—go up quite uniformly to the Father in his name.

O, yes, this was his own instruction, that we put up our petitions to God in his name. But were it not well to inquire seriously what might be the meaning of so singular a condition laid in this way at the heart of prevailing prayer. Negatively it cannot mean the mere use of his name, as a verbal endorsement to a petition that, under this guarantee, gets audience in the ear of God—a surety, an underwriter, a sponsor, that the case going up to God is worthy to be heard. The real God, in that case, is yonder on his heavenly throne, and the marvelous messenger that has come to us in His behalf, is simply clothed with powers pleni-potentiary to execute His will among men, but is in no sense the Principal whom he represents.

Of course, these gross conceptions of Jesus may be entertained, in so far as they help the crude and immature thinking of sincere inquirers pressing for light; but, after thousands of years' experience and learned research, it is safe to assume, that we have acquired sufficient nerve and sinew to lay vigorous hold on the religion we profess. At all events the alternative is on us to make the glorified Jesus the Christian's God—without mental reservation, with no clouds or darkness lying round his pathway—this, or we must give the whole story over to be the sport of the winds. Being thus valiant, we will throng our temples for the express purpose of worshiping him, but, most assuredly, to find great piles of traditional debris which we must sweep from our doors.

Here is our note of triumph. If Jesus is the Christian's God, he is not a quasi-God; not one simply having the value of God; not a subordinate God; not an instrumental God; not one who works for ends in history and providence that are not wholly his own. Oh, how much spiritual force is squandered in calling men to him, not as God—sole God—able to satisfy all Godward aspirations that any human soul can entertain—but as an expedient, a subsidy, a provisional daysman, a demiurge, that will

balance our defaulting record for us, and bridge our way to the supreme God whom he simply represents.

Let us settle it, once for all, in our minds, that God is never a means to an end—the very idea is unthinkable; and if Jesus is to be worshiped as God, and not simply by way of theological apotheosis, then all other doors of theistic illumination must be shut up, and the vision of the soul must be opened out only on him. We recall how, on the Mount of Transfiguration, the celestial triumvirate flashed for a moment on the high air of revelation, and then, when the luminous cloud had rolled away, and the benumbed senses of the prostrate disciples had fairly recovered from the shock, they "saw no one, save Jesus only." With these words let us hush the voice of controversy in precincts so sacred, and in the presence of a mystery so beatific and profound.

Tacoma, Wash.

ARTICLE III.

FREEDOM OF TEACHING.

BY PROFESSOR DAVID H. BAUSLIN, D.D.

Truth is a factor of such immeasurable consequence that it may not be trifled with. The question of Pontius Pilate, "What is truth?" is fundamental, and is not to be dealt with or answered evasively. Whether or not the Roman procurator spoke as a sober inquirer when he seemed to be impressed by a mysterious majesty in the attitude of the friendless and yet fearless prisoner who stood before him, he nevertheless uttered an inquiry that pertains to that which is basic. If he spoke in careless flippancy, or in weak despair, in the one case, he spoke that which is unworthy of a man, or in the other with a pathos as old as the human race. But long before Pontius Pilate, the Sophists of Greece had raised practically the same issue as to the questionableness of all knowledge, holding practically that one man's opinion is as good as another's, and that all opinions are equally unreliable. This was the principle of subjectivity run mad, each Sophist creating, practically his own intellectual universe, caring but little, if anything, whether or not it coincided with any other sphere or system of thought, and remaining entirely unconvinced that under any system there lay any kind of basal reality. There were Sophists who even prided themselves upon their ability to take either side of any question, and to demonstrate the position or negative view with equal success. They constituted a class of intellectual acrobats capable of performing a variety of mental feats much according to the tastes and inclinations of the patrons of their peculiar kind of dexterity. Scouting the idea of attaining to any assured conviction regarding truth they were willing to use their intellectual acuteness in performing a kind of mental gymnastics upon a tight rope in mid-air and with no particular end to be gained excepting the possible delight afforded by a bootless intellectual undertaking. Now there is a modern species of sophism just as there was an ancient philosophic species of quibbling. If

Pilate was indulging in flippancy when the Divine Man of sorrows stood arraigned before him, he is not without successors. Lessing, too, who proclaimed the theory that as a mental stimulant the pursuit of truth is after all of greater value than the actual possession of the truth, it would seem has modern successors. Philosophically his theory may be in accordance with sound wisdom, but when we come to deal with the fundamental and eternal issues of religion, for example, we want not speculations, and not even the pleasures of the pursuit, but solid ground.

Now the temper of the period in which we are living is liable to foster this attitude of mind even toward so great a subject as the Christian religion. Ours is, for example, in one of its aspects an age of revisions. Nearly everything that men have thought out and arranged and set in some sort of mental order, is being taken down, overhauled, readjusted and presented in a new, if not altogether different form. Especially is this true of the achievements of science and philosophy. It used to be said that the first part of Milton's *Paradise Lost* was written upon the assumption that this planet on which we now dwell was the center and that everything revolved around it. It was further alleged that the last part of the same book was written upon the theory that the sun was the center and that everything accordingly revolved about that planet. It serves to show with what rapidity one scientific theory may be made to follow another widely divergent in character. It may be recalled that it is but a few years ago that the scientific world was thrown into a kind of ecstasy of what passed current as scientific joy over the tenets enunciations and prophecies that were being proclaimed and classified under the name *Darwinism*. It is but stating the plain truth now to say that if the recent deliverances and judgments of noted scholars on the failure of the commonly received evolutionary theory longer to command their acceptance are to be taken seriously, we shall soon be summoned with bowed heads and weeping eyes to sit at the death-bed of this once widely accepted explanation of the universe and of man. This revolution and rejection in the scientific world indicate a drift. They manifest the spirit of a period in which truth is liable to get put down and error put up; a time in which, unless truth be estimated at its real worth and confessed in its integrity, some sophisticated

Barabbas is likely to be thrust upon us instead of the Lord of Glory. Now, unless the old through-going scepticism of the Grecian days shall be made to pass current as true wisdom, there must somewhere be some established truth, and if so it is the business of men to find it out, set it forth in its rightful supremacy and confess it in its integrity. Absolute scepticism means the stullification of the reason and in the commercial and business worlds at least, know-nothingism is at a discount continually. If in the common affairs of the sordid and greed world there are no sceptics or agnostics, can any adequate reason be assigned why a man should demit his intellectual rights as soon as it is proposed to think upon unworldly themes and religious subjects, to state truth in explicit forms of statement and to which honest men are expected to adhere in an unambiguous way when once they have given their voluntary assent. If men bank on truth for the purposes of worldly gain and traffic and if they hold fast to certain statements of belief regarding the social and political organization of society, why should it be otherwise when they come to express the purposes and value of the invisible and spiritual life? In a critical period, in an age of social upheavals, intellectual revolutions and credal cataclysms the Church, as the witness to the truth, must remember that it is by no means immune against tendencies which corrupt and the forces that induce impotency if they do not breed decay. In such a time it may become hypercritical, too severely intellectual and sympathetic and then its strength may become its weakness and the source of its decline. If it become indifferent to the truth confessed it shall certainly be stricken with the malaria of scepticism most a synonym of death. It is not to outlaw the legitimate latitudes of liberty. These should be at once generous but clearly fixed, for if in enthroning freedom it tramples under foot the legitimate and historically approved safeguards of sound and wholesome teaching, it throws harmony to the winds and introduces factors that work for powerlessness and disruption. Philosophy may be precious, liberty certainly is precious but the conservation and confession of the truth is the most important of all. The demands for intellectual liberty may be pushed too far and the difference between liberty of thought and liberty of

teaching may be confused. A teacher of the Church, in pulpit or in school, is a man and a man must follow his convictions. But to say this does not mean that any man has a right to teach anything in any church or in any institution. If a man is in duty bound to follow his convictions, he is just as much in duty bound to be constantly seeking after still more important convictions, and must meanwhile have some regard for the corporate convictions expressed by the body of believers. There are men who claim the right to teach anything and anywhere and under any conditions. The fallacy of such an assumption is apparent. A man has a right to think or to say what he pleases, but not a right to draw a specific salary for so doing and which has been provided by people whose expressed beliefs he seeks to undermine. If a man proposes to insert speculation and guesses where the attested doctrines of the divine word ought to maintain, if he professes the new and limping to the old and tried, if he chooses the superficial and frothy fad of a day in preference to that which lays hold upon the soul of a man, certainly that is his privilege. But if his choices amount to convictions, and they are dear to him as a real man's convictions should be, he must be prepared in all good conscience to pay the bills incurred by that which may be purely individualistic and doctrinaire. It is hardly up to the standard of sound ethics for theorizing teachers to live off of other people while combating the views which those same people have set forth in unambiguous terms.

Additional emphasis is added to what has just been said if we recall how little is left of the truths once confessed by some evangelical churches, if the eliminations of some of their accredited teachers are to be accepted as correct and warranted. Here, for example, is one such accredited church teacher who proposes to tell "what is permanent in Christianity." The question he proposes to answer is thus stated in his own words: "What is permanent and what is transient in the Christianity of the New Testament? Eighteen hundred years have passed since the last of the books was written, and now what has endured? What has proved temporary and useless to the Christian of to-day?" Such a question arouses interest, for we are certainly interested to know what is permanent in Christianity. The question is, is there anything in the New Testament; any

one great doctrine or any co-ordinated system of doctrine, that may be looked upon as permanent and regarded and confessed as imperishable? Accordingly we read with deep interest this announcement that, "the heart of humanity still, as in all ages, is crying out toward God." This, according to this duly accredited teacher, is one of the two "permanent" things left in the catalogue of Christianity. But a little induction into the facts of human history and experience as well as the teaching of the Scriptures will soon show that what is here alleged as permanent is contrary to the truth. It is not even correct to assert that the heart of humanity is "crying out to God." If Paul was right and he has been amply corroborated by the facts adduced in missionary history, when he affirmed the justice of the condemnation of the heathen because that "when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things. Wherefore God gave them up to uncleanness..... For this cause God gave them up unto vile affections..... And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things that are not convenient; being filled with all unrighteousness..... Who knowing the judgment of God that they who commit such things are worthy of death, not only do the same, but have pleasure in those who do them." (Rom. i. 21-23).

The great apostle knew heathenism as only a missionary among heathen people can know it and his observation and experience, committed to us in an inspired record, does not corroborate this groundless and unspiritual allegation about the first of the "permanent" features. But the second permanent thing in Christianity referred to is declared to be this: "The living preacher with voice and personality." In this statement there is more truth than in the one above quoted, but this is only partial and is totally inadequate. Undoubtedly the preacher will always have his place and mission. God hath set that vocation in the supremacy and it dare not abdicate. It hath pleased God to save them that believe "by the foolishness

of preaching" and yet it hath also pleased God to use other agencies also in the dissemination of the truth of the Gospel. True it is that no other agency can supplant that of the living preacher of righteousness and salvation, and yet the printing press, for example, has proven to be something of an agency honored of God. The written word of God has been doing its work and we are constantly hearing of the power and efficiency of that word in turning the thoughts of men to the things which pertain to their salvation, so that in deed and in truth they are led to "cry out toward God." Some parts of the Church, at least, have learned through painful and yet profitable experience, that it is only when the Holy Spirit energizes the word, forcing it upon the attention of men and giving vitality to its supremely important truths, that even it possesses transforming power. Men have read and have heard and continued in sin, as though they had neither heard nor read. What has thus been quoted are the utterances of an accredited and prominent teacher of an evangelical church. It will thus be seen that his process of elimination has advanced to the point where there are but two things that are permanent in Christianity, but two factors are left, and these are the crying out of humanity after God, and the need of the living preacher to show to the inquiring and crying humanity the way of life which, according to the same teacher, may or may not be to-day what it was in the days when Paul and Peter and John, the great apostolic triumvirate, were its accredited teachers. Freedom expressing itself as subtraction could hardly go further. We have had theological and critical modification, evisceration and substitution with the resultant weakening, marring and disfiguring of the historic character and testimony of the Church. It could hardly be maintained that this process of omission or exclusion can fail to cripple her at a time when the strongest and most definite witness bearing is needed to withstand an alleged "New Theology," consisting mainly of revamped but whipped out heresies and which is demanding recognition at the bar of Christian opinion.

Another mark of the kind of freedom of which we have been speaking, is its hostility to what it is pleased to call "dogma." A dogma is a doctrinal proposition drawn from the Scriptures and accurately expressed in language. Now, a church, like any

other organization, must stand for something, if it has any mission. It must possess a recognized standing and place. It must represent a distinctive idea, dogma or life. Development comes out of its central and dominating principle whatever that may be. Only thus can any species of ecclesiasticism exert any staying or commanding power. In proportion as it is strong in its shaping type of truth, order and practice does its influence deepen and widen. Education, inherited and historic influences and associations have emerged in the progress of the kingdom of God. Varying apprehensions of the Gospel, and differing interpretations of the redemptive scheme in all its bearings and relations have produced some things worthy of distinctive preservation and perpetuation. All these are conserved and set forth in the dogmatic statements of the Church. They are a mental and religious necessity. Notwithstanding, much hatred of dogma has been fostered in the name of freedom. There are thoughtless people and supposedly learned people who denounce it in unmeasured terms. Others swerve and others in increasing numbers turn to what they call the "broad" views claiming to hold to truth but decrying all formulations of it. They desire liberty of thinking and expression and do much masquerading in the robes of freedom. Such seem to disregard the fact that truth has its metes and bounds, and that God has put it in specific compass and relation. He has clearly and positively revealed it in due form and proper effect. The Scriptures define emphasize and illustrate it. The Church is commanded to keep within its bounds, to uphold it, defend it, illustrate it and enforce it. We must come to know and study it in legitimate proportion, connection and application. In relation to it there must be depth and definiteness as well as breadth. A living theologian of liberal tendencies, Dr. William Adams Brown, says in his "Christian Theology in Outline," "Men work together effectively in proportion as they understand one another, and are conscious of seeking the same ends. This understanding theology seeks to promote. The higher the grade of civilization the greater the importance of this intellectual understanding. In the lower forms of religion dogma has a subordinate place." Speaking of the importance to the preacher of definite and just views of Christian doctrine, Dr. Augustus H. Strong, a pro-

nounced evangelical, says in the first volume of his recently published *Systematic Theology*, "His chief intellectual qualification must be the power clearly and comprehensively to conceive and accurately and powerfully to express the truth." How this high function of the preacher is to be maintained without dogma it would be difficult to perceive. The estimate placed upon dogma by even a rationalistic writer of unusual penetration and force, Sir Leslie Stephen, is expressed in these words:

"Christianity, as it is understood by ultramontanes or by ultra-Protestants, implies a body of beliefs of unspeakable importance to the world. They may be true or they may be false, but they cannot be set aside as perfectly indifferent. Man is or is not placed here for a brief interval which is to decide his happiness or his misery throughout all eternity. His situation does or does not depend upon his allegiance to the Church, or upon his undergoing a certain spiritual change. Christ came or did not come from God, and died or did not die to reconcile man to his Maker. An infidel is a man who accepts the negative of those propositions; a Christian is one who takes the affirmative; an unsectarian Christian, if he has any belief at all, is one who says that they may or may not be true, and it does not much matter. If that is a roundabout way of expressing agreement with the infidel, the statement is intelligible, though its sincerity is questionable. But, taking it literally, it is surely the most incredible of all the assertions that a human being can possibly put forward."

It must have been a matter of surprise to some who have been watching the irrational and unscriptural drift of things theologically away from dogma to have noticed that the lecturers at one of the more recent Harvard Summer Schools of Theology, should have been found with such hearty unanimity, insisting upon dogma as essential to religion. The professors who were in attendance were of such different casts of mind and of such diverse schools of theology that at the time, the agreement on this point was much commented upon. Professor Palmer of Harvard protested against a religion that consisted merely in emotion, worship and good works, without the element of dogma. Professor Nash of the Episcopal Theological School in Cambridge, declared that altruism without dogma was hopeless.

Professor King of Oberlin, in the course of his lectures on *The Obscurity of Religious Truths* said: "The fundamental implication of all thinking and knowledge requires some kind of final theistic assumption," [i. e., a dogma] and added, "the truth is always greater than our reasons for holding it." The conclusion reached and set forth by Professor Peabody, and said to be assented to by other lecturers, was in these words: "Reliance upon God as the great Reality and recourse to the fact of Christ, or in other words, a dogma that is personal not mechanical." These citations with but a single exception have not been from Lutheran and other pronounced evangelical sources, but are the utterances of scholars of the more liberal school, who have the scholarship and piety to form a sufficient, fair and adequate estimate of the importance of the place of substance in religion to keep them from joining in the modern hue and cry against dogma, in the good name of freedom. They are not inclined, it will appear, to contrast religion with its theological statement, and lay so much stress on the former as to reduce the latter to a mere matter of option. As wise, thoughtful and trained men they can see that such a procedure would ultimately be as misleading as it would be to cast scorn upon the bones of the hand when compared with their fleshy covering. A religion that has no dogmatic statements to present and maintain about Trinity and Incarnation, fall and sin, devil and angel, miracles and supernatural, law and grace, Christ, redemption and its application, resurrection and final judgment, which has no definite need of God, and no clear thought concerning man, is a religion that is certain to end in a sort of emotional nebulosity and is useless for all the highest purposes of Christianity. It is an almost certain proof of both narrowness and shallowness when a man falls into a state of mental hostility toward dogmatic statements in theology. The solid thinker and the real student know that where there is a mind there must be belief, and a dogma is but the expressed belief of a reasoning mind. A rational being can no more continue rational without believing something than the physical body can continue living without breathing. The very assertion in the name of freedom of a revolt against a dogmatic Christianity is at least one dogma in the creed of the sceptic.

But the freedom of teaching, now under consideration, is most

of all insisted upon when the subject for consideration is the place of the creeds of the churches and the estimate to be placed upon them by one who has voluntarily assented to order his teaching in harmony therewith. "The curse of creeds," said a journal of wide influence recently, "lies in the insistence that they shall be asserted as the representative belief of the churches after they have ceased to be believed." In reply to such a broad statement as that it might be sufficient to say that the doctrine of mental reservation which ministers of some denominations and teachers in some of the theological seminaries declare themselves forced to adopt, is one of the most vicious of all heresies. No organization is so strong as a community of believers in the truths which exalt man. They comfort one another with the truths which they hold to be firmly established. A faith that cannot find unambiguous expression in words, and words which others who hold that faith can adopt, is no faith at all. Men will no doubt in the face of the unreasoning clamor against such mental and spiritual procedure, continue to formulate creeds, finding great comfort in them and comforting many with them. The assailants of the creedal principle in the name of liberty of opinion and freedom of teaching, deceive only themselves. There is no rational man living who does not have a creed, for he can not be rational and be without one. No truly religious life can be lived without some conception of God, some conception of the character and work of Christ and the teaching of the Scriptures. These are not only to be subjectively contemplated but intelligently expressed. Because that expression has been carefully articulated is no ground for believing that a man has sold himself to accept a class of outworn beliefs and placed himself under some form of ecclesiastical tyranny. If a man says that he believes in God, he has a creed. If he says that he does not believe in God, he has a creed. It is only the difference between a negative and an affirmative creed. The man who indulges himself in cudgeling the affirmation of his neighbor, frequently, upon inquiry, is found to have the stoutest and most dogmatic kind of a negative creed. The so-called creedless churches, when their leaders are questioned, are simply found affirming other beliefs as opposed to those of what are known as the creed holding churches. Creedless men are usually forceless men, and

creedless churches have no great place as factors in the progress of the kingdom of God on this earth. What is a creed? It is well to understand some things that a creed is not. It is not for example a treatise on theology. It is not something that supercedes the Bible or is even co-ordinate with it. The attitude of the Reformers sets forth its true idea and place. The Roman Catholic Church claimed for itself an infallible authority in the interpretation of the Scriptures, solely upon the indorsement of the Church. The Reformers, on the other hand, set forth in definite statements what they believed to be the teaching of God's Word, and offered always and persistently to appeal to that Word in defense of their doctrine. This was the essence of their protest against the usurpations of the Church of Rome. No such advocate of a creed and its place will ever co-ordinate it with the Bible or make of it something else than it really is, a human exposition of what the Bible teaches; what the mind of the Church has come through painstaking study and the enlightenment of the Holy Ghost, to regard as the teaching of the Bible. There is no point of contention between the Word of God and the creed. That is sometimes manifest between the tried and proved faith of the collective body of God's people, and the sporadic and ephemeral judgments of private individuals.

The attitude expressed in the latest of the Lutheran symbolical writings, viz, the Formula of Concord, may be said to express the truly Protestant view of the relation of the creed to the Scriptures. "We believe, teach and confess that the only rule and standard according to which at once all dogmas and teachers should be esteemed and judged are nothing less than the prophetic Scriptures of the Old and New Testaments." "Other writings of ancient and modern teachers, whatever reputation they may have, should not be regarded as of equal authority with the Holy Scriptures, but should altogether be subordinated to them, and should not be received other or further than as witnesses, in what manner and at what places, since the time of the apostles, the doctrine of the prophets and apostles was preserved." "Other symbols and writings are not judges as are the Holy Scriptures, but only a witness and declaration of the faith, as to how at any time the Holy Scriptures have

been understood and explained in the articles in controversy in the Church of God, by those who then lived, and how the opposite dogma was rejected and condemned."

The creed then means doctrine drawn from the Scriptures, as it is held and uttered by the believer. In any earnest effort to take in and appropriate the teachings of the Bible one of the very first steps, is to put the meaning as we understand it, into our own words. As held and expressed by the believer and the Church the creed is formally human. It is the human response to the divine voice. It is the formulated apprehension of the divine message, the human confession of the divine gift. The Bible is what God gave to men, what came to us through holy men who spake as they were moved by the Holy Ghost. The creed is what we understand the Bible to teach, what men mean and what the Church, the body of Christ on this earth means. One of the great writers of the Church has expressed it thus: "When the Church sets forth a collective utterance on doctrine, she is to be understood as setting forth in her own language what she judges with a common consent to be the teaching of Revelation." Consent and harmony in the faith, under the teaching of the same Spirit is one of the important forms of Christian fellowship. The consciousness of agreement with a multitude of other believers gives to the mind its own peculiar confirmation. "The testimony of the Church according to Protestant principles," as has been said, "is not the rule of faith. Yet in regard to all these doctrines which explicate and determine particularly how the great objects of faith are understood, we take firm possession by taking joint possession, by testing the movement of our own mind against that of others. We must fully realize our own meaning, by realizing it in fellowship, not necessarily with every believer, but at least with some believers."

The Church is a teaching institution and one of her functions is to provide for the information and training, in the truths of the Scriptures, of her disciples and catechumens. She is also a proclaiming institution having to make known to the world what she understands by the message entrusted to her by the Head of the Church. She owes it to herself, to her members, to other believers who do not share in her particular apprehension of the Gospel and to the world without to convey correct and

full expression of what she believes. In view of such obligations the right of the Church as an organized society to have a mind regarding the great truths contained in the Scriptures, to express that mind and exhibit that mind, can hardly be disputed. A statement so produced is a church creed. It is one of the most legitimate and important functions to which the Church can address itself.

And after all that may be said the churches and the men who have made and have held to affirmative creeds, and held them strongly, have moved the world of unregenerate man and turned them from evil to good lives. They are the churches and men which have influenced and made civilization.

The use and the necessity for such standards of faith, such accredited expressions of the Church faith, have been demonstrated in the experience of all the Christian ages. Their ground of existence and utility are manifest for all thoughtful men. They mark, disseminate and preserve the attainments made in the knowledge of Christian truth by any particular branch of the Church of Christ. They distinguish the truth from the glosses of false teachers, and present it in its integrity and due proportion. They constitute the basis of ecclesiastical fellowship among those who have reached such a common apprehension of the truth as will enable them to labor together in harmony. They are instruments in the great work of popular education.

Dr. Philip Schaff, who has written the great work on the *Creeds of Christendom*, gives us a brief and comprehensive summary of the place and utility of the creed in these words: "Creeds are summaries of the doctrines of the Bible, aids to its sound understanding, bonds of union among their professors, public standards, and guards against false doctrine and practice. In the form of catechisms they are of especial use in the instruction of children, and facilitate a solid and substantial religious education, in distinction from spasmodic and superficial excitement. Catechisms, liturgies and hymn books are creeds also so far as they embody doctrine."

Resting on the basis of this definition of the place of the creed, certainly no right-thinking man is going to take refuge in order to become a latitudinarian in such a phrase, for example, as this,

“the substance of doctrine,” which every man is left to enlarge or diminish at his own discretion. By the “system of doctrine” is very clearly meant the doctrines of the system.

The creed is not useful only as a safeguard against error in doctrine in the ministry. It has an immense educational value for the Church as well. It is a compact expression of theology, of morals and of Church instruction. The study of the creed of any particular Church by the ministers of that Church will clarify and enlarge their views, not only as to the position of their own Church, but as to the truth, whose pillar and ground is the holy Church universal. It will tend to make their preaching clear, explicit and positive. It will suggest not only doctrinal but practical subjects for preaching, and furnish material for Scripture exposition, which is the very best style of preaching.

As well talk of the medical profession without medical science, or the cultivation of the soil without the science of agriculture, or the building of bridges without the science of engineering, as talk of intelligent religion that is creedless. As a rule the men who pretend to have no creed or to occupy an attitude of indifference toward one confessed, honor the narrowest of creeds. A creedless man is a religious weather-vane, the plaything of all the currents of human speculation. To bring people into a church without a creed is to build upon the sand and invite an early and deserved dissolution. This is fundamental to a church of any order because it is supposed to formulate, defend, and teach the truth. It is responsible for what shall be taught and its corporate judgment is superior to that of any individual within its borders.

This brings us to the crucial point in this discussion, viz, the relation of the accredited teachers of the Church in pulpit and school to the doctrines of the Church as set forth in its creedal statements. Now freedom, liberty, the right of private judgment are all terms that appeal strongly to Americans. The spirit of democracy dominant in our life as a people makes for individual responsibility and self-direction.. Our history is the exaltation of the principle of freedom. It is not strange, therefore, that the right of the individual to decide for himself in matters of religious faith is strenuously asserted. But freedom

of thought and expression is something more than a theory sanctioned by our national antecedents and history, it is a condition of religious progress. Few would claim that scholarship has no function save to affirm the results of past investigation. John Robinson, the able leader of the Leyden dissenters, a name famous in the story of the Plymouth Pilgrims, said a great thing in this "the Lord hath more truth and light to break forth from His holy word." Protestantism has no disposition to declare all investigation closed, to bid men study the revelation God has given and to deny them the privilege of announcing what they have found. But investigation and research in the religious sphere particularly are carried on for the most part by men who represent certain religious faiths. These men are not only religious men, but they are Christian men; and not only Christians but Lutherans, Presbyterians, Methodists, Episcopalians, &c. They are not unattached Christians or teachers. Were they free lances in the field of Christian truth there would be no problem regarding the freedom of teaching. But being as they are the representatives of religious bodies which stand for definite interpretations of the Scriptures, for a particular apprehension of the teachings of the New Testament, exercising the functions of their teaching office in pulpits of a particular order, or in denominational schools, having under their instruction young men who are in their turn to become teachers in particular religious bodies, the question arises how far may they depart from the denominational standards and still be permitted to retain their positions? To put the question even less abstractly: "Should a Lutheran teacher in a Lutheran school be permitted to teach whatever he will?" Is the Church to place men in important teaching positions and then share in no responsibility for them? Is it the understanding that he is to teach what at the time he thinks to be true, whether it be according to David Hume, Christian Baur, Albrecht Ritschl or Adolf Harnack? Our answer to such questions must be an emphatic negative. There is to be freedom of teaching, but with qualifications and limitations. The freedom may be absolute when the teacher represents only himself. It is the unquestioned privilege of any man to propound, advocate and enlist disciples to the standard of any religious vagary when he stands out in the open

and is independent and unattached. But when attached, he assumes to represent the body of Christians with which he is voluntarily aligned and which has honored him with a responsible position.

President Hyde of Bowdoin College seems to have worked himself into an unwarranted state of mental agitation when in his sermon at the inauguration of the president of a western university, he declared that "for bishop or minister, or trustee or pious layman to interfere with a competent university professor on theological grounds is as wanton and brutal an act as it would be for a prize fighter to step into the pulpit and knock down the minister because he happened to have the bigger fist." All of which proves that so competent a man as President Hyde may not see some things very evident to the average man. And one of these things is this, that if a church has founded a university in the interests of the evangelical faith, it is dishonest to use its funds in the interests of an opposite faith. The most competent professors certainly ought to have such and so much honor as is common among men of the street, men who do not accept a salary from an enterprise they are seeking to destroy. It is not entirely plain why a "competent university professor" should enjoy liberty not enjoyed by other men. Every man is at liberty in this country to teach about what he wills to teach, but not to use trust funds for other purposes than those of the donors who supplied the funds.

Not long before his death Professor Allen of the Cambridge Episcopal Divinity School issued a book under the title, "Freedom in the Church." Its object was to vindicate for the ministry and laity too, of the Episcopal Church in this country, a large liberty of belief, especially with regard to the articles of the Apostles' Creed, and more especially still with respect to that particular article which declares that our Lord was "born of the virgin Mary." Its method is historical, advancing considerations which seem designed to show that the Church of England, and by inference her daughter, the Protestant Episcopal Church in this country, has never bound herself to a system of truth, but in all her deliverances in which she may at first sight seem to do so is really asserting her freedom from systems of truth. This able historian was himself sound on the virgin birth of our

Lord and His resurrection. But in his book he tried, as it seems to us with sometimes specious and entirely inadequate arguments, to make a place in the Protestant Episcopal Church for men who refuse to accept the fundamental facts of the Apostles' Creed. "Religion," said Prof. Allen, "has its own laws, it is guided by deep motives, which only those interested, or as it were, observed by them can understand." On that basis he would let any man that he thought religious, believe anything he pleased notwithstanding he had to lead in the recital of the apostles' and other creeds of the Church. On the learned professor's position at the time of its announcement the *New York Evening Post* said this:

"The question would seem to be as to what function the reciter of the creed is supposed to fulfill. If he is a celebrant of mysteries, common judgment on the meaning of the offices he employs may be disregarded. If he is regarded as an historian or theologian, he may be allowed to quote ancient formularies in a sense known only to himself. But if the minister is a teacher, and, in reciting the creed, a leader in an intelligent act of worship, it is difficult to see how Professor Allen's claim of the privilege of employing the creed in an esoteric sense can be allowed."

Thus it may be seen how that allegiance to his own conscience absolves a man from allegiance to his own conscience in promising to "administer the doctrine and sacraments and discipline of Christ as this Church hath received the same" which is the formula for ordination in the Episcopal Church. Such confusion as this in regard to the obligation of truthfulness would make honest intercourse impossible among the children of this world. It is not a little astonishing what twists the ethical standards of men are subjected to when they have first twisted their understandings. "We have been pestered for a generation with the monstrosity of an undogmatic religion," says Prof. Warfield of Princeton, who further asks the question, "Are we to be pestered now with an 'unethical religion?'"

It is indeed somewhat peculiar that just at a time when there is so much of an outcry against anarchy in the State, there should be so much that borders closely upon it in the sphere of religion. The determination to throw off all authority in this

sphere seems to grow with what it feeds upon. Creeds must have no authority, the consensus of opinion that has been reached after centuries of conflict for the truth must have no authority; beliefs which have made epochs and produced generations of heroic men and women must have no authority, the mighty men of the past who have changed the face of the world have no authority, the lawgivers of Israel must have no authority, nor the prophets, nor the apostles, nor Jesus himself, except such as belongs to other sages, nor the Bible; nothing must have authority excepting the opinion of the man expressing it, and he must be accorded the privilege of changing his opinion before sunset of the same day.

But notwithstanding all that may be alleged in the name of freedom in teaching, and much that has gained wide recognition in certain quarters, it comes within the scope and limitations of the Church's authority to impose certain restrictions upon its accredited and authorized teachers. Free thinking in religion is not necessarily unregulated thinking. The right to private judgment is as sacred and inalienable as the right to life or liberty, nevertheless it has its wholesome and necessary denominational limitations. It is a significant fact in the history of our own Church that it was rationalists, such as Sember and Bahrt, Wegscheider and Bretschneider, who first invented or acted upon the theory that a man could be a good Lutheran and at the same time in the name of freedom, assail the doctrines of the Church. In the Book of Concord, Vol. II, p. 13, Jacob's edition), it is said "Symbols are not to be subscribed until, as a result of careful study and comparison with God's Word, they are recognized and cheerfully declared to be drawn from the pure fountains of Israel. This is a *quia* subscription. On the other hand we have what is known in the study of symbolics as the *quatenus* subscription which means that a creed is accepted "in so far as it is in accord with the Bible." The Church has, of course, a right and as a matter of fact does demand a *quia* subscription to its credal statements, i. e., because these statements agree with the Scriptures. The other form it can be seen at once is evasive and delusive. In making such a subscription a man does not renounce his right of private judgment. If a man, for example, is a Lutheran, it is presupposed that he has

reached the Lutheran faith by a free and devout study of the Scriptures, that it has not been imposed upon his conscience by external constraints, and that he gladly proclaims his purpose to preach or teach that faith because he heartily believes it to be in accord with the Word of God.

We subscribe to the Augsburg Confession because we believe that the doctrines therein set forth are certainly taught in the Scriptures, and all that we as Lutherans ask is, that if a man's private judgment of the Word of God does not lead him to the belief that the doctrines set forth in our great church confession are taught in the Scriptures that he shall not pretend to be a Lutheran and use the name of a great Church as his shelter in undermining the faith of such as are committed to her spiritual care.

A man may come in all honesty, to hold views that contravene those of his denomination. His right to change his faith and to announce his more recent belief, are unquestioned; but that he should continue as the representative of a body which he does not represent, be supported in teaching that which, if generally accepted, would wipe the denomination from the ecclesiastical map, is equally preposterous. To ask of a religious denomination that it permit unrestricted teaching in its pulpits or schools, is to ask for that which even the State will not grant. Instructors in State institutions are free to investigate and free to teach; but their freedom to teach is conditioned by the State's own verdict as to the truth of that which is taught. The teacher may not declare with impunity that which contradicts the convictions of those employing him. Absolute and unqualified liberty to teach anything and everything is not granted by any educational institution on the face of the earth. There are schools which give wider latitude than others, but all have a frontier somewhere which may not be passed over. Considering now the importance of the place of religion, that upon it the foundations of society repose, that it is not to be dissociated from sound ethical standards, that in it are rooted the most powerful moral sanctions and that it inspires our fondest hopes, surely here if anywhere the Church, the administrator of religion, has the right to insist that teaching, done in its name, shall not contravene the ends for which it was established.

Freedom of teaching cannot safely include liberty to declare that which contradicts the propositions upon which a denomination of Christians has been builded up. Academic freedom is of less importance than truth, and for the Church to permit the teaching in its name of that which it believes to be untrue is not generosity and breadth, but unwise devotion to an impossible ideal. Liberty then in an educational institution, like liberty everywhere else, must be properly used and not abused. Teachers should not be put in the rich man's case on the one hand, or be given the license of unregulated freedom on the other hand. The heady valuation of a man's own opinions and their declaration are not to be set above all the rights and interests of an institution or the body of Christians with which he may be allied. If he feels that he must speak the new things which he has found by all means let him speak with all the force which his personality and wisdom can give to his words. But let him not seek to clothe his words with another and greater authority which has not been entrusted to him for any such purpose.

The subject under consideration, therefore, has also its ethical aspect. It is indeed one of the all but inexplicable mysteries with which we are confronted in our day that, when a Church sets apart men to preach in her pulpits and teach in her college and seminary chairs, to maintain and defend her doctrines, not a few are found eager to enter her service, pledge their loyalty to her principles, and accept her pecuniary support, but who do not scruple afterwards to labor to bring into discredit the very principles they profess to have accepted, and for the promulgation of which they had engaged to give their lives. Accordingly we read of a man who has found himself out of harmony with the standards of the Church in which he has been serving, and that he has retired from a relationship which he can no longer conscientiously sustain. But more frequently do we find ministers who have departed from the standards of their Church, who continue under that church's sheltering roof, and, taking advantage of their position, assail her doctrines and seeking to lead people who have been entrusted to their tutelage into their own heretical attitude. The ethical character of such a course has, and always will be a puzzle in casuistry. A man of high standing in English religious circles is reported to have given

this counsel to a young "candidate for orders," and whose conscience was troubling him in the matter of signing the thirty-nine articles, when his subscription would be unaccompanied by belief, that "we must not lose our usefulness for the sake of scruples." So common indeed was this kind of subscription at one time that Thomas Moore, the Irish poet, humorously touched it off with this couplet:

"Our great thirty-nine
Was never thus written to believe
But to sign."

At the time of the appearance of Prof. Cheyne's radical "Encyclopedia Biblica," under the caption, "The Bible in Tatters," Dr. Robertson Nicoll, editor of the *British Weekly*, thus trenchantly wrote of the Professor, who is a minister of the Church of England, as well as an Oxford professor:

"The mythologizing critic of the future will never believe that the man who is so zealous for righteousness, and so careful for truth, the man who has been forced by the evidence to deny the deity of Christ, his virgin birth, his miracles, his resurrection, who has practically found no sure record of his earthly history, actually spent three months of every year in solemn daily recital of the creeds and prayers of the Christian Church."

To stand in an Episcopal pulpit and wilfully discredit the tenets of that communion may be lauded in the newspapers as an act of courage, and an evidence of advanced thinking, but it is certainly no indication of fair dealing. We may praise free speech in sonorous tones and rally about the standard of fraternity and tolerance, but we are certainly bound to conform as Christian men to something like sound ethical standards. There may be such a thing as honest heresy but there can be no such thing as unethical ethics or honest dishonesty. It is hard to muster up any very profound sympathy with a man whose temptations turn on the retention or sacrifice of clerical income. When he finds himself in conflict with the doctrines of a Church to which he belongs, and by which he is maintained, one would naturally say that he should seek deliverance from the bondage of the doctrines and relief of conscience by freeing himself from the obligations which bind him to support the one and consequently to violate the other. The moral aspect of the thing was

expressed with epigrammatic felicity by the late Episcopal Bishop Potter, of New York, in one of his convention addresses at the time of the Crapsey trouble in his Church. The bishop said, with an eye on the sweeping distinctiveness of the erring rector's enunciations:

"It is impossible in the minds of people who hold fast to the principles of common honesty to respect either the consistency or the integrity of one who eats the Church's bread, accepts the Church's dignities, enjoys the Church's honors and impugns the Church's faith. If he must assail her beliefs, then the dictates of ordinary uprightness would plainly seem to be that he must, first of all, withdraw from a fellowship to whose fundamental beliefs he cannot candidly assent."

There is a decidedly striking paragraph in Leckey's *History of European Morals*. It is this: "The great majority of ancient philosophers preached and even defended the religious rites that they despised. They satirized in the theatres the very gods that they worshipped in the temples. The belief that it is wrong for a man to sanction by his presence and example what he regards as baseless superstition had no place in the ethics of antiquity."

There is much of the same thing encountered nowadays. Creeds are accepted with mental reservation or for "substance of doctrine" only, when to say the truth, the substance is precisely what is left out in the "mental reservation." Men accept calls to churches which hold to the evangelical faith and in becoming pastors of such churches they are supposed, of course, to hold to the same faith and to subscribe to it. It is distinctly understood that this is what they are to preach and for which they get their salaries. The question is do they preach as is implied in the acceptance of a call to such a Church. As a matter of fact again some such ministers preach something else, not infrequently something fundamentally destructive of the faith for which the Church has always stood and is still supposed to stand.

Great universities claiming to be Christian and even bearing the names of evangelical Churches continue the services of professors who scout at and flout the beliefs of the denomination and sometimes go so far as to deny the deity of the Lord and Head of the Church. Now if the public has the temerity and

ethical soundness to demand that the professors should either drop their teachings or forego their salaries, the professors and their friends at once raise the cry of persecution and set up the claim of liberty. But this is not liberty. It is simply what is called Pickwickian in some quarters and described as pagan by Lecky.

Contemporary writers dwell upon the hearty subscription which the school of thinkers known as the Cambridge Platonists, gave to the thirty-nine articles of the Church of England. But it was found out that this hearty subscription was very much like that which John Henry Newman gave to the same articles of belief about two centuries later, when in his famous tract No. XC, he showed that those same articles meant only what he personally wanted them to mean. Archbishop Usher said: "We do not suffer any man to reject the thirty-nine articles of the Church of England at his pleasure; yet neither do we look upon them as essentials of saving faith, or legacies of Christ and His apostles; but as pious opinions fitted for the preservation of unity; neither do we oblige any man to *believe* them, but only not to *contradict* them." This can hardly be classified other than as a species of subtle evasion. If a man in ordinary business should sign a contract in the easy going fashion in which the Platonists are said to have subscribed the articles, we should certainly know how to think of him and his conception of commercial ethics.

The Church is the defender of the truth and this right minister and teacher should respect and the Church maintain. This is its obligation to its own children and to the world. When it says in its creed "We believe and teach," upon that basis minister and teacher who voluntarily assent are expected to stand and teach or both are recreant to a sacred trust. The world is wide. There is room for every man provided every man is in his own place; but when any man gets into the place of another he ought not to cry out about suppression and persecution, if he is politely asked to vacate. There is not only bad ethics but an intolerable impertinence in the theory that it is the privilege of pastor, or teacher to remain in his position and eat the bread of the Church's own providing, until he has brought to his views those under his influence. We want no revised ecclesiastical casuistry.

The fact may be recalled that in the land of Luther, Protestants have been sorely vexed and perplexed over what is known as the "professors' question." That question has been precipitated by the fact that much of the theology taught in the universities by the men who are to prepare the coming generation of pastors and preachers, is in glaring conflict with the confessional and actual status of the congregations. There is in many cases a decided chasm between the academic theology and its liberal teachings and tendencies advocated in the name of "scientific research," by the university men and the popular faith of the average congregation. The most of the people still adhere to a belief in the inspiration and divine character of the Bible, to the divinity of our Lord, and to the plan of salvation as set forth in both the Lutheran and Reformed confessions, and they are willing to insist that their doctrinal standpoint be respected. In one of his more recent volumes Professor Adolf Harnack in treating of the "modern educational movement," speaks in a way to make one pause and think. This great German scholar seems to have become uneasy and apprehensive over the present situation and the future prospect. He quotes from Goethe the following significant remark: "Everything that sets free our intelligence without giving us self-control is fatal." "And that," says Harnack, "is a terse and striking epitome of the matter." This is striking, for no boast is so common now as that regarding the freedom of intelligence, which has been gained by modern thought. It is encountered everywhere in the discussions on theology and other great subjects. But if this increase of freedom of intelligence has not given a corresponding increase of self-control, it is "fatal" say both Goethe and Harnack. The question then is this, Has the new freedom been attended with more self-control? In answering this question Harnack quotes John Stuart Mill, who says: "When the philosophic minds of the world can no longer believe its religion, or can only believe it with modifications amounting to an essential change of its character, a transitional period commences, of weak convictions, paralyzed intellects and growing laxity of principle which cannot terminate until a renovation has been effected in the basis of their belief." This the able German professor regards as "a most accurate description of the present situation." That is

to say the free intelligence has not added to self-control, for "weak convictions" and "growing laxity of principle" are just the opposite of self-control. It is this that causes Prof. Harnack's uneasiness over the modern movement. There is increased freedom of intelligence, but not increased self-control, nay more, there is loss of moral conviction and principle. "This state of affairs," he says, "which has lasted so long already, this lack of faith and diversity of beliefs, is most prejudicial to all healthy progress to-day." And Dr. Harnack sees no remedy in the great emphasis which is being put upon science. "It is useless," he says, "to expect that the mere study of particular sciences can avert such a condition; for in this matter neither specialized learning nor knowledge as a whole can avail anything." Thus while it has been so constantly proclaimed that greater freedom of thought has given us a new era of marvelous progress, this great German scholar, historian, critic and theologian—and who himself has been somewhat of a free lance in these fields, sees in this very freedom a startling danger of disaster." Is it not rather significant when a great secular weekly, after adversely criticising an attempt in the *Westminster Review* of last June, to maintain the "individual solution" of the religious problem says; "The weakest spot in the theory is the total neglect of human nature's fundamental craving for authority in religion."

In the last analysis it comes to this, that, be the freedom of the individual what it may, it is always freedom within and as a member of a larger organism. True freedom is in conduct congruous with something outside of and higher than myself. I have freedom *in* bonds but not freedom *from* bonds.

Springfield, Ohio.

ARTICLE IV.

PREACHING CHRIST CRUCIFIED.

BY PROFESSOR LUTHER A. FOX, D.D.

St. Paul's discourse on Mars Hill in style and method was formed upon the model of the philosophic lectures of that day. It was a masterly address. The more carefully we study the brief summary as given in Acts the more profoundly we are impressed with the wonderful skill he displayed in adjusting himself to the audience by which he was surrounded. He speaks to philosophers, degenerate pupils of the great teachers, but still proud of their lofty plane of thought and refinement of speech. St. Paul knew the difficulties that beset him, how foreign his message would be to all their former ideas and with what suspicions they regarded him as an itinerant Jew. He conciliates them by complimenting their city and especially their deep interest in religion. He removes their fears that he was an apostle of some new deity. He surprises them by announcing that he had come to speak of that Supreme Being of whom Plato and Aristotle and Zeno had written. He showed himself acquainted with their literature by quoting from one of their poets. He awakens the attention of the Epicureans by saying that God does not dwell in temples and that He needs nothing at our hands. The Stoic was aroused when he said that God is not far away from us and indifferent to us, for we live and move and have our being in Him. We are His offspring, and a true worship rises far above the idolatry with which the city abounded. Up to this point they must have been very much impressed. It was something new in that place to hear anything about repentance or a righteousness other than that of which their philosophers had written. At last he comes to the main part of his discussion and he announced the name of Jesus Christ, proven to be God's greatest interpreter by the fact that He was raised from the dead. The doctrine seemed ridiculous, and with derision the audience went away. Only two were converted to Christianity. One does not see how St. Paul could have spoken in any other way than he

did, or how an address could have been better adapted to the conditions under which it was made than that on Mars Hill. But he was disappointed by the results. It was the only one of that kind he ever delivered. He returned immediately to his old method. He went to Corinth, the metropolis of the province and a great commercial center. It was less scholastic but not less refined in literary taste than Athens. Here he discarded philosophy and arguments founded upon metaphysics. He realized more fully than ever before that philosophy and religion have different aims and must employ different methods. He became more indifferent to the refinements of oratory. "When I came among you to declare the testimony of God I came not with any surpassing skill in eloquence or philosophy. And when I proclaimed my message I used not the persuasive arguments of human wisdom but showed forth by sure proofs the power of the Holy Spirit that your faith might have its foundation, not in the wisdom of men, but in the power of God. The Jews seek a miracle and the Greeks seek philosophy, but I preached Christ and Him crucified, to the Jews a stumbling block and to the Greeks foolishness but to us Christians the wisdom of God and the power of God."

The pulpit of to-day is trying a great many methods to draw the masses. All kinds of subjects are discussed—scientific, ethical, aesthetic, political, sociological, economic, literary, educational, charitable, and one hardly knows how many others. A great many auxilliary things are employed to attract large audiences. The services are made as entertaining as the pastors can devise. But there is a general cry that the churches are losing their hold on the people. It is not strange, because they are losing their distinctive character and are becoming literary and social clubs disguised under the name of religion. The pulpit fails to interest because it has abandoned its proper sphere and undertakes to rival the platform and the stage. It would do well to study the lesson St. Paul learned at Athens and try his method of preaching Christ crucified. But that is often misunderstood and it is worth while to stop and consider its meaning.

1. Christ crucified is the most fundamental principle in Christianity. Christ's life is a great historic fact. It has exerted an exceedingly great influence in the world. Mr. Lecky

said that "the simple record of three short years of active life has done more to soften and regenerate mankind than all the disquisitions of philosophers and all the exhortations of moralists." The influence has gone into every department of life. It has grown with the ages and seems to be about to achieve its greatest victories. European and American civilization, if not created by it, has been so vitalized and ennobled as to be truly called its child. The power of that life is due to its perfection. It is the embodiment of the highest ideals of human character. Christ stands out in history as the only perfect man. Renan admits that whatever the future may bring this perfection can never be surpassed. In Him the divine and the human came into closest touch. He is a manifestation of the divine in the sphere of humanity. Those who deny His divine nature accept as true what He said of Himself, "He that hath seen Me hath seen the Father." If there is any possible fellowship between God and men, in Him it was realized. This is becoming more and more manifest and is increasing the interest of philosophic thinkers in His wonderful personality. Unitarian thought may be spreading but there has never been a more earnest attention given to the problems of His person and life than at the present time. It is being more clearly seen than ever before that Christ is involved in the great problems of this world.

Until recently philosophy from the time of Thales always began its speculations with certain a priori conceptions of the infinite, or of some absolutely self-originated principles. Systems of theology have been largely influenced by the dominant philosophy at the time they were formed. But if we take our starting point in God we can never find a satisfactory explanation of the fact of the world. God is absolute and there is no need of a universe; He is infinite and there is no place for it. An absolute God can not enter into relations outside of Himself, and an infinite God must include all reality, therefore the universe must be a part of God. God is eternally and perfectly happy. He is infinitely self-contained and does not need a universe to increase His happiness or glory. Why then, did He make it? The Pantheist answers that the universe itself is the eternal God.

As an infinite being God is absolute sovereign, The world is just what He wished to make it. Nothing can occur in it but

what He decrees. God's will is not only supreme but also the only efficient power in the universe. It is absolutely exclusive of every independent agency. There is, therefore, no place for free will, and none for sin. No matter how much we shrink from the conclusion our premise of absolute sovereignty compels us to say that God decrees sin, is the efficient cause of sin, and therefore there is no sin. If God's will is absolute, and if only a part of the race will be saved there is an arbitrary election. All children who die before the age of accountability are elect, or there are children in hell. No Calvinist today will accept these conclusions because no one holds the unmodified premises which were laid down by Augustine and Calvin.

If we begin with the abstract conception of God we can never prove His existence. Anselm and Descartes only proved the logical consistency of the idea but not the truth of the objective reality. Spinoza reached pantheism. The current philosophy is either pantheistic or atheistic. These are some of the consequences of a logic that tries to reach the meaning of the world by abstract conceptions of God. We are left with a God without a universe or a universe without a God.

But if we take our starting point with man we can prove that God exists. No matter how man came into existence, whether by evolution or immediate creation, he did not make himself. The world in which he lives had a beginning, and through whatever process of evolution it may have passed, it rests at last upon eternal and infinite being. There is nothing in the effect that was not in its cause. The world, then, is a revelation of God. We are persons and God is either a person or something greater than personality. We have an innate sense of responsibility to our Maker and responsibility can not exist except between persons. We are under a moral law and have free wills, or law is meaningless. God, the ground of that law, is infinitely holy. We are conscious of our sinfulness, and as the cause of sin can not be in our Maker it must lie in the universe of our own wills. We have the idea of justice and whence could it have come, but from a just God. We have aspirations after God but we can not lift ourselves up into a likeness of Him. A sense, not of finiteness, but of guilt separates us from Him. We grope in the darkness but cannot find God though He is not far from us. If

the breach is not to be eternal God must in some way reveal Himself to us and bring us into fellowship with Himself. These are facts as certain as any found in nature. Our advanced science tells a great many new things about God's laws and methods in the physical and psychical world, but it has not a word more than the old about the reasons for this alien action and the means of reconciliation with God. Our sins must be forgiven and a new divine life imparted to us or the deepest longing of the human heart will forever be unsatisfied. Why this great chasm between man and God, this ceaseless search after a way to peace, this longing after a better life? What is the meaning of our nature? Christ crucified is the only satisfactory answer. If Christ is God manifest in a human nature His cross brought the forgiveness of sin, the power of a new life and personal union with God. He is the revelation of the divine justice and love. In Him God and men are brought together. He is the explanation of God's purpose in creating a world exposed to sin and suffering. He is the solution of the great problems of supreme and vital importance in morals and religion. Christ crucified is of great cosmic significance, the great central principles of a true philosophy of religion. In living touch with that great fact the preacher may discuss in his pulpit every question that has bearing upon the intellectual, moral, social and religious life of the people. Held steadily under its light there is nothing belonging to men foreign from his work.

Christ crucified is not merely a great historic fact but as a truth it is also a fundamental doctrine in the Christian system of theology. It stands in logical connection with every other Christian doctrine. The great central truth is not God's sovereignty, nor man's needs, nor the nature of the sacraments, nor the kingdom of God, nor even justification by faith, but Christ crucified. This is what St. Paul meant when he said that he had determined not to preach anything else and that he gloried only in the cross of Christ. As a matter of fact he did preach all the chief doctrines of the Christian faith and set forth all the great duties of the Christian life, but always in relation to Christ's death. Every truth and duty gets its highest and truest meaning and fullest force from the cross.

There is much said in the present day about holding to Christ

instead of creeds. Dogmas are sneered at and confessions are denounced. It seems plausible, but is really absurd. It could find currency only in a shallow, superficial age. We get indignant at the efforts made by men who claim to have outgrown St. Paul and St. John, and who try to justify themselves by exalting the pure life of our Lord as revealing the possibilities of men in a Godlike character. They deride theologians and theology but profess to believe in Christ. But who was Christ? Was He a mere man? Was He absolutely perfect, or did He have human frailties which at last He overcame? Was He simply a great teacher and the highest exemplar, or did He speak with the authority of God? Was He the highly gifted son of Joseph and Mary who raised Himself farther up towards God than any other man has ever done, or was He God incarnate? Does His influence merely survive Him, or does His real personal presence remain with His people? We must have some definite and positive notion about Him or Christ is nothing more than a vague indeterminate name. We must have a creed if we think at all about religious things. If we say that Christ is God why is that any more a dogma than if we say that He was merely a man. The cry against creeds and dogmas is after all not so much against them as such as against the ideas they express. If one is denied recognition by the Church because he believes that Christ was simply a man why is that any more persecution and illiberality and dogmatism than when one is denied recognition in scientific circles because he believes in the Nicene Creed? The rule ought to work both ways.

If Christ is not true God as well as true man Christianity may not be the final religion, Christ's word may not be ultimate, His life may not be the highest expression of the divine under human conditions, and our holy religion is infinitely poorer than we have been accustomed to regard it. The death of our Lord was splendid as a martyrdom, but in no sense an atonement. The cross was an admirable example of a good man's devotion to God, but not an evidence of God's love for us. The precious words, "God so loved the world that He gave His only begotten Son," are shorn of their meaning. He is only an extraordinary genius, but not infallible, an illustration of how high man may lift himself towards the Godlike but not a revelation of how

close God may come to us. We asked for bread, but here is only a stone. If Christ is not very God of very God Christianity is somewhat better than any of the others but is only one of the ethnic religions, and our Saviour is a man of larger intuitions but stands on the same plane with Buddah, Confucius, Mohammed, and even of Newton and Darwin. We can not preach Christ crucified in the fulness of its meaning without preaching the doctrine of his person. Here not one inch can be yielded.

If He was God the doctrine of the Trinity is true. Monistic philosophy pronounces this doctrine an absurdity, a relapse into idolatry. It is said that Christ never claimed to be God and that Paul is responsible for the dogma. It has become popular to reject the Nicene Creed and to speak in contemptuous terms of the Athanasian. If it were true, as Beyschlag and others assert, that there is not a single genuine saying of Christ found in the Synoptics laying claim to a divine nature, it is nevertheless a fact that the doctrine of the Trinity is the logical consequence of Christ's teaching. St. Paul and St. John merely drew the necessary inferences. As soon as Christians began to think what was involved in Christ's life and words they could not help formulating their conclusions in some such terms as the Nicene Creed. If we would heed the call "back to Christ," unless we would suppress at the same time all deeper study of His religion, we would soon come back to the doctrines of the Nicene Fathers. The doctrine of the Trinity is a mystery but it is not an absurdity. We cannot repudiate it without surrendering every thing that is essential in Christianity.

St. Paul made Christ crucified the great center of all truth. He found it in the law, in the prophets, in the history, in the Psalms, in the temples, and in the ritual. If He preached about heaven it was as living with Christ, of hell it was as banishment from His presence, of baptism it was as putting on Christ, of the eucharist it was a communion of His body and blood, of the Church it was as the body of Christ, and of the consummation of the world it was as the coming of Christ to judgment. He looked at life and the world solely in their relations to the cross.

To be faithful to the Apostolic principles it is not necessary that every sermon should be on the plan of salvation. A discourse may be truly evangelical even though the name of Christ

is not mentioned. It would be preposterous to try to make every sermon so full of Christ that a man who had never heard one before, might learn enough to be saved. To those who have learned the multiplication table we do not repeat it in every lesson in mathematics. In the book of Hebrews we are directed to leave the first principles and go on to perfection. But we must have Christ so dominantly in our hearts that every sermon has its roots in Him. Every truth must be set out in the light in which it has been learned through Him. The standpoint from which we view a doctrine or duty makes a radical difference. The rationalist preaches a Christ but he is not our crucified Christ. The moralist preaches repentance but it is not that godly contrition that comes from a vision of the cross. Even justification by faith and holy living mean very different things on the lips of different preachers. Doctrinal sermons in vital touch with Christ crucified and brought into relation with real life are always interesting and effective. Only abstract treatment is tedious and irksome to our congregations.

2. We must preach Christ crucified as the source of spiritual life. Christianity is not so much a creed as a life. The creed is a summary of the principles of Christian living. The creed as a mere matter of intellect is dead, but the life without the creed is impossible. As Christ crucified is the center of a true creed He is the source of all right living. He is apprehended only through the creed and when we are brought into personal relation to Him He sends His own life into our lives and transforms them. As long as we believe with a living faith in a true creed He lives in us and we live through Him. "I live, yet not I, but Christ liveth in Me."

Spiritual life is a peculiar kind of life. It is neither moral life nor rational life but a life higher than either, yet in relation to both. It is not mere moral life, for a great many men have been of irreproachable character according to civil and social standards who laid no claim to personal piety. It is not simple intellectual life, for among the greatest philosophers there have been many who did not profess to be Christians. We can not define natural life. We know only its instruments and effects. It is just as impossible to define spiritual life. But we know its source. It is begotten in us through a personal relation to

Christ. We know also its effects. It produces a peculiar form of character. It reveals itself by such special activities that we are never in doubt about its presence. One who does not possess it can not understand it any better than a blind man can understand colors, or a brute abstract truths. But what it is in itself we can not tell.

There is no true religion without this life in Christ. There may be religious forms, religious creeds, religious feelings and religious ceremonies, but without this spiritual life they do not constitute religion. Much of our religious work to-day is without spiritual power. Much of our religion is a mere religion-ness similar in nature to that which St. Paul condemns in Athens while complimenting the interest his audience had taken in religious subjects. We make many church members without making them Christians. We swell our congregations without adding proportionately to the number of saints. We have introduced alien methods and neglected the simple preaching of the Gospel. We have appealed to reason, to social interests, to material gains, to temporal hopes and fears, to all kinds of earthly motives to bring men into the Church instead of preaching Christ the wisdom and power of God. We have tried more to attract to our services than to save men. We have lacked faith in God's power to carry on his own work and we have tried to help Him by our ingenious schemes. If Christ crucified does not draw men the minister has nothing more to do than our Lord had when He wept over Jerusalem.

Vital godliness is often misunderstood. Religious emotionalism has been mistaken for it. People who have lively emotions, who revel in the religious excitement of revivals, who shed tears, who pray vehemently, are thought in some sections of the Church to be in the exclusive possession of living piety. But religion is not primarily a feeling; it is a faith. There is feeling in all forms of human life, but the feeling is not the cause of life. Life is the ground of feeling. Where life is strongest there is the least direct consciousness of feeling. The healthy vigorous boy whose buoyant life runs out into ceaseless activity does not think much about his feelings. He is concerned about room for the play of his exuberant energy. If he sat down to inspect his feelings he would soon become morbid. Disordered life only be-

comes strongly conscious of its feeling. It is the sick man who studies and talks about his feelings. So those people who think and talk about their emotions are at best morbid Christians. Their religion is subjective, and when there is no true object there can be only a false subject. They trust in their own feelings instead of God's promises. Christ's name is a wand by which they conjure up ecstatic states. Such sensationalism is not so common even in our rural districts as it was some years ago but it still lingers wherever an emotional revivalism is found. The professional revivalist plays with the merely human emotions and reports hundreds of converts but in a little while very few of them remain faithful. A living piety lays hold on something deeper than the emotions. It is a principle that controls life and moulds character. It makes Christians of deep convictions who are steadfast in duty, patient and brave in suffering, and firm and unyielding in temptation.

Extremes follow each other. Empiricism in philosophy is succeeded by Idealism. The cold rationalism of Kant was followed by the pantheistic sentimentalism of Schliermacher. The sensationalism of the first half of the last century is giving way to a sentimental aestheticism of the present. We are emphasizing beauty in church architecture, in music and in the liturgical service. There is beauty in holiness, but beauty is not holiness. The music in the service of song may be so beautiful that we miss altogether the worship. The rendering of the liturgy may be so attractive that the spirit of devotion escapes us. Religious aestheticism is always formalism. Often piety is more vigorous in a modest little chapel than in the magnificent temple. Splendid churches, grand music and a choice ritual may be helps but they cannot be substitutes for Christ. We must guard against the strong tendency towards ritualism by a stronger, clearer and more earnest foundation of the supreme importance of a life hid with Christ in God.

3. Christ crucified is the only ground of the highest virtue. Morality and religion however closely related are not identical. But much of our modern religious thought confuses them, and some of our present day preaching is little more than mere moralizing. It is said, after Tolstoi, that Christianity is summed up in the Sermon on the Mount. A city pastor averred that

he was trying only to get his people to live more decently because "that is the whole of Christianity anyhow." The Church is regarded simply as a school of reform. Every man of respectable moral character is a Christian. No matter what a man believes, if he pays his debts, is not a habitual drunkard or libertine, is kind to the poor and is not illiberal towards sceptics, he will be saved. Seneca and Epictetus were inspired as well as Paul, and philosophic ethics is as good as Christian ethics. Such false conceptions are wide-spread. They are plausible because of an element of truth. Truly religious people are always moral. But we are not Christians because we are moral, but we are moral because we are Christians.

There is a great difference between natural and Christian morality. Philosophic and Christian ethics have much in common, just as philosophy and religion, but they are radically different. They differ in the conception of the ground of obligation. Scientific Hedonism has no place for the word "ought." Rationalistic Intuitionism finds obligation in the dignity of reason. Christian ethics places it in our relation to God. They differ also in their prime motive. Hedonism can find no higher motive than personal happiness or at most the general happiness of mankind. Hence it is based on feeling as the prime element in man to which reason is subordinate. Intuitionism finds the all controlling motive in a sense of duty for duty's sake. That is the grandest conception that philosophy can reach. Christian ethics finds the dominant motive in love for God. In this supreme love there is a rational spontaneity that constitutes the truest liberty. Here religion and morality become identical. Love for God, the infinitely holy Father, is an immeasurably higher motive than a selfish desire for personal happiness, broader and worthier than a regard for mankind, and nobler and better than a sense of duty. It includes everything good in all other motives and mounts to a place very far above them. Virtue founded upon the love of God is the highest possible for man. The character inspired by that love is the most exalted that we can conceive. Christianity, then, stands for a morality that is fundamentally different from that of philosophic ethics. We love God because He first loved us, and He manifested that love

towards us in its fulness when in the person of Christ He laid down His life for us.

Christian ethics has its chief pre-eminence in its spiritual power. No matter how clearly and fully philosophic ethics may lay down right precepts it must leave the results to natural influences. How inadequate they are the moral history of the world abundantly proves. "I see and approve the better but follow the worse," is the universal lament. But Christianity has a transforming power. It regenerates. It reaches and renews the sources of character. It not only points out the right path, but gives the power of walking in it. Here the prayer is answered, "Create in me a clean heart and renew a right spirit within me." God works in us the will and power to do what He commands. This distinguishes the Church from the Lodge. Nothing but Christianity can justly claim the power of making us new creatures. By preaching Christ crucified we offer a basis for the purest, noblest and best character that is possible for us under the conditions of our present life.

The Christian minister as a citizen should co-operate in all just efforts for moral reform. He should work for the suppression of drinking and gambling saloons and brothels, just as he seeks to secure better sanitation and better schools. He may be a member of moral associations just as he may be of a literary club. He should try to bring to bear upon his fellow citizens those moral influences that make men socially decent and respectable. In these efforts there is no more a compromise of the claims of his ministerial office than in his voting in civil elections or in doing anything looking to the promotion of the material or civic welfare of his community. But the minister should never forget that the civil law can never make men morally good according to Christian standards. In his pulpit he is doing a more radical work than any that is within the possibilities of the State. If he can inspire men with the love of Christ he makes them good citizens, good neighbors, good men, because the root of all virtue is planted in the very center of life.

4. Christ crucified is the inspiration of a true benevolence. Our Lord commands us to seek first the kingdom of God, and St. Paul teaches that this kingdom does not consist in meat and drink, but in righteousness. The prime work of the Church is

to bring men into right relations with God. It seeks first to save them from sin and fit them for the life to come. In this day, when men are so much concerned about health and home and material interests and try to use Church as well as State for their worldly advantage, we need to emphasize the spiritual aim of the Church.

But the Church has a mission of service to the poor. Our Lord not only preached the Gospel but also went about doing good. He healed the sick and in various ways ministered to the needy. No words have been more prolific in the ministry to the destitute than those of the sermon on the judgment: "Inasmuch as ye have done it unto them ye have done it unto Me." The Church from the beginning has had its benevolent agencies. The first regularly elected officers were charged with the care of the widows. All down through its history it has had its infirmaries, its retreats for the aged and its homes for orphans. It has also fostered the spirit of private charity. It has provided for its own members and has gone out to assist and relieve those who had no special claim upon it. The Church set the example and created the conditions which made possible all outside benevolent institutions. The minister without relaxing his labors in the primary function of his office must not neglect this secondary duty of caring for the poor.

The highest and purest spirit of benevolence is Christian. There are natural affections. Brutes have paternal and social feelings. The mother will die for her young. Members of the same species gather in flocks and herds. Men have this same instinctive love. Scientific ethics regards it as the germ out of which all morals have been evolved. Love for family and tribe exists among the lowest savages. This tribal affection expands into a love for country. There are common ties and common instincts that bind men together into nations and generate a patriotism that has always been regarded a great virtue. The Greeks identified politics and ethics. Not even Plato and Aristotle were able to rise above the general idea. But rational ethics finds no sufficient basis for the love of universal humanity. Why should I care for the stranger in a foreign land? Why should I be interested in the people beyond the seas? Why should I forego a moment's pleasures for people whom I shall

never meet? These questions were almost always answered in the negative before Christ came. Only the later Stoics began to talk about a universal love for men, but it was not until after political misfortunes had destroyed the Grecian States and forced their philosophers to be cosmopolitan. Before the time of these later writers, Lucan, Seneca, Epictitus, and Marcus Aurilius, Christianity began to attract attention and their new idea may have been drawn from Christian virtues. At most it was a philosophic suggestion and would never have become effective. The love of universal man has a sufficient principle only in supreme love for God. God made all men and he is their Father. All are alike sinners. All have an immortal nature. A common origin, a common character and a common destiny bind them together in one common brotherhood. Christ is a propitiation for the sins of the world. "If God so loved us we ought to love one another." The Christian's love for his fellow-men springs out of love for God, and his love for God is inspired by the cross of Christ. This is the basis for genuine helpfulness. In its disinterestedness it stands in striking contrast with that of the world. Help in the lodge is based on the desire to get help. If there were no services returned there would be none rendered. Stand by me and I will stand by you is the sole principle. It is not to be absolutely condemned; it is a matter of business. But it is not the highest kind of service. It is not the principle of Christian ethics. Giving without expecting a return is the spirit taught us by our Lord and exemplified in His own life. Disinterested self-sacrifice for the good of the world, except as caught from Christianity, is found nowhere outside of the Church. If Christianity lowers its standard or loses its dominant influence over public sentiment we have reason to fear that the natural law of the survival of the fittest will assert itself in society and that the world will sink back into barbarism.

There is a strong pressure upon the Church to make benevolence its primary work. Ours is an age of co-operations in protection and combinations for protection and aid. Leagues and lodges flourish. Men look upon the Church as an organization of a similar character. They go to the lodge or the union rather than the Church because the Church does not provide nurses for them when they are sick, give them employment when they are

out of work and pay their funeral expenses when they are dead. The congregation is urged to turn itself into an association for mutual aid. Christ is regarded more as the Benefactor than as the Saviour. The institutional church meets in some degree this demand but in this fact lies its greatest danger. Material help is given that the beneficiaries may be brought under the influence of the Gospel. Material wants are supplied that hearts made tender by kindness may be open to the operation of the Holy Spirit. But pastors of such congregations, as Dr. A. C. Dixon of Boston, say that men come for the loaves and fishes but neglect the means of grace. How to conduct the benvolent work of the congregation in proper relation to the prime purpose of the Church is a problem that active pastors must solve. But whatever may be the solution there should be no surrender of the Christian principle of benevolence. The pastor must put such work upon the high plane St. Paul did: "Let this mind be in you which was in the Lord Jesus Christ who humbled Himself and became obedient unto death, even the death of the cross." If Christ crucified be so exalted in the pulpit that the people shall be filled with his spirit of love there will be no need of fairs and festivals and the various discreditable means often used to raise money to build churches, meet apportionment, support orphan children and carry forward educational and missionary work. If the true Christian spirit does not prompt it God cares nothing for the gift.

Preaching Christ crucified in the right way is always popular. Some months ago one of our prominent semi-religious papers sent out inquiries to a number of representative laymen about the kind of preaching the laity desired. A very large majority answered, "The simple Gospel." A minister makes a sad mistake when he turns his pulpit into a platform for the discussion of sociological, economic, scientific, political or literary themes. The people can study these things at their homes, and often they are as well acquainted with them as the pastor. If faithful to his work the minister can be only an amateur in other fields, but in religion he ought to be a master. The people go to church to hear about God and divine things. Only religious subjects should enter the sacred desk. Men do not care to hear in the sanctuary commonplaces on secular affairs. They want to be

helped into a closer fellowship with God. Our Lord was profoundly interested in the political troubles and the financial difficulties of that dark period into which his life had fallen. We are sure that He knew better than any other man of His age the solutions of the problems that confronted his country. He saw the wrongs of slavery and the oppression of the people by the public authorities. The great needs seemed to call for His help. But He kept himself strictly to His legitimate work. He preached the doctrines of the kingdom of God, fully assured that if men received the new life into their hearts all else desirable would follow. The preacher should not try to be wiser than his Master. There will be people whom he cannot reach, but let him remember that there were great numbers whom the Lord failed to draw. The pastor wants to save men and if Christ crucified does not attract and save nothing else can do it.

For the effective preaching of Christ crucified two things are of supreme importance to the preacher. The first is a direct personal knowledge of the truth he preaches. He must know Christ as He is set forth in the Gospels. His library may have all the numerous lives which have poured from the press since Straus' *Leben Jesu* was published, but he finds nowhere such a vivid portraiture of that marvelous character as is given by the four evangelists. Here he gets his facts and impressions from original sources and in studying them he is living amid the scenes under which that life was spent. Here he comes into closest touch with his Lord. The preacher must know not only the history of Christ but also the doctrines concerning His person. He must be a good theologian to be a good preacher. Like the Scribe instructed into the kingdom of heaven, he must be able to bring out things new and old from a treasury constantly enriched by indefatigable study. Shallow theologians are always superficial preachers who need frequent change of pastorates and are usually out of demand as soon as they have passed the noon-tide of middle life. Students in the seminary who cram their dogmatics for examination cripple themselves for life, and pastors who leave their systems of theology to be shelf-worn and dust-covered are permitting their strength to leak slowly from them. And the preacher must have a personal knowledge of the saving power of the Gospel. Luther's force as

a preacher and reformer came out of his own personal experience. Spurgeon and Moody were not intellectually great men but they were among the greatest preachers in the generation just passed because their sermons were saturated with their own fervent piety. Their eloquence was born not in the schools of oratorical culture, but in their intense earnestness. The effective preacher knows the deadly power of sin, the blessedness of forgiveness and the fulness of a life in fellowship with Christ. His sermons are always fresh. He necesasrily preaches often commonplaces but the spiritual life gushing out through these familiar truths gives all the charm of novelty. There was nothing particularly new or striking in Spurgeon's or Moody's sermons except the aptness of their illustrations, but thousands were eager to hear them. A heart afire with the love of a crucified Saviour will always be eloquent and can not fail to kindle a flame in the hearts of others. No one should undertake to lead men to the cross unless he himself lives under it.

The other matter of great importance to a preacher is to be in touch with the age in which he lives. Does Christianity change? A categorical answer can not be given. Christianity as a sum of beliefs held by the Church in any given age changes. No one believes now the opinions that were universal in the Church down to the time of Copernicus in regard to the sun and stars. Creeds change. But Christianity as a system of truths taught by Christ and His apostles can not change. Truth is immutable. What is once true is true forever. Creeds as statements of truth may change their forms of expression but not their substance without ceasing to be true creeds. Creeds are antithetical. They find their reason for existence in some current error and when that is finally overthrown the creed is no longer useful except as a convenient means of instruction. In adjusting himself to the age the preacher must not surrender a single truth that is taught in the Bible. Methods only must be adopted to conditions. Our Lord did not disclose the whole truth because those among whom he lived could not bear it. It was left to the apostles to unfold what much of His teaching involved. St. Paul used one style of reasoning when he preached to the Jews and another to the Gentiles, but everywhere his theme was Christ crucified. Arguments sound in themselves have less force in one

age or in one community than in another. The chapter on prophecy has been left out of all recent books on evidences. Miracles are said to be a hindrance now to faith. The story of creation is called a legend. When such ideas prevail the fact must be recognized even though they be not accepted. It is useless to employ a means of proof that will not convince.

There has been a tremendous upheaval in thought in recent years. Science arrogates to itself the whole field of truth. The Church as it has come down to us from the past is said to be doomed. Even some weak-kneed Christians are very much concerned about the future of Christianity. It must be encouraging to them to find a man like Dr. Paulsen giving reasons why religion cannot die, and some like Renan asserting that philosophy can never be a religion. "Its simplicity will always hinder Deism from becoming a religion. A religion as clear as geometry would excite neither love nor hatred. The more evident a truth is the less we care for it. The dogmas of the Catholics repel us; their old churches enchant us. The Protestant confessions do not satisfy us, while the austere poetry of their worship fills us with rapture. An ancient Judaism does not please us, but its psalms will remain a source of consolation." Science and philosophy can never take the place of religion. Christianity will never be supplanted. Men in every age are sinners. No science or philosophy will ever be able to destroy their conviction of the freedom of the will and eradicate the consciousness of guilt. They want reconciliation with their better self and the great Power behind the universe. Atheism can never become general. Pantheism will always be confined to speculative schools. Men in trouble will never cease to pray. They will continue to look forward to another life in spite of materialism. These are universal facts. They have been true from the remotest part and will remain true in the most distant future. The preacher in appealing to them can always expect a response. This was the power in the time of the apostles that triumphed over the scepticism and sensualism of their age. It is a power that can never fail to be effective. Christ crucified is the only satisfactory answer to the deepest longings of an awakened heart. He is God coming in supreme love to save and bless His wayward children. Here is the assur-

ance of fellowship with God and the pledge of immortality. Christ crucified is the Gospel for an age of doubt as well as for every other age. The preacher needs to understand his age only that he may have the nearest approach to the spiritual life of its people.

Salem, Va.

ARTICLE V.

GOD'S FELLOW-WORKERS IN THE MINISTRY.

BY PROFESSOR DAVID B. FLOYD, D.D.

When Paul wrote: "He gave some to be apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints into the work of ministering," (Eph. 4:11), he enumerated a series of gifts bestowed upon God's fellow-workers in the early Church. They were Christ's gifts to the Church for a special work. The importance of these various gifts Paul emphasized by duplicating a similar enumeration in his First Epistle to the Corinthians (12:28). I enter not into the controversy respecting names and orders of the Holy Ministry, which have agitated the Church more or less for centuries. Suffice it to say, that the word "Apostles," refers to the well known Twelve, whom the Saviour selected to accompany Him in His labors, and possibly to others including Paul and Barnabas (Acts 14:14). Their office, which ceased with their lives, was peculiar, extraordinary and miraculous. "Prophets" belonged to a class of teachers endowed with the gifts of prophecy, whose chief function was edification. Such persons were Agabus, Judas and Silas, and possibly Philip's four daughters, who were prophetesses. Their gifts were bestowed to meet the emergency of the dawn of the Christian era. "Evangelists" were traveling missionaries, who preached the Gospel from city to city and seemed to have had no individual pastoral charge. They acted in subordination to the apostles. Philip is named as one of them and possibly Timothy (2 Tim. 4:5). The term is not synonymous with modern professional evangelists. "Pastors and Teachers" were those whom the apostles ordained over individual Churches to inculcate the truths of Christianity, to superintend the government of the Church, and to administer the sacraments. The names of Bishops, Elders and Deacons are not given in this list. These terms, however, are distinctly mentioned elsewhere (Acts 20:28; 1 Pet. 2:25; 1 Cor. 3:5; 2 Cor. 6:4).

Men regularly licensed and ordained by Synods and Conferences of the various churches are filling the office of "pastors and teachers." Their duty is briefly comprehended in the charge, which Paul gave to the Ephesian Elders, when he said: "Take heed unto yourselves and to all the flock in which the Holy Spirit hath made you bishops." (Acts 20:28).

I. THE WORKERS.

Οἱ Ἐργάται.

At one time the Lord Jesus Christ was the only worker in the ministry. "As yet only one expert, but He is training others, and He has faith in prayer for better men and times." (A. B. Bruce). When the number of laborers was not many, He said: "The harvest truly is plenteous, but the laborers are few." (*Οἱ δὲ ἔργαται ὀλίγοι*). (Matt. 9:37). The hardest labor of ancient times was performed in harvest fields. Under the figure of such fields and their laborers, "the Lord of the harvest" illustrated His Church and ministers. The field is the world and the ministers are reapers of the ripe and perishing and human grain. The prophet commanded: "Put ye in the sickle, for the harvest is ripe." (Joel 3:13). No moral mowing machines have ever been invented that can replace the old-time sickles of pulpits. Paul exhorts Timothy to be "a workman (*ἐργάτην*) that needeth not to be ashamed, handling aright the word of truth." (2 Tim. 2:15).

If God had designed the ministry for a sine-cure, those having entered the ministerial office would be inappropriately called "workers." Young men, who are thinking of entering the ministry for a life of ease, should either abandon the thought or the ministry. When its responsibilities are fully realized and its duties honestly discharged, the work cannot be easy. The labor is harder to-day than it was a generation ago, when the spirit of adverse criticism was not so general. By weakened and tainted faith through a baneful influence of ultra Biblical criticism, whereby doubt and uncertainty have entered halls of theology and stood in front of altars of churches, a demand for the integrity of the Holy Scriptures by a pure and faithful ministry is greater than it ever has been.

Those who may think that ministers need only to appear in pulpits to pound sermons out of the Bible or shake them out of their sleeves, have only a ludicrous conception of the cost of sermonic production. Sir Joshua Reynolds was requested by a nobleman to paint his portrait. In a few days a bill for 500 guineas was presented with the finished picture. The man objected to the price, because it cost the labor, as he thought, of a few days only. But the artist said it had taken him forty years to paint it. The author of a book, as he presented his friend with a copy, said: "You will read it in a few hours, but the labor expended in writing it, has whitened my hair." The late Dr. John Watson (Ian Maclaren) was asked how long it required for the preparation of a sermon. The witty Scotch preacher replied: "If you mean to write the manuscript, then a day may suffice; but if you mean to think a sermon, then it may be ten years." A sermon is the result of years of mental toil. Days of laborious thought lie back of the time occupied in its delivery. The gathered results of a sermon often represent the study of years.

When men are disposed to yield to the temptation of indolence, those "of the cloth" have unusual opportunities for its indulgence. In his address to candidates for the ministry in the Methodist Church, the late Bishop Fowler, a few years ago, said: "Your greatest enemy will be laziness. The Methodist ministry offers a magnificent opportunity for laziness." Methodist ministers have no "Rights Reserved" for the sale of this indulgence. Preachers in other churches are affected with this affliction. It is one of the causes of unemployed ministers and one of the causes of frequent changes of pastorates among the employed ministers. The Church suffers from ecclesiastical loafers. The talent of the wicked and slothful servant was taken away from him. (Matt. 25:28).

Workers in the ministry should not confine their labors exclusively to miscellaneous reading of commentaries and encyclopedias. Their researches should widen into lines of direct bearing on their work. They should not imagine that intellectual preaching will drive away the people. Many persons to whom Paul preached the Gospel and wrote epistles were slaves and servants. He did not comfort them with simple stories and com-

mon-place remarks; but with the profound logic of the Epistle to the Romans, and with the involutions of sentences and profundity of mysticism of the Epistle to the Ephesians.

Associated with their labors, ministers should maintain a working knowledge of the original languages of the Scriptures, which were providentially chosen to convey the will of God to man. In view of the modern critical studies of the Bible and of recent archaeological researches in Oriental lands, there is a revival in the study of the sacred languages. Biblical literature is enriched with criticisms based on the Hebrew and Greek texts. The best English and German commentaries cannot be used to their highest advantage without a working knowledge of these languages. Luther made a daily study of them and said that he would not exchange his knowledge of Hebrew for mines of gold. Herein lies the key to his marvellous translation of the Bible, and his almost inspired interpretation of its difficult passages. "If a man wishes to ascertain for himself what the real drift and scope of the declarations of the sacred writers of the Old Testament is, then he will find that a thorough knowledge of the elements of the sacred languages is almost everything. It has been from a want of this knowledge that commentators, preachers and others have so frequently and fatally erred; and generally speaking, that, at this day, the Scriptures of the Old Testament are so little understood." (Prof. Lee in his lectures on Hebrew to the students of Cambridge University). A contributor to the *Edinburgh Review* says: "A knowledge of the New Testament Greek, notwithstanding the assaults made upon it, is, fortunately, still absolutely necessary for the clergy; but in the present state of theological controversy, a thorough knowledge of Hebrew is even more necessary. On almost every disputed point of Biblical criticism, the man, who is not a Hebrew scholar, is entirely at the mercy of the man who is."

The labors of faithful ministers can never be written. Their biographers may recount the churches which they erected, the works of charity which they inaugurated and fostered, the sermons they preached, the children they baptized, and the persons they confirmed. But all these only touch the surface of their laborious lives. There is no record given of their daily lives of use-

fulness. These are "hid with Christ in God," and are registered only by His recording angel.

II. THE FELLOW-WORKERS.

Οἱ Συνεργοί.

This is a Pauline word occurring repeatedly in Paul's Epistles in connection with the names of Aquila, Aristarchus, Luke, Mark, Philemon, Prisca, Timothy, Titus and Urbanus, who were his companions in Christian labor. It is once employed by John in the third Epistle. . As used by Paul (generally in the singular number), the word means co-operation of ministers in the work of salvation. It refers to those who labor with others in extending the Gospel. It has reference to companionship in work.

Divine operation awaits human co-operation. The kingdom of Christ will not flourish, while ministers, to whom its concerns are entrusted, are at variance. Spiritual buildings cannot arise in goodly proportions and become dwelling places for God, if the workmen labor not together. Throughout the Scriptures, the Church is figuratively represented as a luminous sun and ministers are bearers of its light; as a vast field in which they are sowers of seed; as a fruitful vineyard, in which they are laborers; as a palatial dwelling in which they are servants; and as a sure foundation on which they are masterbuilders. In a work like this, how should ministers strive together in prayers to God, and in fellowship with each other in its prosecution!

Fellowship is enforced by Paul's example and authority. In the truest sense, Paul to the Jews became a Jew, and to the Greeks a Greek. He sought earnestly to harmonize differences. With peculiar solemnity he enjoined unity among the divided Corinthians: "Now, I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you." (1 Cor. 1:10). With equal zeal he addressed the Ephesians: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called; giving diligence to keep the unity of the Spirit in the bond of peace." (4:1, 2). With feelings of tenderness, he inculcates this sentiment upon the Philippians:

“If there is, therefore, any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, fulfil ye my joy, that ye be of the same mind, having the same love, being of one accord, of one mind.” (2:1, 2). If these inspired precepts were intended to bind together the laymen of the church, what should they do for the fellow-workers in the ministry? If God has included ministers as partners in His work, they must not array themselves against themselves. One class of workers must not unchurch all others by giving special prominence to its own shibboleth; by declaring that there are no ministers except those who trace their “Holy Orders” to the apostles. Ecclesiastical parties must not gather up their clerical robes at the approach of others. The objects of their labors are the same, though their methods may differ.

Paul’s inspiration widened into boundless affection for his fellow-workers. He has left us such lists of salutations at the close of his Epistles in which names of both men and women are mentioned, and to which their characters and services are referred, with such delicate and just discriminations, that they become models and examples. Observe the variety of his salutations in his Epistle to the Romans: “Salute Prisca and Aquila my fellow-workers in Christ Jesus, who for my life laid down their own necks. Salute Andronicus and Junias, my kinsmen and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me. Salute Urbanus, our fellow-worker in Christ. Timothy, my fellow-worker, saluteth you. Salute one another with a holy kiss.”

Fellowship is sustained by the practice of the Church. In the history of primitive Christianity, unity was exemplified among members and fellowship among ministers. The common doctrine as set forth in the Apostles’ Creed exhibits the bond of unity, which prevailed in the first centuries of the Church. Eusebius, the father of Ecclesiastical history, who related the principal events in the Christian Church to the year A. D. 324, gave no account of any real dissensions (*argumentum e silentio*). When the Arian heresy arose in the 4th century, the Church reaffirmed her unity of faith in the Niceno-Constantinopolitan Creed. In the 16th century, Luther and the Reformers confessed their faith in the perpetuation of One Holy Apostolic

Church. In the 17th century, unity of doctrine between Lutherans and Reformers was recognized in the syncretistic movement headed by George Calixtus. In 1850, ministers numbering 2500, representing four great denominations of Europe, declared at Berlin, that the Augsburg Confession contained the system of evangelical Christianity. And in 1908 as many as 400 ministers of churches of Christ in America, embracing 33 different denominations, met in Federal Council at Philadelphia with the view of general co-operation in church work.

Co-operating harmoniously, it cannot be expected that Christian workers must agree in all things. At Antioch Paul withstood Peter to the face (Gal. 2:11), and had a sharp contention with Barnabas. (Acts 15:39). When differences were fundamental and principle involved, Paul exclaimed: "But though we or an angel from heaven should preach unto you any Gospel other than that which we preach unto you, let him be anathema." (Gal. 1:8). In the apostolic period fellow-workers preached the same doctrines. The teachings of the Christ were not differently interpreted by Paul and the Twelve, as asserted by the Tübingen School of Criticism founded on the Hegelian theory of development.

The separation of the Christian Church into denominations, (not sects), worked out by great systems of theology, shows divine wisdom. But neither divine nor human wisdom is exhibited, when a denomination itself separates into factions. Zealous promoters of church schisms are guilty of great wrongs. Whatever may be said of the American Lutheran Church, a general spirit of Lutheran Catholicity prevails. Closer forms of union between our ministers and synods are indicated. Inter-synodically we agree on a greater number of points than on the number of those on which we differ. Differences which divide us into separate bodies are few, while our points of contact are many. In our Christo-Centric system, we exalt the One Great Name of Christ. We subscribe to the Unaltered Augsburg Confession. The pure doctrine of the sacraments is taught in all our seminaries. For a quarter of a century the Church has shown a decided unanimity in interpretation and acceptance of the letter and spirit of Lutheran symbols. In recent years fraternal delegates of synods have been exchanged. A "Common

Service" for all Lutherans has been adopted. Free joint conferences have been held. These all are important factors in the promotion of a better understanding and closer relation among Lutheran fellow-workers.

III. GOD'S FELLOW-WORKERS.

Θεοῦ συνεργοί.

Pertaining to the subject under consideration, the passage in 1 Thess. 3:2 contains a suspected reading by reason of variations of MSS. Some high authorities like Tischendorf, Tregelles, Westcott and Hort following the Codex Sinaiticus read: *διάκονον τοῦ θεοῦ* (God's minister). Others like Griesbach and Lachmann following several less ancient MSS. read: *συνεργόν τοῦ θεοῦ* (God's fellow-worker). The New Testament makes a distinction between the work of the *διάκωνος* and the *συνεργός*. The latest Greek texts eliminate "fellow-worker" from the verse and insert it in the margin. The passage in 1 Cor. 3:9, the genuineness and authenticity of which, however, have not been questioned, boldly and clearly sets forth the phrase: *θεοῦ συνεργοί* (God's fellow-workers). God is the emphatic word of the verse. The emphasis is conveyed in the Divine Name thrice put foremost! Mark the arrangement: *θεοῦ γάρ ἐσμεν συνεργοί. θεοῦ γεώργιον, θεοῦ οἰκοδομή ἐστε.*

"For of God are we fellow-workers: Of God husbandry, of God building are ye." Here are three genitives of possession. God's fellow-workers employed in God's field and on God's building. By use of the first and second persons of the one verb and its positions in the verse, Paul sharply draws a distinction between preachers and laymen. The phrases—"God's husbandry" and "God's building" indicate the kind of labor in which God's fellow-workers are engaged. The one points to the cultivation of a field (verse 6) and the other to the erection of a house (verse 10). The one relates chiefly to internal growth and the other to external. Lightfoot says: "Of the two images, "husbandry" implies organic growth of the Church; "building" the mutual adaptation of its parts."

In the translation of this verse, the Revised Version differs from that of the Authorized Version. The R. V. reads: "For

we are God's fellow-workers," i. e. We are fellow-workers in God's employment; under His direction and supervision. The passage does not illustrate workers with God so much as workers of God. It is a combination of two ideas, viz:—laborers working with one another in the service of God. The A. V. reads: "For we are laborers together with God." This rendering implies a joint-work of God and His laborers without special reference to co-operation of the laborers themselves. If this be the meaning of the passage, (many interpreters so understand it), then the words add a peculiar sanctity and exalted dignity to the ministerial office. No higher honor could be bestowed upon men than to be employed in the same work in which God is engaged; than to be joint-workers with God in the salvation of souls. The common name of prophet was "Man of God." A prophet was not his own, but God's man. Paul elsewhere expresses this dignified relation, when he calls himself, as he loved to do, "the slave of Jesus Christ." Honest wage-work is dignified. Thomas Carlyle said: "In all true work, were it but hand labor, there is something of divineness." Then what must be the dignity of laborers associated with God Himself in a work! What must be the exaltation of the labor, the chief object of which is salvation of souls!

The clause not only expresses the idea of fellow-workers, but also God's fellow-workers laboring with Him, yet not in the same rank as co-ordinates, but as agents in subordination. God operates through men, whom he employs as His servants. Ministers are laborers in the divine handiwork. Salvation is the result of God's work and man's. It's God's work operating through man.

Above all others, Christ was God's fellow-worker. He said: "My Father worketh even until now and I work." (Jno. 5:17). On Him the measureless spirit of God was poured. Through Him the work of God was accomplished. And by Him eternal life is given to all, whom God has chosen. Jesus said of Himself: "The Son of Man came not to be ministered unto; but to minister." (Matt. 20-28). He demonstrated this principle, when arrayed in garments of a servant, He washed the feet of His disciples. Hence ministers are laboring in a kingdom, which from all eternity has employed the deep thoughts of God. Their

work belongs to earth, but their thoughts belong to heaven. God takes them into fellowship of labor with Himself. He shares with them His authority, His power, His honor, His joy in the work. They are so related to Him, that when they speak, their words are His words. "For it is not ye that speak, but the Spirit of your Father, that speaketh in you." (Matt. 10:20).

There are ministers, however, who are not thus related; who have felt no divine impulse constraining them to preach the Gospel; who have only drifted into the ministry; whose sermons are only drift-wood; whose sincerity is expended on religionism and not on religion; who are speaking for God, yet are not in touch with God; who allow sensual gratifications and desires to betray them into unhallowed ways. Doubtless there are men preaching to others, who are themselves rejected. (1 Cor. 9:27).

Paul draws a distinction between the preacher and the character of his preaching. "But if any man buildeth on the foundation, gold, silver, costly stones, wood, hay stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide, which he buildeth thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss." (1 Cor. 3:12-15). Ministers who search the newspapers for topics of sermons and preach eloquently on the slime and crime of the week, may attract a crowd, entertain hearers, and create a sensation; but they hold no grip on conscience, preach no Gospel and accomplish no good. The work of some sincere and energetic, but mistaken preachers is worthless and will "be burned." A serious and sad condition of our church life at the present time is the spread of sensationalism in pulpits—the morbid craving of preachers for crowds and throngs. All kinds of novelties to attract a crowd are applied. Not long ago, while a preacher was delivering a temperance sermon in his church, a drunken man staggered in (possibly by pre-arrangement), and the minister helped the man into the pulpit, and exhibited him to the audience as a maudlin object lesson. In another church the preacher showed skilful slight-of-hand performances. He entertained his audience by exploding torpedoes at the ends of his fingers as he gesticulated, and by deftly unfolding his hand-

kerchief, the country's flag appeared, by which he illustrated how the Church made Americans out of foreigners. Ian Mac-laren would call such preachers: "Verbal jugglers performing in sacred places." This travesty of preaching may draw people and make them laugh; but it will repel angels and make them weep.

In one of our leading city papers much space was consumed in Monday's issue by what the flaming headlines named: "The Brightest Thoughts Uttered by Our City Pulpit Orators." Making a casual and cursory examination of these "Brightest Thoughts," I possibly discovered a reason why some men may attend church services for a decade of years and yet ask the way of salvation. One of the "orators" talked on "Corporations;" another spoke on what he called "A Lesson From Spain;" another praised "The Manliness of Athletics;" and another announced for his subject: "Farewell Cleveland: Hail Taft!" (Mr. Cleveland had recently died and Mr. Taft was nominated for President). In all these "Brightest Thoughts" no allusion to Christ was made. The only preaching that will convince skeptics and convert sinners is that which lifts up the crucified Son of God. The preaching that opens blind eyes, and melts hard hearts, and sweetens daily lives and softens dying beds is Christ preaching. This kind of preaching explains the power of the most effective proclaimers of the Gospel from Paul to Luther and from Luther to the present day. Paul's most solemn injunction to Timothy was: "*Preach the Word.*"

Selins Grove, Pa.

ARTICLE VI.

RECENT GERMAN RESEARCH CONCERNING LUTHER.

BY ABDEL ROSS WENTZ, M.A., B.D.

Several factors combine to arouse at present an unusual interest in the investigation of the life and thought of Luther. In the first place this heightened interest is incidental to the modern energetic prosecution of historical research along all lines, and the determined effort to penetrate the hidden or obscure past and to understand even in the details all ages and all departments of human activity. Then, too, at a time like the present when such abnormal stress is being laid upon the cultivation of personality, it is to be expected that renewed interest should attach to the unique and significant personality of the Reformer. This latter can, however, only be considered a purely incidental factor, for in general the personality culturist has no direct interest in the past; its great principles have for him "only an historical value." But indirectly this trend in modern thinking would help to arrive at the correct story of Luther's inner development. Moreover, patriotic motives are not lacking. An eminent German jurist once said, "The German people has thrice loved: Charlemagne, Luther, Bismarck." Certain it is that the loyal German sees now more clearly than ever before the tremendous significance of Luther and Bismarck for his Fatherland. The former saved the Germans and delivered them from Rome; the latter saved Germany and made it a world power. Statues of both are numerous in this country; time and again their names are ranged side by side, and both of them are given prominent places on the scroll of the nation's great. And this appreciation of Luther from a popular and national stand-point has deepened not a little just since the establishing of the empire and the awakening of the national consciousness.

But a far more important stimulus to detailed and accurate investigation of Luther's life and work is found in the repeated vicious attacks which have been aimed at his character and his reformation. They issue from the Catholic camp. One of them

was discussed at some length in these columns. Others have followed. In these late efforts of the Catholics there is a very distinct abandonment of the method of previous days, which consisted in hurling upon their object relentless tirades of abusive epithets. The qualities that are now applied are indeed by no means flattering to the hero of the sixteenth century, but this time proofs are offered, a show of great learning is made, a pretense of correct method is affected and a degree of plausibility is wrought into the presentations. And in fact some of the publications gave evidence of a minute examination of the sources. The Protestant historians were forced to take up the defense and the mass of Luther literature has been increased in a comparatively short time by quite a number of volumes. The result has exposed the utter bias and unscientific motives of the Romish historians, and has revealed the wildest contortion of facts, the crudest interpretation of sources and a complete lack of historical method on the part of the Catholic polemics. What professed to be history was only ultramontane polemics. But the result of the contest has not been entirely negative. We have received a clearer and more exact picture of the man Luther, especially from a psychological point of view, and this is of no small importance in estimating his theological significance. Additions have been made to the sources. Some weaknesses in previous views on Luther have been brought to light and corrected. And a tremendous impetus has been given to research along the whole line of the German Reformation.

Another volley of missiles aimed at Luther's person and work has come from a camp which in Germany's political life today is closely allied with the Catholic camp. This is the party of ultra-radical politics, and especially of the socialistic democracy. Because Luther did not forthwith adopt the radical policies and fanaticism of Thomas Münzer and his heavenly prophets, and because he did not unreservedly support the peasants in their uprisings in 1524-25, he is now heaped with such titles as enemy of the people, blood-thirsty worshiper of princes, venal drudge, social parasite, industrial leach, and so forth. But the attacks from this quarter are less elaborate, the motives more evident, and the manner of presentation less subtle, and so they have not

attracted nearly so much attention as those from the ultramontane quarter.

But there is still another factor which for the immediate present and the near future is perhaps more potent in directing attention to Luther than any of the elements we have already mentioned. This has to do entirely with his theology. The stimulus comes this time from the ranks of the Protestant theologians themselves. Whereas the theologians of the Hegelian left were not long since vastly over-estimating Luther's significance in making him the founder of a new religion better than the religion of Jesus himself, today we are obliged to face just the opposite extreme, a serious under-estimating of Luther in making him merely an extraordinary, gifted mediaeval monk, separated from the organized Roman Catholic Church. This view issues chiefly from the representatives of the very newest theological method, the method of comparative religions (*die religionsgeschichtliche methode*). In rejecting the absolute character and divine origin of Christianity and in regarding the Christian religion in its origin and unfolding in doctrine and life through striking personalities as merely one phase in the development of the religious human race, this theological tendency which aims at being a distinct method, puts a very different interpretation upon Luther's theology, and assigns him a very different historical significance from the traditional one. And, of course, when it is asserted and argued out and made a part of a fine ingenious system, that Luther belonged to the Middle Ages, that he presented nothing new in importance, that he rather delayed the dawn of the modern era for 200 years by making the darkness of the Middle Ages more tolerable, it is to be expected that there would be a rush to the defense on the part of those who have learned to look upon Luther as the restorer of the pure gospel and the liberator of modern thought.

These are the chief factors and motives which have made for the active prosecution of the work in most recent times. But the ground upon which they build has long since been broken. When Ranke delivered history-writing from dogmatism and raised it to the level of an independent science, he made a big breach in the wall of traditional Luther-literature, and his German History of the Age of the Reformation, which appeared in

1839 marked an epoch in this department. But the work progressed slowly until about a generation ago. In 1880 the Vatican archives were made accessible to Protestant scholars. About the same time a number of valuable discoveries were made in several libraries in Germany. Then in 1883 came the elaborate celebration of the fourth centennial of Luther's birth, arousing a wide-spread interest in the life and work of the Reformer. This interest naturally manifested itself in a literary way. And so far from abating it has deepened into the very details and expanded to include the testimony of the most distantly related contemporaries, and under the stimulating influences mentioned above it has increased even to the present. The source materials have received many most valuable additions. At the same time the field of observation has become very much wider and the problems correspondingly complicated. Inestimable are the powers that are being applied to the work, and scarcely a week goes by without bringing some new addition to the literature, though not all additions are of equal significance. A complete library of Luther literature would contain something over 2000 separate volumes, to say nothing of the almost innumerable essays, treatises, and smaller articles in scientific and literary quarterlies, monthlies, etc. And this library would include all forms of literary composition, biographies, novels, epic and lyric poems, dramas, etc., and the language of all civilized nations would be represented, though of course Luther's own mother-tongue would be far in the lead.

Before reviewing the chief results of the recent research we may call attention briefly to a very few of the most important recent publications. Julius Köstlin, who a generation ago, was the recognized leader among authorities on Luther, was called home in 1902 at the ripe age of 76. But his classic "*Martin Luther, sein Leben und seine Schriften*," of which the second edition had appeared in the centennial year 1883, has been thoroughly revised and brought up to date by Kawerau in the fifth edition, 1903, so as to embody the results of research up to that time, and thus for thoroughness, accuracy, and uniformity of detail, Köstlin remains first and last among modern biographies of Luther. Though properly a dogmatician Köstlin has made invaluable contributions to the Luther investigation, both di-

rectly and through the enlistment of other scholars, and in his work as associate editor of the *Theologische Studien und Kritiken*, that quarterly which has done so much to further our scientific knowledge of Luther, as president of the Union for Reformation History, and in a host of learned articles on various phases of Luther's life and work, he may be considered the pioneer in the movement which has led to the present high standard of critical research in this department.

Among other worthy biographies must be mentioned that of Theodor Kolde (first volume 1883, second 1889) which, although it does not aim at the completeness of detail that we find in Köstlin, and lays stress only upon certain periods, important in the unfolding of Luther's work, is nevertheless written with a much better knowledge of the whole reformation movement and of contemporaneous political events. Kolde's "Analecta Lutherana," appearing in the centennial year, served as a valuable complement to the literature on Luther's correspondence. In recent years the services of this Erlangen historian have been chiefly valuable in bringing the witness of many hitherto rather obscure contemporaries of Luther. In the last few years he has devoted his attention to the history of the confessions, more especially of the Augustana, and he does not regard it as impossible or even improbable that a copy of the original of the Augustana will some day be found.

The latest note-worthy biography of Luther is the brilliant two-volumed work from the pen of Adolph Hausrath. It appeared in 1904. As Köstlin-Kawerau portrayed the man, his life and work in all directions, and as Kolde pictured with good perspective the man coming out from the crowd and performing a mission in the presence of his people, so Hausrath paints Luther the wonderful personality pre-eminent among his fellows. The style is exemplary and the presentation is pleasing. The many sides of the Reformer's unique personality are splendidly portrayed so as to form a well-rounded aesthetic whole. But the work is not in all parts accurate, as it does not take into account all the results of recent research. And Luther's religious achievements do not receive a proper appreciation. Especially amiss is the construction which regards the experiences in the cloister as the outgrowth of physical disturbances and semi-historical mel-

ancholy spiced with sentimentality. And in general Luther's religious life is represented as beautiful and effeminate rather than weighty and crushing, a consuming fire of glowing coals.

Other recent biographies are those of Rade (3 volumes, 1901, popular), Lenz (3rd edition 1897, for the school), Fauth (1897, narration for the people), and Buchwald (1902). Buchwald's biography is specially adapted to the home. It is profusely illustrated, popular in style, interesting in presentation, and written with a full and accurate knowledge of the subject. A good translation into English would undoubtedly be favorably received. Buchwald, who is now a pastor in Leipzig, has made contributions of immense value to the sources on Luther. New manuscripts, one after another at Zwickau first and then at Jena, he has discovered and published. The results of his investigations have been presented chiefly in the new edition of Luther's works, but also in independent publications. Most valuable for the questions of the present day may be regarded his discovery of a number of books from Luther's library before 1517, containing significant marginal notes from Luther's own hand.

With reference to Luther's works themselves a decided step forward has been made in the Weimar edition begun in that same year, 1883. This great task was undertaken with the aid of a ministerial commission and funds from the Emperor, but for some time it progressed rather slowly, only seven volumes appearing in fifteen years. But since 1897 new vigor has been infused into the work, and in May, 1908, the 34th volume (Part I), was delivered to the public. It has engaged from time to time the labors of a long list of scholars, presents a vast amount of new material embodying many of the recent finds and the results of textual criticism, though the most valuable results of critical research in the source materials is to be expected in the closing volumes of the work where Luther's correspondence and table-talk are to appear.

For remarkable results have been achieved along these lines. The Enders edition of Luther's correspondence is a very decided improvement on de Wette. In 1906 death called away the aged pastor, Enders, as he stood in the middle of his eleventh volume, but Kawerau has assured the writer that he expects to carry out the remainder of the work, which will cover the last eight years

of Luther's life. Not only has the number of letters been increased, but indispensable revisions have been made. And yet, since Enders began his work so many discoveries have been made in this direction by Burkhardt, Kolde, and others, that the Weimar edition, if completed today, would still have considerably more than one hundred new letters to publish. And since Seidemmann's first efforts to recover the originals of Luther's table-talk a host of manuscripts in Leipsic, Nuremberg, Munich, Berlin, Breslau, Dorpat and elsewhere has been brought to light by Kroker, Lösche, Preger, WrempeImeyer, Meyer, and others, so that it will be possible to publish the notes of hearers of the table-talk in practically their original form.

Other notable additions to the source materials are the copies of lectures previous to 1517 throwing a flood of light on Luther's theological development. Especially valuable are those on the Psalms, Galatians, Hebrews, and, above all, Romans. Contributions to this material have been made by Buchwald, Johannes, Ficker, Pietsch, Nikolaus Müller, Denifle, and others. Moreover, a new side of Luther's academic life has been made known to us through the discoveries relating to the disputations which he instituted in Wittenberg. In 1895 Drews brought us chiefly from Munich and Wolfenbüttel the manuscript copies of twenty-five such disputations covering the years from 1535 to 1545. An abundance of material relating to the catechisms has also been found by Buchwald, Knoke, and most recently by Albrecht. Such are the series of sermons preached in 1528 presenting the material afterwards embodied in the Larger Catechism, and the evidence that the Smaller Catechism was first published not as a book, but as tables, one after another.

With all these improved facilities for getting information we may hope for corresponding results in our knowledge of Luther's life and corresponding changes in our total conception of his character and work. A number of such results have already appeared. No doubt many are yet to be wrought out. Concerning many of the details and individual facts of that remarkable life we now have more accurate information than our fathers had. Then, too, we are in a position to trace more clearly his development from a dissatisfied monk to a reformer within the Church and then to the Reformer from the Church. Our pic-

ture of his personality, somewhat like our picture of his physiognomy, has undergone a great change, set as it is in the light of his own times. We have become much better acquainted with the background of his thought-life. And we are in a position to view his achievements in the perspective of the centuries preceding and following him, and to estimate in the light of our advanced age the enormous significance of his work, not only for religion and theology, but also for ethics and morals, for industry and society, for literature, language, for art and science, for law and government.

The time of Luther's birth and the manner of his death have become more definitely fixed. The book of the late pastor, Oergel in Erfurt, "*Vom jungen Luther*" (1899), in which he argued for 1482 as the year of Luther's birth, called forth several articles on the subject (Köhler, Drews, Kawerau). The strongest arguments are decidedly in favor of the traditional date 1483; the day, November 10th, cannot be seriously questioned. The persistent fiction of Luther's suicide which occurs from time to time among Catholic historians and has been revived most recently by Majunke, has now been traced to its source among the Catholics of the sixteenth century, and has been conclusively refuted, while on the other hand his natural death with exact circumstances has been proved. That Luther is buried in Wittenberg and not at some unknown spot in that neighborhood was placed beyond doubt upon the renovating of the Schlosskirche in 1897, the evidence being arrayed by Köstlin in practically his last independent publication.

Luther's journey to Rome has received much attention in the last ten years. The impressions he received on that occasion must certainly be important for the progress of his inner development. But when, how, and why did he make the journey? The discussion has given rise to three separate works on the subject, besides a series of able articles, and has engaged such men as Hausrath, Drews, Kawerau, Nik. Paulus, and others. That he was sent to Rome on business of his Augustinian order is practically certain, but whether as the representative of Staupitz or of the opposition to Staupitz, is not so easy to decide, though the best opinion now inclines to the latter view. Closely related is the question concerning the date of the journey. Was it 1510

or 1511? Recent opinion, based upon the newly discovered fact that Luther was once in Cologne, would seem to place the Rome-trip in the Winter of 1511-1512.

The cause and controversy about indulgences which played such an important part in the beginnings of the Reformation have been set in fuller light. Aloys Schulte, a Catholic, in his able history of that great banking-firm (*Die Fugger in Rom, 1495-1523*, appeared 1904) has drawn aside the curtain and given us a clear view of the awful simony which was carried on between the pope and archbishop Albert of Mayence, because the latter desired to retain Magdeburg and Halberstadt in his archbishopalric. Another Catholic scholar, Nikolaus Paulus, in his large biography of Tetzl, though by no means unbiased, has presented much that is instructive for the history of indulgence-preaching in Luther's time. But the historians have not been satisfied with the external history of the indulgences. They have sought to go back of the events which transpired, to analyze the nature and essence of indulgences, and to understand just exactly what it was that fanned to a flame the smouldering fire within Luther's breast, and brought forth the ninety-five theses. And here Walther Köhler has shown special merit in his Documents relating to the Indulgence-Controversy (1902) presenting a highly instructive array of papal decrees and theological discussions bearing on absolution and indulgences in the entire period from the eleventh century to Luther's time. He has also made the application to Luther's theses (1903), and to the discussion they called forth. Luther was not fighting a phantom. Paulus, too, has brought a number of articles on the subject in which, however, he takes pains to show that the *attritio* of the indulgences is really equivalent to *contritio*. Specially noteworthy also in making clear the essence of the indulgences as understood in the sixteenth century are the efforts of Theodor Brieger and Dietterle.

The history of Luther's trial by Rome and of the verdict in the bull of excommunication can today be written with much more precision than several years ago. Of special merit along this line is the work of Paul Kalkoff, who has given much attention to the history of the Diet of Worms and the events immediately preceding and following. But the credit of having started this

new investigation of Luther's trial belongs to Karl Müller, who calls attention to the necessity of ascertaining the principles usually applied on such occasions, of determining the personalities engaged upon Luther's case, and of distinguishing the various steps (*denunciatio*, *accusatio*, *inquisitio*) of the trial, as show especially in the history of the two papal bulls, the bull of threat and the bull of excommunication. It was the former which Luther publicly burned in Wittenberg. For a correct understanding of the Diet of Worms, Kalkoff's edition of Alexander's dispatches to the pope on that occasion and Werde's publication of the Acts of the Diet are indispensable.

For some time there has been much doubt as to the authenticity of Luther's famous dictum before the Worms Diet, "Here I take my stand; I cannot do otherwise; so help me God. Amen!" Several months ago Karl Müller of Tübingen, gave the matter a careful investigation with his usual thoroughness, and the result once for all is that Luther simply said at the end of his speech on that occasion, "God help me." The expression, "I cannot do otherwise; here I stand," occurs the following year (1522), in a Wittenberg print, but without any relation whatever to Luther. The words in their present order and in their application to Luther do not occur until 1545. But if we cannot now quote these words from Luther, we can quote his deeds. And this means more, for that Luther actually did take a stand on that occasion the history of almost four centuries has proved.

The occasion of the composition of the Reformation Hymn, *Ein Feste Burg* has been gradually forced back from the Coburg 1530 to the trip to Worms, 1521. Concerning Luther's much discussed return from Wartburg in 1522, while absolute proof is lacking, the widest acceptance has been given the opinion that Luther left the Wartburg contrary to the wish of the Elector, who merely desired his opinion concerning the disturbance in Wittenberg.

With reference to Luther's views and activity in the third decade of the sixteenth century new interest has been aroused and a more careful investigation has been instigated by Barge's two-volumed biography of Carlstadt (1906). Barge brings much that is new and instructive, but in the interpretation of his new material he has fallen in love with his hero and glorifies him at

the awful expense of Luther: Carlstadt, and not Luther, is made the real hero of the Reformation. This presentation called forth energetic protests from Brieger, Friedensburg, Hausrath, Kawerau, and Kolde. But the climax of the discussion is reached in Karl Müller's book *Luther und Karlstadt* (1907) in which he presents the results of a masterly investigation of Luther's position with regard to the mass, with regard to social questions, his return from Wartburg and his activity immediately thereafter. The discussion has not entirely ceased, but Barge stands alone in his views concerning Luther in the twenties.

In the meantime Luther's views and relations in almost every direction have received attention. Individual years of his life have been examined, thus 1525 by Kübel, and 1528 by Zimmerman. His relation to individual persons has been set forth anew, thus to Erasmus, Melancthon, Spalatin, Staupitz, Zwingli, Philip of Hessen, the Electors, the Hohenzollerns. His relation to individual cities and provinces has been separately examined, thus to Naumberg, Würzburg, Württemberg, Prussia, Schlesien. And his attitude, accomplishments, and influence in almost every department of human activity has been examined with more or less skill.

That Luther's weaknesses and mistakes should be more clearly defined in the blaze of recent research is only to be expected, for it has been observed that the taller the figure the longer the shadow it casts when light is shed upon it. For the tracing of these shadows in Luther's case we are chiefly indebted to the scholars of the Catholic world. And they have not painted the shadows too short or too bright. Already in 1883 Köstlin found it necessary to refute the keen bitter representations of Janssen in his *Geschichte des deutschen Volkes am Ausgang des Mittelalters* (re-edited by Pastor, 1904). And repeatedly since then Protestant scholars have felt themselves called upon to counteract the influence of Evers' six-volumed picture of life and character of Luther (1883-1891) and other pseudo-historical pretensions. But the climax of these persistent attacks was undoubtedly reached in 1904 when Denifel's *Luther und Luthertum, u. s. w.* appeared. The work had been expected, and because of Denifel's thorough acquaintance with mediaeval theology, his wide

knowledge of literature, and his ready access to the sources as unterarchivar to the pope, rather fond hopes were entertained. But alas! it was found to be a keen attack of passionate hate and bitterness, and provoked the most angry indignation in Protestant circles. Denifel takes Luther by storm and compels him literally to wear bristles and go on all fours. And in the same whirl-pool with Luther he involves the Protestant theologians of all times, but especially of the present. He presents the results of years of investigation with a plausible pretense of authority and exact method, but in the sharpest tones that a learned Tyrolese peasant could muster. According to his representations the Reformation arose from the sensuality of the so-called reformer, who being unable to gain control of his passions declared such control impossible, cast the entire burden upon the back of Christ, invented the fiction of righteousness through mere faith, and then using Christ as a sheltering screen and taking his ideal from among the very lowest of brutes, carried on a life of utter immorality, inebriety, and abandonment. Luther is accused of every sin and short-coming in the category of human weakness. His chief crime against civilization is that he dispelled the brightness and beauty of the fifteenth century, brought on the dismal darkness of the sixteenth century and plunged a large part of the Christian world into an interminable series of heretical divisions and quarreling sects. And so forth for 1340 pages.

Denifel's book might by reason of its roughness and intemperate tone have passed with little notice, if it had not come from such a learned and distinguished source, and if it had not been so widely heralded by the Catholic world as a veritable masterpiece. The discussion began at once. Catholic scholars were not unanimous in their favorable criticisms of Denifel. To their credit be it said that quite a number of them repudiated his manner and method. The first to answer on the Protestant side were Seeberg and Harnack. Then came Kolde with a keen analysis of a long row of historical errors on Denifel's part and an energetic refutation of his out-spoken Aristotelian-scholastic method. Walther took up the defense of Luther's theology, Seeberg and Ihmels assisting. And quite a host of others entered the field, many to make personal self-defense against per-

sonal attacks, and for once all parties of Lutheranism found themselves united against this common foe. Very few were willing to admit even as much as Köhler and Kawerau, that there was anything whatever of positive instruction in Denifel's work. Denifel survived the appearance of his book only one year, and the sharper, more direct criticisms ceased. The posthumous edition of his work has been moderated in tone and in part reconstructed. And now that the smoke of the battle has lifted, it can scarcely be denied that ground has been gained. Protestant historians find themselves busied with new problems in consequence of this outburst. When the ultramontane writers set up the thesis that Luther's later assertions concerning his life in the cloister and concerning his experiences as a monk are highly unreliable and self-contradictory,—a pure fiction trumped up to explain his own disreputable action, the Protestant historians can refute it only by a most careful detailed investigation of Luther's theological development, a problem for whose solution the source materials are no longer lacking. In this connection it is also necessary to examine thoroughly Luther's veracity, his way of expressing himself, his memory, his temperament, and in fact his entire personal and psychological constitution. And when it is asserted that no such condition of things existed as Luther pretended to "reform," it falls to the defense to ascertain exactly what the state of affairs really was, both in the life and in the thought of the late Middle Ages and of the sixteenth century. When Luther is accused of abject ignorance in theology because he was so poorly versed in Thomas Aquinas, it becomes necessary to inquire what constituted a proper standard of theological knowledge in Luther's time. That an acquaintance with Thomas was no such standard in Germany seems certain. But did Luther see nothing in the theology of the papal church, but the nominalism of Duns Scotus? And who were the theologians that influenced him? In short, we find ourselves confronted with the task of exploring more thoroughly the entire background of Luther's activity, to arrive at more accurate standards of judgment, and to estimate more clearly the various influences that affected him. This will lead far back into the Middle Ages.

These are the lines along which the investigation has been pro-

ceeding for the last few years. Already many results have appeared; to recount them would require a long chapter. The most strenuous efforts are being devoted to the years of Luther's unrest and his gradual advance along the road which finally ended in the open breach with Rome. And we are now on a fair way to trace the cause, course, and result of the battle between the two eras as it was fought out within the high-spirited soul of the Augustinian monk. Without doubt the most valuable single product of the entire discussion thus far is that grand work by Wilhelm Walther, *Für Luther wider Rom* (1906). Walther had some time ago published a series of articles (*Luther im neuesten römischen Gericht*, 1883-92, and *Das 6. Gebot und Luthers Leben*, 1893) in Luther's defense and now upon this latest assault he extends his studies to cover all the points in question. In a stately volume of 775 pages he takes up one by one the host of accusations brought against Luther and by thoroughly scientific procedure presents the case for the defense. It is meant to be a reference book from which a correct appreciation of Luther's character and the solutions for the various problems of his life may be gathered from the sources correctly interpreted. To that end it is conveniently fitted with registers of the various passages of Luther's works, Erlangen and Weimar editions, and of Janssen's quotations of Luther as well as Denifel's. The volume serves as a valuable commentary to some of the most difficult passages in Luther's works. It strikes a new cord in confessional polemics and shows the utter unprofitableness and unreasonableness of dealing in excerpt commodities and second-hand quotations trimmed to order. Walther's hand-book is the fullest embodiment of the results of recent research on the points concerned and (supplemented by Hagermann's history of *Luther im katholischen Urteil*, 1906) may be considered the most complete refutation of all ultramontane charges. Future biographies will be obliged to make large note not only of Walther's work, but also of the numerous other positive results of this vigorous confessional controversy.

One more factor must be noted in even the most summary review of recent discussion concerning Luther. We refer to the new interpretation and valuation of Luther's theology which made its appearance about two years ago. It is intimately asso-

ciated with the name of the Heidelberg dogmatician Ernst Tröltsch, the prolific energetic representative of the method of comparative religions. In examining the significance of the Protestant Reformation for the rise of the modern era Tröltsch takes occasion to estimate the value of Luther's ideas as measured by the most advanced standards of our enlightened day. He finds that Luther was thoroughly a child of the Middle Ages. The "old Protestantism" which Luther established was at least no better than mediaeval Catholicism. The real modern world with its "new Protestantism" dates its beginning from the age of enlightenment in the eighteenth century, and what of value it received from the sixteenth century came from the Anabaptists. As for Luther his supernaturalism places him in the Middle Ages. Instead of the Pope he made the Bible an authority over the conscience. Instead of monkish asceticism which flees the world he preached an inner asceticism of self-denial and separation from the world. For the Catholic infusion of grace through the Church he substituted the objective distribution of grace by the Church. In his use of the State to compel the reception of his religious ideas he made no advance on the Church-State-ism of the Catholic regime. So that the modern world owes vastly more to Sebastian Franck and Erasmus than it does to Luther. The only merit of Luther's Reformation is that it overcame the mediaeval conception of the sacraments, broke the power of the universal papal monarchy, and realized the human and personal in religion.

This conception is brought forth by a very interesting combination of the most varied elements in the spirit of the times. We cannot here stop to trace them. Tröltsch writes the history of ideas, and that too from the stand-point of a dogmatician. His presentation is a return to the speculative history-writing of Hegel. It is the old story: everything real is reasonable (logical) and conversely, Luther's theology is merely a reconstruction of mediaeval ideas; it gives only new solutions to the old Catholic problems, and the small modern element which it contains comes into consideration only when the first and classic form of Protestantism has been broken through and overcome. In short, the mediaeval in Luther lies in the fact that he represents an energetic supernaturalism.

This speculation by Tröltsch was a little too new for even the most ardent seekers after news. And very few (we mention Köhler and Hermelink) have dared to follow even in the distance. But it was presented with such a rich mastery of modern thought and as a part of such an admirably closed system that the effect was startling. It was a bold venture and has attracted much attention. The criticisms have nearly all been unfavorable (thus *e. g.*, Brieger, Kattenbusch, Loofs, Böhmer), and there is no danger that this new conception will become common property of Protestant theology. As yet nothing of special importance has appeared bearing directly on the subject (with the possible exception of Loofs' rectorate-address *Luthers Stellung zum Mittelalter und zur Neuzeit* 1907), but it has received considerable attention from the scientific reviews and from the lecturing desk, and we have reason to believe that it will not be long before a distinct literature on the subject will arise. That the supernatural plays a large part in Luther's theology will be gladly admitted, and indeed in this respect Protestantism and Catholicism are but two species of the same genius, the Christ religion. To remove this from Luther's theology gives not a *new* Protestantism, but something entirely removed from Protestantism. It is true that Luther used the old forms, but he filled them with an entirely new content, and that is enough to give him his significance for all time. It is not claimed for Luther that he founded a new religion, but it is claimed that the changes he wrought penetrate deep into the religious life, and lead back to Christ. Nevertheless, the whole question will be subjected to a thorough investigation in this new light. Much that has hitherto been taken for granted now calls for exact proofs. The evangelical character of Luther's work must be examined. What was the exact nature and content of his protest? What was his aim and what his influence? Did he succeed in his purpose to restore apostolic Christianity? What significance is to be assigned him in the history of theology and in the history of civilization? What is the debt that the modern world owes to his Reformation, theologically and otherwise? Incidentally be it remarked, that the second and final volume of Arnold Berger's biography of Luther, in *kulturgeschichtlicher Darstellung* that form of presentation which has become quite popu-

lar today, is promised for 1909 (first volume 1895) and will certainly deal with this question, but probably from a point of view more ethical than theological.

The latest Reformation history by Theodore Brieger in 1907 (in Pflugk-Harttung's *Weltgeschichte*, Bd. 4, *Das religiöse zeitalter, 1500-1650*) emphasizes the fact that Luther's appearance did mark the beginning of a new era, because he carried through principles that were really and vitally new as compared with the conditions all about him: he brought the knowledge that the relationship of the individual to the kingdom of God is an immediate one; he restored the truth that God is not an angry and vengeful God, but a loving, gracious Father,—he dispensed with the clumsy apparatus of propitiation, and rediscovered to humanity the fundamental fact of God's grace and Christ's atoning death. But, says Brieger, when it came to the matter of securing permanent footing and making propaganda for these splendid doctrines Luther was obliged by the opposition measures of the Catholics and the extreme tendencies of the radicals to change his plans somewhat, and to make concessions to existing conditions, especially politically. But we may add, these limitations of the original program were not fundamental, and it is certain that if Luther had entirely severed himself from the soil of his day the great truths which he sought to plant would have taken no root and under the scorching sun of opposition his influence would have been entirely lost, and the Reformation would have awaited some other day.

And so the work continues. Some points remain obscure. Many questions are calling for answers. But the pen is busy, and the probability is that when the fourth centennial of the ninety-five theses is celebrated in 1917 the learned and literary world will be able to present abundant evidence in assured results of the uprightness and moral integrity of Martin Luther, the tremendous lasting significance of his theology, and the world's incalculable debt to his Reformation, primarily religious, but pervading all branches of civilization.

Berlin, Germany.

ARTICLE VII.

SOME NEW LIGHT CONCERNING THE SCHWABACH ARTICLES.

BY PROFESSOR J. L. NEVE, D.D.

When Melanchthon at the Diet of Augsburg, 1530, prepared the Augsburg Confession, his main source for the first part (articles 1 to 21) of that document were the so-called Schwabach Articles. We have always been told—and it has been taught in the theological schools since generations—that the Schwabach articles had been written on the basis of the Marburg Articles, immediately or soon after the colloquy with Zwingli which took place at Marburg on the 4th October, 1529. The usual representation is this: In a letter dated the 28th of September (1) which must have reached Marburg on the 4th of October, the Elector instructed Luther, Melanchthon and Jonas, after their business at Marburg was finished, to meet him at Schleiz, or in case he should already have left (2) to follow him to another place about which they would receive further information. The purpose of this meeting between the Elector and his theologians had been to write articles of doctrine for the Schwabach Convention. But the Elector had changed his plan. Luther and his colleagues did not find him at Schleiz. Nevertheless, before leaving for Wittenberg they had drawn up the articles (probably at Eisenach, October 7th), and sent them to the Elector at Torgau. Such is the representation in a reliable work like Moeller-Kawerau III., 103 (1907); also Th. Kolde in R. E. (3) XVIII, 2. Others (Riederer, Heppe) believe that Luther wrote these Schwabach articles about the 5th of October, before he left Marburg. But by all historians of the Reformation period it was regarded as an indisputable fact that the more copiously writ-

(1) Enders VII, 163.

(2) At Schleiz the Elector had a meeting with the Markgrave of Brandenburg for the purpose of agreeing on what they, at the approaching Schwabach convention on October 16th, wanted to demand of the South German cities who had more or less been sympathizing with Zwingli as requirements for admission into a confederation against the Roman Catholic powers.

ten Schwabach articles had been composed *after* the Marburg Articles, and on the basis of the latter. Compared with the Marburg articles the Schwabach articles are far more pointed concerning the differences between Luther and Zwingli. The Lutheran conception is expressed in the strongest terms. This has been taken by many as an indication that Luther, after more thinking over the differences between him and Zwingli, took advantage of the occasion offered him by the Elector to correct his own too mild statements given in the Marburg articles and therefore chose the strongest terms to express the contrast, not only in the Lord's Supper, but also concerning Christology and the doctrine of original sin. Kolde(3) explains the stronger expressions of the Schwabach Articles by pointing to the fact that here had to be stated in which things the princes and cities must agree in order to establish a league, while in the Marburg Articles Luther simply stated in how far an agreement between him and Zwingli had been reached.

But this traditional view of the priority of the Marburg Articles and that the Schwabach Articles were written either yet in Marburg or on the journey back to Wittenberg, perhaps in Eisenach, as an hurriedly carried out revision of the Marburg articles seems now to be doomed forever by a thorough investigation of the question by Prof. von Schubert of Heidelberg, Germany. He first communicated the result of his investigations in a lecture delivered before the Society for Reformation History in Cassel,(4) and now he has followed it up with a very scholarly treatise of the subject in the August issue of the *Zeitschrift fuer Kirchengeschichte* (Gotha 1908). In a very discerning manner and by quoting important evidences from the Weimar, Ansbach, Nuremberg and Marburg archives he undertakes to prove that the Schwabach articles were written in July or Aug. by the Wittenberg theologians long before the Marburg Articles, and that therefore their composition was altogether independent of the latter. Von Schubert writes: "The whole case is a striking illustration of the fact how on the strength of a mere suggestion

(3) R. E. XVIII, 2.

(4) Printed as number 96 of the publications of the Society, 1908.

(wissenschaftliche Suggestion), without any scientific ground, a view can maintain itself from generation to generation. (5)

Prof. von Schubert begins his refutation of the old theory with emphasizing that although the Elector wrote that letter to Luther referred to above, we do not find one word in it concerning articles of doctrine to be composed. It must have been for an altogether different purpose that the Elector wanted to see his theologians in Schleiz. At that time nearly all political questions had a religious feature also, and a prince would ask the advice of his theologians on many occasions. Von Schubert inclines to the opinion that it was the appearing of the Turks before Vienna and the plan of the Elector to raise, together with the Catholic princes, an army for the support of Austria, which he wanted to discuss from the religious aspects with Luther and the other theologians as the counsellors of his conscience. For soon after Luther met the Elector at Torgau, all was in consternation over the report of the approaching Turks. If we keep in mind, how from now on and for quite a while, Luther in his letters and in his writings knows of no other theme than the Turk invading Europe, and how his anticipations of the horrors then awaiting the Christian countries even affects his health, then the supposition of Prof. von Schubert seems highly probable.

Our historian continues his investigation by calling our attention to the *inner reasons* which have been quoted in favor of the traditional theory. It was asserted that the Schwabach articles represent a revision of the Marburg articles. But, says von Schubert, the question is: on which side the priority and on which the "revision" (Uebersetzung) would have to be sought; and he insists after careful comparison of the articles and their contents" that *in particulars* the more careful expression and the ampler argumentation, also by proof of Scripture and scholarly dealing with heresies of the old church, and *in general* the more systematic exhibition is contained in the Schwabach Articles." If we look for traces of a hurried composition, this could be found only in the Marburg Articles. It is true, the Schwabach Articles are more intense, and, at places, even caustic over against the Zwinglian views; but this very fact,

(5) *Zeitschrift fuer Kirchengeschichte*, p. 344.

says von Schubert, makes it psychologically impossible that Luther, only a few days after he had written the mild Marburg articles, should have written this Schwabach document. Of course, at Marburg, he did not yield to Zwingli the least, and to the Strassburg theologians he spoke of "the other spirit." Yet Luther expressed over and over again his satisfaction with what had been accomplished. He had feared that there were differences between him and Zwingli also regarding the person of Christ and original sin, and in these things Zwingli had given him satisfactory statements. Concerning the difference in respect to "the Lord's Supper" Luther, in the last of the Marburg articles, had written as follows: "And although we have at this time not yet reached an agreement as to whether the true body and blood of Christ be bodily in bread and wine, yet shall one part show Christian charity towards the other, as far as can be done with a good conscience, and both parts shall pray to God, the Almighty, that He, through His spirit, may grant us perfect harmony." (6) To his wife he wrote on the 4th of October: "Our friendly colloquy is now ended, and in nearly all articles we are agreed." To Gerbel in Strassburg he wrote: "Oh that all the rest could be done away with through Christ." On their journey home from Marburg he and Melancthon expressed in many letters their satisfaction over what had been accomplished. (7) Luther was willing to quit the controversy. Prof. von Schubert continues: "The possibility that Luther should have written out of such frame of mind the seventeen Schwabach Articles full of pointed allusions against those with whom he had just several days ago succeeded in adjusting difficulties; pointed allusions also in such articles in which the opponents had given him satisfactory explanations, and misunderstandings had been removed, as for instance in Christology and the doctrine of original sin; allusions full of the tendency to shut out and to exclude in a moment where he has the hope of full agreement: the possibility may perhaps not be disputed, yet for the probability I cannot see much chance, not with Luther's frank and chivalrous character. For would it not have been treacherous, and

(6) Kolde, *Die Augsburger Konfession*, etc., p. 122.

(7) Enders, VII, 166. Erl. Ed. 54, 107. Enders, VIII, 68 s., 174, 177. Corp. Ref. I, 1102, 1106.

perfidious if immediately after 'the friendly colloquy at Marburg,' to speak with Luther himself, after the codification of what they had found to have in common, the Wittenberg theologians at a wink from the Elector had prepared this instrument of division, and at that on the basis of a document in which they had just stipulated their points of agreement? Have we not also found this trait which could be understood only from stubborn irreconcilableness as a stain in Luther's character, which, of course, we must not try to remove by clever explanations, but which we would gladly see eradicated by history itself?" (354 s. g.)

After thus the old theory has been successfully refuted, Prof. von Schubert goes on to give us his own conception of this part of church history. He insists that on the subject under discussion the sources are not at all so silent as, under the influence of the traditional view, they have seemed to be. The first traces of these Articles of faith which were intended to be the basis of a political confederation between the Lutheran princes and cities of South Germany, are found in a document (*Bedenken*) presented on the 16th of July by the Markgrave George of Brandenburg. It was written for the proposed meeting at Schleiz where some preliminary work had to be done for the convention at Schwabach to which the South German cities were invited. Of this document only the title page has been preserved. But from a reply of the Elector we know of the contents. The Elector consented to the suggestion of the Markgrave, namely, that articles of faith ought to be the basis of the agreement between the several parties. (8) Prof. von Schubert thinks that possibly then already the articles were in existence, because in the reply of the Elector (9) the remark is found that the articles are contained in a special envelope and sent with the same mail.

But where will we have to look for the author of these articles? About this the Markgrave had already written that the theologians of his uncle, the Elector, would be quite able to do such work. (10) It is more than probable that it was to this task to which Melanchthon refers in his letter to Camerarius on the 26th

(8) Kolde, *Der Tag von Schleiz und die Entstehung der Schwabacher Artikel*, 102. Schornbaum, *Politik Georgs 84*. Compare von Schubert 370.

(9) Preserved in the Ansbach archives (*Ansb. Rel. A. t. VII, fol. 41 a.*)

(10) v. Schubert, 373.

of July: The Elector had commanded the Wittenberg theologians to compose the most important articles of faith, and Melanchthon writes: *Ego nunc rixor cum turbulentis quibusdam. Ad hanc institui enchiridion dogmatum Christianorum, ut, quid de omnibus fidei articulis senserimus, posteribus judicare possit.* This had been neglected too much by the church fathers who had not given us the sum of the Christian doctrine in order. Perhaps such writings had simply not been preserved. At any rate, to-day it is exceedingly difficult for us to find out the system of their doctrinal views. Concerning the divinity of Christ their testimony is somewhat clearer.(11)

As another witness of the fact that these articles must have been in existence about the end of July Prof. von Schubert quotes Luther who in the name of the other Wittenbergers replied to the Elector concerning the objections of Philipp of Hesse, who wanted also Zwingli to be taken into the confederation: "Therefore it is our opinion that we leave it with the articles which have been composed for the occasion."(12)

Finally, to get the terminus ad quem for the composition of the Schwabach articles von Schubert points to the journey of Luther, Melanchthon and Jonas to Torgau on the 15th and 16th of September. In anticipation of the journey Jonas writes on the 14th of September: "There we will be engaged with the most important matters." (Kawerau, Briefwechsel I, 128). Herein the approaching days of Marburg, Schleiz must have been discussed, and, at the latest, here the confession must have received its definite form.

There is one feature in the arguments of Prof. von Schubert which at first sight seem to stamp them as not sufficiently conclusive. One will ask: Why were these Schwabach articles, the first Lutheran confession of faith, not more spoken of? Why do Melanchthon, Luther and Jonas not write of them in their letters with a much clearer language? Why did Luther and Melanchthon not propose them as the basis of their discussion in Marburg? Why were they not made public by the Lutherans until Luther published them in Koburg at the time of the Augs-

(11) Corp. Ref. 1084.

(12) Erl. Ed. 54, 79. Enders, VII. 110.

burg Diet, and then only because a bookseller had taken advantage in publishing an unreliable manuscript? But here it must be kept in mind that these Schwabach Articles were composed as a political document, as a document to serve as the basis of an agreement between the Elector and the Markgrave on the one hand and the South German cities on the other. An alliance against the Emperor and the Catholic princes of Germany was planned.⁽¹³⁾ As a political document it was kept secret and spoken of with discretion in the correspondence of those who had been engaged in its composition.

If the arguments of Prof. von Schubert can not be called absolutely conclusive, because of the discretion spoken of, yet it is the best supported view and will from now on be regarded as such, because the traditional view was altogether without foundation. In a letter to the writer Prof. Kawerau, one of our first authorities on the history of the Reformation, said of Prof. von Schubert's article, which he regards as very important: "Damit verschiebt sich das Bild der Vorarbeiten fuer die Augusburgische Konfession ganz bedeutend."

But what is our interest in the question: Which of the two documents was written first and which second? In the history of the Augsburg Confession and in the interpretation of its text it has always been very interesting to observe to what extent these documents have been used by Melancthon. And if we, in the Augustana, meet a phrase employed either in the Schwabach or in the Marburg articles then the suggestion concerning the native meaning of such thought has much to do with the question: Which of the documents can claim priority to the other?

(13) Of course, we know that the purpose was not accomplished in Schwabach, the cities could not agree with the doctrine of the Lord's Supper as stated in the Articles.

Atchison, Kansas.

ARTICLE VIII.

BENEFICIARY EDUCATION IN THE GENERAL SYNOD

BY REV. C. B. GRUVER.

Beneficiary education is a charitable provision made for the benefit of indigent students who desire to procure an education. Specifically, it is the financial aid given by the Church to worthy students to enable them to prepare for the ministry. In the General Synod the aid usually given is from \$50 to \$200 a year, according to the needs of the student. A rule has also been adopted by most of our Synods, that in order to be eligible to the aid of the Church, a student must be of irreproachable character, a member of the Church, in need of financial aid to continue his studies, and be prepared to enter the freshman class of one of our recognized colleges. The wisdom of this rule from past experience, and present educational advantages in our high schools, can hardly be questioned. It is also a well recognized fact that a large proportion of our General Synod ministers received aid from the Church to prepare themselves for the preaching of the Word, and that without this timely assistance by the Church, most of them could not have entered the work of their choice. For the six years, from 1879 to 1885, the late Rev. E. Breidenbaugh, in an article in the *Lutheran Observer*, stated that "86 young men entered the ministry from our two institutions at Gettysburg and Selins Grove, and 50 of these, or about three-fifths of the entire number received aid from the Church in their preparation." Without any further statistics at hand we may say, that this is probably a fair proportion throughout the entire Church. We are convinced the number has not decreased in later years, and it clearly shows that a large proportion of our General Synod Churches are dependent for their existence as well as for the preaching of the Word, upon ministers who were educated by the aid of the Church. If these had not been aided into the ministry by the Church, at least one-half our congregations would have no existence, and if they now would demit the

ministry at least one-half of all our pulpits would at once be vacant. The same author quoted above, also states, that the "average contribution given each student was \$165 a year." It would thus appear that if each student was a beneficiary of the Church for six years it cost the Church in round numbers about \$1000 to aid him in preparing for his life's work. That again is a liberal estimate as many of our beneficiaries received aid only two or three years. Admitting that it cost the Church \$1000 for each one of her beneficiaries, is the result commensurate with the cost? Has the result in ministers, churches and communicant members justified the outlay of means? We think it has.

Would it have been better for the General Synod only to have one-half as many churches, and these to be supplied by ministers who were able to educate themselves? How about the other half? Shall we cease our beneficiary work and let this multitude go? What about our two hundred vacancies in the General Synod at this time, for which we have no available supplies? How shall we meet the vacancies caused by death, and the many openings calling for ministers, when our present force is inadequate? What shall we do with our *five millions* of unchurched Lutherans in this country, and how about the thousands of Lutheran immigrants coming to our shores annually? In all of this work the General Synod is responsible with the other General Bodies of our Church to give them the Word of God. Appalling as the situation now is, what would it have been had the Church not come to the aid of these young men and prepared them for the work? It simply means that many of our most talented and efficient ministers would never have been known. Their attention would have been diverted to other callings, and many of our best churches and congregations would have no existence. The five millions of unchurched Lutherans in the United States would be augmented by at least another million.

As a matter of fact there are not enough young men in the General Synod, willing to enter the ministry, who are able to educate themselves. The causes of this have been attributed to excessive work, causing much weariness of the body and anxiety of mind, inadequate support, exacting demands by congregations, sacrifices that are required by ministers, no possible chance to accumulate any reserve fund for old age, with prospects of be-

ing set aside in old age, etc. On account of these things men of means seldom choose the ministry for a profession, and as long as these causes remain, there will be no remedy outside of beneficiary education. Even with the aid the Church offers the number of worthy young men, willing to make the sacrifices, is entirely inadequate to the demand. The claim to support beneficiary education in our Church is urgent. Stop this channel and you clog the wheels of the Church. Take out those who received aid and we become a weak factor indeed in the great work assigned to our care. Until enough young men, able to educate themselves, offer themselves for the ministry, to meet the demands of our Church, we see no other remedy. What we are as a Church in the United States is largely due to beneficiary education. As long as the divine commisison stands to "make disciples of all nations," it is the duty of the Church to provide an adequate ministry to do this work, and if there are not enough men of means called who are willing to prepare themselves for the ministry, the Church must aid those who are called, "for how shall they hear without a preacher?" This we believe is in accord with the teachings of the Divine Word. It is also in accord with the practice of the Levitical Schools which were beneficiary in their character. In the Mediaeval Universities, "stipendia" were established for the aid of poor students struggling to prepare themselves for other useful professions, as well as for service in the Church.

In our day most institutions whether controlled by the Church or State, are largely beneficiary in their operations. The buildings and equipments are frequently provided by bequests, voluntary contributions, State appropriations or taxes. In many instances professorships are endowed, scholarships are frequently provided for, and in some instances tuition is free. In all these institutions none of the students pay sufficiently to meet all the expenses of their education. All students are largely beneficiaries of the institutions where they pursue their studies, and where such ample provision has been made for them. Statistics are sufficiently accurate to show that the income derived from fees paid by the students for tuition, etc., are only about one-third of the entire expense of the institutions. The remaining two-thirds of the expense is derived from legacies, bequests,

endowments, State aid, and other miscellaneous sources, so that every student is a beneficiary of the institution where he is educated of about two-thirds of the cost of his education. This is especially true of our colleges, universities, and higher institutions of learning.

This is also true of our State Normal institutions, and the graduates are largely beneficiaries of the State. The buildings and other expenses are largely met by State appropriations, and in no instance does the tuition derived from the students meet the expenses of the institution. Besides this, in some of the States, there are benefits allowed for students who agree to teach in the State, and a donation or bonus is given at the time of graduation. Even our public schools are largely beneficiary from the infant department to the city high school. Every scholar in our public schools, whether rich or poor, is a beneficiary of the State under our generous free school system. Large appropriations are made by the States, in some instances quite sufficient to meet the entire expense of buildings and teachers. Some of the States also furnish the books, apparatus, paper, pencils, etc., free of cost to each student. In such districts where taxes are laid, to make up the deficiency, it is usually only a small part of the entire expense. This is especially true of the poorer class, who are educated almost entirely at the expense of a generous public. It is not an unusual occurrence for a poor man to educate his entire family, giving all his children a high school education at the nominal sum of a dollar or two a year. In some instances these privileges are granted entirely free of cost, and the parents are compelled to give their children the benefits of the provisions made for them, by a system of compulsory education. Provisions are also made by each State where the deaf, the blind, the weak-minded and degenerate are educated and cared for at the expense of the State. These are to all intents and purposes the beneficiaries of the State. So also we have homes for orphans, hospitals and asylums, homes for the aged and infirm, deaconess houses, etc., where persons are educated or cared for according to their needs, at the expense of the Church or State which provided the institutions. The benefits of our beneficiary system are more especially seen in our military and naval academies, where the government seeks to provide the

entire expense of educating her sons for the army and navy. It is estimated that each lieutenant for the army, educated at West Point, and each midshipman for the navy, educated at Annapolis, costs the government from \$5000 to \$6000. These are beneficiaries of the government for the full expense of their education, including board and clothing. At these institutions each student receives from \$500 to \$600 each year for personal expenses. This does not include the cost of buildings, equipments, interest on the money invested, nor professors' salaries, and many other expenses for which the government provides annually.(1)

It is clearly seen that the Church has not made as ample provision for the education of her sons as the State. The Church simply seeks to assist worthy students after they have passed through the high schools, so as to be able to pursue their studies in higher institutions, which they could not do without this aid. She does not furnish the entire expense of an education. It is simply a question of how far a student shall be assisted in procuring an education. Shall beneficiary aid be given beyond that furnished by the State in our grammar and high schools, and shall it be extended through our colleges and seminaries? We have seen that the government furnishes such aid in her own institutions, for certain objects, and one might be led to ask whether the ministry is not of equal importance? The moral right to furnish such aid cannot be denied, and if the government cannot see the importance of such aid, the Church should. We should not do less to prepare men for the ministry, than the government does to prepare men for the army and navy. I submit as a matter of Christian consciousness whether to educate men in the latest and best methods of slaying human beings, many of whose souls are hurled into eternity without Christ, is of greater importance to us as a nation, than to educate men to preach the Gospel of Jesus Christ to save their souls? In view of these facts, it is clear that the education of worthy students for the ministry has not received the attention the cause demands. There seems to be a favoritism for the other professions. Even in the General Synod there is a loyalty for the maintenance of State institutions, and the support of secular students, which cannot be secured for our Church Colleges and the support of our

(1) See Church Review 1887, June Number, Article by Rev. Fred. Harriman

beneficiary students. Our members would not submit to the same methods of securing the funds to support our Church beneficiaries as are employed to support the beneficiaries of the government.

The objection sometimes heard, that to receive aid from the Church to prepare for the ministry is somewhat humiliating, and a reflection on the ability or energy of the beneficiary, is not well founded, for all students are beneficiaries, more or less, for an education. For a young man to earn enough to see him through college and seminary is now well nigh impossible. The two or three months in the summer is too short a time to secure paying positions and the employments which were open to students a few years ago are now closed. Skilled workmen with special training are now required in nearly all departments of work. In most instances where a student earns his own way into the ministry his best days are taken before he is able to begin life's work, and the days of his usefulness are impeded, or delayed beyond what is wise. Quite frequently a student's health is impaired by making sacrifices and privations beyond endurance. Moreover, there can be no more reason why reflections should be cast on a student who receives aid in preparing for the ministry, than upon students who are prepared at the government's expense for other professions. The objection seems to point to a jealousy or prejudice, on the part of such who did not need any aid in preparation, beyond our high schools, in order to reflect on those who did, and thus bring beneficiary education into disrepute. No one casts reflections on the officers of our army and navy because they were educated at the expense of the government at a cost of five to six times as much as any of the beneficiaries of the Church receive. Their uniforms are evidences of the generosity of the government in providing for their education. They wear them with just dignity and pride, and we respect them for it. They are a mark of honor, and not of humiliation. Should we not equally respect and honor those whom we have aided into the ministry by our generosity? They rank equal in ability and success with those who did not need such aid and are so regarded by the Church. Some of our ablest ministers in the General Synod were beneficiaries of the Church, and it is no discredit to them whatever. They have done a noble

work, and the Church should feel highly honored to be able to point to them as the products of beneficiary education.

It may be argued that not all who were aided into the ministry have been a credit to the Church. This may be met by saying that others who were not beneficiaries of the Church have also failed. It furnishes no argument against a good cause. It simply calls for greater care in selecting our candidates for the ministry. The divine injunction to "lay hands suddenly on no one," is still in place. In some instances it might have been better if less persuasion into the ranks of the ministry had been employed, and more convictions of duty felt by the candidate. When the evidences of a divine call are not clear and positive it is always better not to encourage a candidate though he be ever so bright and talented, than to assist him into a profession for which he is not suited, and upon which he will bring discredit in the end. That there are instances where enthusiastic ministers have overstepped their calling by bringing undue pressure upon young men to enter the ministry, and have thus brought discredit on the Church, there is no doubt, but it is no argument against beneficiary education. It was a good thing that Christ selected the apostles even though there was a Judas among them. If they had not been selected, Judas' character might not have been so forceably brought out, but the work of the apostles would not have been done. It is no argument that our government should cease to coin genuine golden eagles because there have been counterfeits. The very facts of the counterfeits are proofs of the genuine. So also beneficiary education is justified, and we can see no reason to discontinue a work so signally blessed of the Lord in building up his Church. As long as the divine command is not fulfilled, and enough young men who are able to educate themselves do not offer themselves for the ministry, there is urgent need for beneficiary education. At this time the most serious results would follow the discontinuance of beneficiary education in our Church. As in the past, so also in the future, we will continue to be dependent on our beneficiaries for our supply of ministers, and with the influx of Lutherans coming to this country annually, our General Synod will need a well regulated system of beneficiary education in order to meet the demands made upon us, for years to come.

Our colleges are not sufficiently endowed to give free tuition, even to such worthy young men who are preparing for the ministry. Our self-preservation as a Church demands that if we cannot furnish a more adequate support, we at least meet this deficiency by a well-regulated system of beneficiary education, and aid such worthy students as will contribute to our future strength and prosperity. We must arise to our privilege and inaugurate such a wise policy in our system of beneficiary education as will give to our young men preparing for the ministry such aid and advantages as the cause demands. Until our colleges are more liberally endowed the situation will become more grave as years roll on. This has been so well stated in an article in the *Lutheran World* of Dec. 22nd, 1908, by Prof. Holmes Dysinger, D.D., of our Western Theological Seminary, that I desire to quote in part. He says:

“The Board of Education was organized by the General Synod of the Lutheran Church for the special purpose of fostering the cause of higher education within that body, in order that it may be provided with a ministry adequate in numbers, qualifications and efficiency to meet the pressing demands of the times, and have an intelligent, loyal and consecrated laity to prosecute its work. State provision and private beneficence have multiplied opportunities for higher education, but not such as the Church requires for fulfillment of her mission through the enlargement of her borders and the spiritual upbuilding of her members. These schools, excellent as many of them are, in many particulars, do not, and possibly cannot, furnish the Church with the kind of a ministry or laity necessary to her perpetuity. This the Church must do in the main in her own schools, not simply in her own theological seminaries, which is self-evident, but in her own colleges, manned and supported by her own people and the funds furnished by them? Whatever may be the cause it is an undisputed fact that the schools not controlled and supported by the Church directly send but a small proportion of their students into the Gospel ministry. If the Lutheran Church in this country is to have a ministry sufficient and capable of meeting the demands made upon her it is absolutely necessary that her schools of higher education be supported generously. They must be equal to the best in efficiency. To this end the Board

of Education contributes by its assistance. Weak schools mean a weak ministry, and a weak ministry means a declining Church and dying congregations. The vitality of a particular Church even may be correctly measured by her willingness and efforts to support those agencies that are essential to the maintenance of her life. The congregation that does not have one or more of its young men at college and in preparation for the ministry, to say the least, is not making its best contribution to Christ's cause upon earth. And the one that neglects to support the colleges and seminaries with the full amount due from apportionment or otherwise is withholding the sustenance that nourishes its own life."

Some things especially should demand the attention of our Church at this time.

We might mention greater care in the selection of our beneficiaries as one of these. The demand for ministers should not make the Church indifferent and loose as to their character and qualifications. While everything possible should be done to encourage worthy young men to enter the ministry, it is neither prudent nor right for ministers to go through their respective pastorates and select men for this purpose regardless of their mental and moral qualifications.

Young men whom the Lord wants He will call, and if they do not heed the call, there are grave doubts as to its genuineness or their fitness, or both. Personally, I do not believe the Lord wants men in the ministry who will not heed His call, unless special inducements are held out to them. None but such who show unmistakable evidence of natural ability and personal piety of a high order, should ever be encouraged to enter this high and holy office, and none should be received as beneficiaries of the Church unless they are actually in need of assistance, and are otherwise worthy.

So also great care should be taken in the division of funds. As the aim of our system of beneficiary education is simply to assist worthy young men into the ministry who are not able to make the necessary preparations without such aid, the best and most economical use of the funds entrusted to our care, should be made, so as to assist the greatest possible number. This is especially true when so many men are needed. A just and ade-

quate appropriation of funds is a great trust which must not be abused. It is the Lord's money and must be used judiciously. For the same reason strict measures should be adopted so as to secure the Church from loss. Loose methods in financing any department of church work are always detrimental to its best interests. There is no danger of the Church being too careful in securing proper safeguards against loss. Some of our Synods are too lax in their requirements. In each instance a judgment bond should be given collectible at any time, if necessary. No honest student will hesitate to sign such a bond. Moreover, it should be laid upon his conscience to pay the Church in full for benefits received if he becomes able. It is also essential that a uniform and well-regulated system of beneficiary education should be adopted by all our Synods so as to do justice to all. Our system has been faulty for lack of uniformity in the different Synods. Some of our Synods are more liberal in their benefits, and more loose in their requirements than others. Some will accept applicants which others will not. Some demand less preparation than others, so that our system of beneficiary education has not attained that degree of perfection and efficiency which the cause demands. It is an organization without a leader, a body without a head. It is too much after the order of a century ago. It has outlived its best days. The methods of the past are not equal to the demands of our day. It reminds us of the way our boys used to make stone fences, all haphazard. There was no system about it. Each did his work by strenuous effort, but much as he pleased. What we need in our day is the best method we can get, and we are convinced we do not have it. The cry for more men for the ministry in the General Synod has gone out long and loud, but it has been the weak cry of an unorganized band of scouts and roamers, and not the effective shout of a well organized army of active men, with its generals and other officers, each in their respective places. Of course the men to fill up the ministerial ranks have not come as might be expected. There can be no better argument for the reorganization of the entire system. There is no more reason that each Synod should do its own beneficiary work and care for the beneficiaries in its own territory, than it should care for the missions in its own territory, as was done before the Board of Home Mis-

sions was organized. We all see how much better the Board of Home Missions can manage the interests of our Home Mission field, than it could be done by our Synods. The old method of synodical oversight was not adapted to meet the demands of the growing Home Mission enterprise of our day, and had to give way to our present system. The results have fully justified the change. There is no doubt that with a similar change in our present system of beneficiary education a much greater work could be done, and the crying demand for more ministers would be met. Larger funds would be secured for this purpose, and the whole cause would be laid on the heart of the Church so as to appeal to her convictions of duty. Worthy young men having the ministry in view would feel their responsibility as they do not now. The cause demands greater attention than has been given it, for our Church has been greatly handicapped under our present system. Such a reconstruction of our entire system of beneficiary education as will be uniform throughout the Church, and just to all, cannot be brought about too soon to meet the growing demands laid upon us. It is possible that for the present the Board of Education might take the matter in charge, but the cause is of such vital importance that it will need a board of its own to meet its wants, and to regulate the work. The present demand for more ministers is such that no worthy young man should be turned aside, but greater care should be taken to determine the fitness of the applicant. The Lord's work is so urgent that we must make haste judiciously and discreetly, and not with the reckless indifference often shown.

Neither need we have any grave apprehensions concerning a superfluity of ministers. For the right kind there is always room, and there will never be more than the Lord wants to do His work. Our own selfishness, no doubt, would limit the number, and may we not attribute our present dearth, at least in part to this cause? The dread to be superseded is quite natural, and leads to apathy. To say the least, the Church has the key to the situation, and the present conditions will continue until the Church holds out inducements commensurate with the needs. A proper system of beneficiary education will not effect those unfortunates who, on account of the "age limit," and for vari-

ous other reasons, are out of employment. Some of these are out of employment from choice. They prefer to remain idle rather than accept such positions as they are able to secure, though they are well able to do so. Others, no doubt, are not able to make the sacrifices that are demanded by the Church. Still others would gladly do so if a place were open for them. For all such the Church must make other provisions. The law of the "survival of the fittest" seems to hold here as elsewhere. But has it ever occurred that such congregations as remain vacant, rather than call such honored and successful ministers as are available, would scarcely accept those which they now refuse even if the number of our ministers were cut down one-half? We admit the wrong, but the cause is not found in a superfluity of ministers. It must be sought elsewhere. We are convinced that our present system of beneficiary education needs reconstruction, in order to meet the needs of our Church, and if by this article a greater interest shall be created throughout the Church, the writer will have accomplished his purpose.

West Sand Lake, N. Y.

ARTICLE IX.

SOCIOLOGY AND THE PULPIT.

BY REV. W. C. HEFFNER, PH.D.

The propriety of associating two bodies of knowledge, usually considered independent, may be questioned by some and particularly by those who claim that the different disciplines are separated by a sharp line of demarkation. Specialization upon some particular phase of doctrine, truth, or body of knowledge during a considerable period of time, apparently establishes such a line. But this is more apparent than real, for the specialist draws information continually from other disciplines in order to advance his own, thus repeatedly overleaping the barrier seemingly set up. The average student, leaving an educational institution at graduation, departs under the impression that every subject he studied was an independent body of knowledge that bore no relation to the others. That one department of study should draw information from another and that all bodies of learning constitute a whole is incomprehensible to him. His natural conclusion is, that independent bodies of knowledge must remain separate and distinct and that the rendition of mutual assistance is detrimental to both. Now, no matter what effect years of specialization may have produced upon the mind of a specialist, or disjointed presentations of different disciplines upon that of the graduate, no one should pass judgments or draw conclusions until he has examined and viewed the matter from the opposite viewpoint, for all disciplines unite to form the whole of human knowledge and are not independent.

The propriety of the association may again be questioned because the sacred is jointed with the secular. The sacred desk from which is preached and taught the eternal truth of God for salvation is viewed as being lowered in joining it to participate in a body of scientific knowledge which the over-zealous religionist sometimes calls godless. A science is not lowering nor godless simply because it deals with a different set of phenomena. Psychology, history and language deal with phenomena that dif-

fer materially from those of the pulpit. Does anyone impute godlessness and lowering qualities to these? Sociology likewise deals with a different set of phenomena, but why should this be a warrant for saying that it is godless, or that the pulpit is lowered in association. It deals with the phenomena of human association. The pulpit is one of the resultants of this associating process. As an institution, it was called into existence to supply the moral and spiritual needs of associated humanity. Its source of supply is the Word of God. In bringing this to mankind's needs it draws every assistance possible from the older and long established sciences. If a new one has studied a set of phenomena inadequately studied by the older ones, and if these phenomena deal with a body of truth which has called the pulpit into existence, surely the latter should consider candidly the information which the new-comer brings, before passing judgment as to the results.

Whatever increases or clarifies a body of knowledge should be welcomed as we do a discovery or an invention. The discoverer reveals something already in existence; the inventor, by a new arrangement of existing materials, brings to light a product which formerly was unknown. The original is rapidly improved. Sometimes as many as a dozen different patent rights are issued at different times for a single machine, or some particular part thereof. A new patent right does not necessarily mean a new and independent machine, but an existing one improved and perfected so as to extend its efficiency and usefulness. We hail with acclaim these improvements, because they mean an increase of human happiness. We should do the same in the domain of knowledge. If sociology possesses something that will improve and increase the efficiency of the pulpit, then it is eminently proper that the latter should obtain it. If there is a mutual relation between the two, it should be cultivated. If both of them deal with the same subject, but from different viewpoints, then the barrier of independence should be broken down. If both deal with the same subject—humanity in group life—can not one aid the other? Can not the one enable the other to perform its mission more efficiently and satisfactorily? To a candid mind there can be no doubt, for it seeks truth everywhere. Let us

withhold judgment until we shall have examined the theme and drawn conclusions.

Sociology is the scientific study of the phenomena of human association, and may be defined in brief as, *The science of social phenomena*... Again, we may say that it is the science of group life. The best, the most comprehensive and the most satisfactory definition is that of Prof. Giddings: "Sociology is an attempt to account for the origin, growth, structure and activities of society by the operation of physical, vital and psychical causes working in a process of evolution." (1) This definition is very serviceable to one who desires a clear conception and understanding of the nature and processes of society. However, a comprehensive view of the principles which constitute its foundations will give one a better idea of the science than the best formulated definition. It investigates causes and effects, demonstrates rules for social conduct and action and aims to reach a scientific conclusion as to the phenomena that arises in human association. (2) All that sociologists are doing at present is to correlate and organize the results of their investigations into a system of knowledge of human association, leaving the formulation of scientific definition for the future.

Recent advances in sociologic thought have shifted attention from "society" to "human association" for the purpose of clarity. The mystery which is sought to be solved is "human experience." (3) A similar shifting has occurred from "activities" to "phenomena," (4) because the latter embraces beliefs and feelings as well as activities. These two shifting processes have cleared away the confusion resulting from the differing concepts of "society" and the inadequate comprehensiveness of "activities," thus reducing the mystery itself to "the process of human association from its minutest to its largest phenomena." (5) A third shifting has been from the *a priori* to the historical method. *A priori* concepts grouped human association into disconnected epochs and investigated them separately. Further research, however, has disproved the epochal idea and demonstrated that

(1) Giddings' *Principles of Sociology*, p. 8.

(2) Blackmar, *Elements of Sociology*, p. 13.

(3) Small, *General Sociology*, p. 184.

(4) Ross, *Foundations of Sociology*, p. 6.

(5) Small, *General Sociology*, p. 184.

one epoch or period shades into the other without any perceptible line of demarkation. A complete survey of all races and peoples showed that the social process is a continual advance from the crudest and simplest beginnings to the extremely complex structure of modern society. Historical researches have lifted the veil and revealed the fact that the progressive ennobling of mankind is the resultant of conflicts, assimilations and amalgamations. A minute analysis of the inherent phenomena proved the inadequacy of *a priori* methods and shifted investigations to the historical. This change is due more largely to the researches of Ratzenhofer than to those of any other man. Gumpłowicz says: "Ratzenhofer's sociological theory remains an imperishable possession of science." (6)

There exists a tendency on the part of some inquirers into social matters to confuse sociology with socialistic schemes and utopias. These contain certain social features and are a part of the social process, but not the whole social process. Usually they embody a program, a panacea for all the ills of society, which in nine cases out of ten is revolutionary. Their object is not the improvement of existing society, but the construction of a new one upon the ruins of the old. Sociology studies scientifically all the phenomena of human association, traces their causes, formulates their laws and aims to improve society along the existing and natural relations of humanity. The social process is continuous, progressive, ever adjusting itself, though slowly, to the natural and psychic changes in the world of human experience. Utopic and socialistic schemes endeavor to accomplish within a short day what naturally requires years. Society cannot be reformed in a day. The failure of past experiments with these schemes is sufficient disproof of their inability to effect any lasting social reform. Being at variance with the objects of scientific sociology they must not be taken for the science.

Another tendency on the part of some students of society that produces confusion in sociology, is the use of the term *Christian Sociology*. This is substituting the species for the genus. No species can be greater than its genus. Because one writer emphasizes one phase or principle at the expense of another is not

(6) *American Journal of Sociology*, Vol. XIV., p. 111.

saying that that is a special kind of sociology. No sociologist eliminates religion in his researches into social phenomena, but a materialist and skeptic is not likely to attribute the same value as a Christian. Every scientific investigator into the moral and cultural forces operating in and influencing human conduct weighs carefully the evidence furnished by Christian teaching, but leaves specific dogmas, doctrines and beliefs to the science to which they belong, theology. The religious sentiment of humanity, which is a resultant of human association, is of paramount importance in the study and investigation of social phenomena. It is an outgrowth of collective thought and personal experience. It recognizes dependence on some external, stronger and mightier power to which conformity of action is sought in order to obtain blessings and rewards. The occurrence of these phenomena on a large scale produces cults, creeds and institutions for worship. Therefore religion becomes a group interest and enters the domain of sociology. The entrance, however, does not justify the giving of a particular name to one phase of a particular science. The splitting up process would produce warring camps of sociologists and create a fac-simile of the "divided church." The terms Christian, Jew, Mohammedan, Brahminist, Buddhist, representing large groups and Catholic, Lutheran, Presbyterian, Methodist and Baptist, representing parts of one large group, are of incalculable value to theological dogmas, tenets and practices, but are only of value to sociology as representing a particular form of religious interest within the respective groups. Sociology studies man physically, psychically, spiritually and religiously, first, as an individual unit, then as a member of his group and then through the latter as a component part of human association in general; therefore it is one, not many, and can not be parcelled out among warring denominations or particular groups.

Having stated briefly what sociology is, the improvement in its method of research and investigation and pointed out the frequent and common misconceptions of the science, we direct our discussion to the "pulpit." We use this term in its widest sense, and include under it the complete scope of a pastor's activities in the group in which he labors. This includes his duties in the sanctuary, the preaching and teaching of the Word, in the

homes and associations of his parishioners, counseling, leading, guiding and directing social and religious living, and in the community, municipality, State or Nation, emphasizing and enforcing honesty, integrity and Christian morality in the administration of public interests. These activities are vitally connected with group life and are pre-eminently social. Religion, as a moral and cultural force, has always been a powerful cementing factor in human association. During centuries of growth and development it has by combination and recombination overleaped national boundaries and made its groups world wide. In its widest sense, therefore, the pulpit's mission is the employment of this saving moral socializing force to develop the highest social and religious life within the larger as well as the smaller groups. Second, in a narrower sense we use the term as a personality dealing with the individual rather than the group; with individual rather than social salvation; with individual rather than social environment and with private rather than public morality. We consider it as an agent to produce an uplifted elevated ennobled cultured and refined manhood and womanhood that will construct social groups of the highest type of Christian culture and morality; as the creator of a social conscience through the individual and as the messenger of the eternally true and right.

The institutions through which the pulpit largely performs its mission, both in the wider as well as in the narrower sense, are the Church and the family. Both are of ancient origin. They are fundamental and essentially vital for the perpetuity of group life. Through the former the spiritual and moral needs are supplied, through the latter they are translated into practical social living. Religious life is developed through the former, social life through the latter. Each is to produce the highest type of an individual for the group.

The pulpit's great storehouse of sociological material is the Bible. It is a mine of sociological as well as theological wealth. Shafts have been sunk by a few pioneers, but the extensive veins remain practically untouched. These lodes of divine wisdom must engage the attention of the pulpit before it undertakes to study the physical, vital and psychical laws and causes operating in modern demogenic association and apply remedial measures.

The message which is spoken from the sacred desk is drawn from the religious life and theology of a group providentially guided while surrounded by and in vital contact with other groups. The development of this group extends over centuries, the sociologic history of which shows how extensively the social life of the group is reflected in the progressive development of its theology. When the latter became international, it began a new development extending over nineteen centuries of social conflict. The social life of the group which produced it must be studied by the historical method and carefully compared with contemporary groups in order to form a just estimate of the value of sociology to the pulpit and the extent to which it will enlarge its knowledge of the message as a life factor. For the purpose of discussion we shall make the following divisions: I. From the Beginnings to the Rise of Prophecy and the Establishment of the Monarchy; II. From the Rise of Prophecy and the Establishment of the Monarchy to the Beginning of Christ's Ministry; III. From the Beginning of Christ's Ministry to the Founding of the Christian Church; IV. From the Founding of the Christian Church to the Present, and V. Modern Demogenic Association.

I. From the Beginnings to the Rise of Prophecy and the Establishment of the Monarchy.

The sociological material of the first few chapters of Genesis is fragmentary. Only a few facts are mentioned and these belong rather to the pre-historic than the historic stage of mankind. We find the primitive form of the family, of worship, of husbandry, of industry and of government in the family relationship. The primitiveness of the time coupled with the meagerness of information would make any description of their origin, nature and development sheer guess work, unless we introduced a state of knowledge foreign to the time.

The peopling of the world after the flood brings us into the historic period. At the threshold we find a fair form of tribal association with the domestic and religious institutions more definitely developed than the industrial and political. With rude instruments the ground was tilled a little, lodges for shelter constructed, skins of animals prepared for clothing and possibly some rough form of utensils manufactured for the preparation

of food. The domestication and propagation of animals that afforded a food supply was the principal occupation. With their flocks they roamed over the country in quest of subsistence, which is always the first causative for social activity. Within the tribe the matriarchate prevailed; government was administered from the ancestral headquarters, which were usually at some central cluster of lodges called a "city," while religious worship was conducted by the sacrifice of the best of their flocks or possessions as a gift well-pleasing to God and securing His favor and blessing. Thought was primitive, language was undeveloped and writing existed only in the form of rude sketches of men, animals and other objects in significant attitudes on rocks and prepared tablets of stone or clay.

Everywhere among primitive groups this form of social organization existed. Under one or the other form of it the Hebrew people lived from Abraham to the rise of prophecy and the institution of the monarchy. During the life in Canaan, the sojourn in Egypt, the Wanderings in the Arabian Deserts, the Conquest of the Promised Land, and the development of a national feeling under the Judges, it sufficed for all public needs and was all that the mind could grasp. But changes came with time. The matriarchate became endogamous; political institutions crystallized; inventive talent appeared, more in warlike than peaceful pursuits, because the protection of the group was of prime concern, while religion received revelation from Yahwe who gave His Law to Moses on Mt. Sinai in the form of the "Ten Commandments," with instructions for the establishment of an elaborate ritualistic system of sacrifices and offerings and the setting apart of a tribe for its administration. Henceforth their religion showed a marked divergence from the other groups because of the introduction of the ethical idea of Yahwe. This idea, however, was practically beyond their powers of conception and reversion to the simpler Canaanitic forms was quite natural. Upon settlement in Canaan they mixed with the older civilization and imbibed many of its customs and practices. It was a case of either amalgamation or extermination. The safety of the people and the maintenance of their institutions demanded the latter and it was carried into execution mercilessly so far as was possible.

A sociological comparison shows a remarkable similarity of social life between the Hebrews on one side and all other people on the other. In legal and political institutions the Gentiles exceeded the Hebrews while in religious and domestic the opposite was true. Language among both was characterized by ellipticity and inaccuracy of expression while laws, traditions and customs were handed down largely by mouth from generation to generation. This is characteristic of a child stage of civilization and in harmony with the social consciousness of that age. The Scripture records of Hebrew life and character confirm this because they describe every step of the process with remarkable clearness. On the other hand, with equal clarity they show their superior moral and religious development under the providential guidance of Yahwe and how divine principles, struggling against tremendous odds in the upward movement, overthrew the old, effete and worn out. Through their associated life under divine guidance, they gave to the world the exalted religious morality of Yahweism. In this brief survey of the period it was possible to touch upon only a few phases of Hebrew social life and development necessitating us to leave for the future the important question, "What were the social forces operating in such an age that could either produce a man who could write the Ten Commandments, or a people who could understand and appreciate their social significance?" (7)

II. From the Rise of Prophecy and the Establishment of the Monarchy to the Beginnings of Christ's Ministry.

During the latter portion of the period of the Judges, while harassed by neighboring tribes and in closer contact with the advancing powers of Babylon, Assyria and Egypt, a national feeling developed which broke across the tribal barrier and demanded a king. Sociologically and politically this was a necessary protective measure. They needed a mighty war chief for the defense of their social and religious institutions; national political ones they had none as yet worth mentioning. The majesty and dignity of the people must be represented by a giant of commanding stature, personality and prowess. A Judge and Prophet, concerned chiefly with religion and morality, was not

(7) Earp, *Social aspects of Religious Institutions*, p. 42.

fitted to rally the tribes for defense against mighty world-powers, and bowing meekly to the will of the people and obeying the divine command, he anointed Saul as king of all Israel. The upheaval was complete and the second period of Hebrew sociology began. The organization and development of national political institutions fell to the new king; the administration of the sanctuary sacrifices and offerings to the Priests, and a new order created called "Prophetism," which became the preacher of private and public morality. Yahwe became the national God and His religion the national religion.

The maintenance of a national righteousness acceptable to Yahwe, without which there was no hope for national success, soon became a burning question. Hebrew life and character, laws and customs now came in contact with foreign nations through the channels of commercial and diplomatic intercourse which opened the way for the introduction of the vices, immoralities and deceptions incident to courts and statecraft. This intercourse also brought foreign customs and manners together with foreign gods and their religious rites and practices. These appealed to their comparatively primitive minds, and threatened to annihilate the worship of Yahwe. The matriarchate gave way to the patriarchate, deities were masculinized and women dethroned. In vain did the voice of prophecy call, first to the nation, and then to the individual, to bring social and national ideas into harmony with Yahweism and avert the threatened doom. But the appeals went unheeded, and first the Northern and then the Southern Kingdom fell, and Israel went captive to Babylon and Assyria. The high social, ethical and religious ideals preached by the prophets were practically beyond the grasp of the social mind. Consequently, it succumbed before the lower with direful results.

A mongrel population was settled in Canaan. The remnant that returned brought with it Babylonian and Assyrian social life. Distinctly Hebrew social institutions perished with the exile. Those that survived were so modified by those of contemporary society that they were almost unrecognizable. The religious, however, survived, though not higher in type than formerly. They manifested a stability which the coming of the

Roman Eagles, Roman Law, Customs, Deities, Agnation and the "Patria Potestas" could not overthrow.

The survival of the religious institution of Yahweism in the face of almost insurmountable obstacles is the most unique fact in Hebrew and Biblical Sociology and History. It was the highest "expression of the relationship between God and man" that the world knew. It was the indestructible bond that bore them through centuries of cataclysmic changes socially, religiously and civilly. It was the maintaining and cherishing of its high social ideals that enabled the Hebrew people to develop that exalted religious life which gave the world the Messiah.

III...From the Beginning of Christ's Ministry to the Founding of the Christian Church.

Christ was the greatest social and religious teacher the world ever knew. The view of the Father which He gave to the world was entirely new. It was not a new Jehovah, but a new view of, and relationship to Him. He came not to destroy but to fulfill, to erect a new social and religious structure upon the foundations which the Father had laid through the Hebrew people. The keynote of the structure was love, the greatest society making force in the world. Righteous conduct and social goodness were placed above the observance of ritual. Consequently the effete ceremonial law was annulled and a new one of social service, based on love and equality, substituted. The Kingdom of God was to be established on earth from which coercion, exploitation and inequality were to be banished. The old dividing line between Jew and Gentile disappeared and a new one arose between good and evil. These far-reaching social changes meant nothing but trouble for their author.

When Jesus began His social and religious reform work, Judea was quite thoroughly Romanized. Consequently it was not possible for Him to attack openly Rome's domestic, religious and political institutions as He did those of His own people, and His sociology in this respect is fragmentary. Rome was indifferent to other religions and other social institutions so long as they did not conflict nor interfere with her own. The Priestly Party, being the conservative party among the Jews, was equally indifferent so long as there was no invasion of its rights and prerogatives. The preaching of a new social order that eliminated co-

ercion, exploitation and inequality did not sound pleasing to Roman ears. The enunciation of the new relation between Himself and the Father brought Him into open conflict with the ruling party of His own people. He averted an open conflict with Rome, but fell a victim to the latter, not, however, until He had given the new social order to the world.

The bulk of His social teaching is contained in His famous Sermon on the Mount and the Parables. All through the Gospels are scattered fragments, however, which must be assembled, arranged and classified for any systematic presentation of His teaching. Sociology has studied this portion of the "Sacred Book" more thoroughly than any other and embodied the results in concrete form. It represents scientific sociology's interpretation of the social ideals of the mind of Jesus, and is presented to the pulpit in the hope that it will advance the cause of social salvation.

IV. From the Founding of the Christian Church to the Present.

The Advent of the Holy Spirit marks the beginning of the application of Christ's sociology and theology to social and individual salvation. That the Jewish Priestly Party should persecute the new order was perfectly natural because the latter's triumph would mean the former's extinction. It was equally self-evident that Rome would resort to persecution as soon as its order was menaced. When Paul wrote his epistles, in order to avoid conflict and persecution and mitigate their severity as much as possible in case they should come, he wrote much about the duties of servants to their masters. At this time there were three sets of social institutions engaged in a life and death struggle: Imperial Roman, Priestly Jewish and the Infant Christian, the new order of Jesus. In this sociological conflict the Jewish had sufficient tenacity, tradition and national pride to maintain itself in a minor way, while the Roman, senile and weakened by years of luxury and vice, gradually gave way before the young and more virile Christian, not, however, before it had taught the latter organization. Instead of developing Christ's new social order and putting into practice His ideals, the latter adopted the Roman organization and adapted Christian ideals to it as far as possible. Consequently, social equality

and social salvation were buried completely for centuries in ecclesiastical rights and prerogatives.

However, beneath these strata of prerogatives seeped the teachings of Jesus, but it was not until the time of the German Reformation, championed by Luther, that the idea of social salvation was able to break through the fissures of corruption. However, when the Peasants rose to escape from the heels of feudalism and class privilege and to join in the movement for social equality and salvation, no leader was to be found, and it disappeared as quickly as it appeared.

It remained for the hardy pioneers who established the infant republic in this western hemisphere to give the world the best example of Christ's new social order, "That two men are equal, not because they have equal claims upon each other, but because they owe equal duties to each other." But the natural tendency of equality is toward inequality, and soon an aristocracy of wealth began to take the place of an aristocracy of privilege and prerogative. Social salvation ebbed before the new "moneyking" but only to rise again in the "New Revival of Social Learning." In this it seeks the realization of Christ's love in a complete life "that springs from a sense of brotherhood," and finds that life is more than the meat and raiment of a precarious existence. Its ideal is the Kingdom of God on earth—social weal and religious weal—fraternity and equality.

V. Modern Demogenic Society.

A few words on this will suffice for the present. Modern Society is exceedingly complex. For a number of years scientific scholars have been engaged in extensive researches into its structure and life. The study of the physical planes and currents of the social mind and conscience operative in the formation of public opinion, conventionality, imitation and conflict has yielded excellent results. Standards of living, including food, clothing, housing, sanitation, employment, education, amusement, and recreation; the care and training of children; the sick; the aged; the infirm; the defectives and the delinquents have all received extensive study and investigation. A vast body of valuable literature including books, periodicals, pamphlets, etc., has been the result of this activity. More or less of this is accessible in every good library, and affords an excellent opportunity for the pulpit

to familiarize itself with sociological research and social progress. That pulpit which desires to discharge its mission with a view to the realization of the highest state of Christian living on the widest scale possible can not afford to neglect it.

This survey of the sociological material furnished by the Bible and contemporary society brings to light a number of important facts which deserve careful study by the pulpit. It shows, first, that both sociology and the pulpit deal with the phenomena of human association; the one in a general way, the other in a specific and for a specific purpose. Both also have the same aim, the betterment of human society. In the Bible we find the sociological and the religious either on parallel lines, or else closely interwoven, so that often the one can not be considered apart from the other. Religious worship has always been largely social. The great Hebrew festivals were the general social assemblages of the tribes in which worship was an important factor. Their religion was the cementing force by which they were solidified into a larger social group of national character.

In comparing the Hebrew group with the other contemporary groups, a marked similarity is revealed. This is due to the fact that both were primitive societies. Being more or less in social contact they absorbed each other's social institutions to a marked degree. But this, instead of decreasing, increases the value of Scripture, because the social institutions which it describes are true to the life and civilization of the day. The infiltration of foreign social and religious ideas produced changes that finally bore down for a time the stronger social and religious cult. This, however, was only temporary. In less than a century it reappeared with increased vitality, fostered by a new generation that knew not the former Joseph. Its pertinacity and esoterism carried it through many changes until the Advent of Christ. Yahweism, therefore, was a social product of the Hebrew group for whose clear interpretation and application sociological study is very valuable.

Christ introduced the "Gospel of Love" and the "Spirit of Brotherhood." Individual righteousness and salvation was subordinated to social. To many this order was revolutionary. That a wholesome environment was requisite for the sustentation of individual salvation was unintelligible to the mind of that

day. When the disciples began the construction of society upon the basis of the new Social Order, they came into collision with the artificially created classes of Roman society. Being few in numbers and weak, they abandoned the social and took up the individual. When Rome in turn became subject to the Church, the latter adopted the Roman order and failed to resume the social. With the exception of a rift in the clouds at long intervals, the social remained obscured until the "New Revival of Social Learning."

The latter has unfolded the nature and complexity of the phenomena of modern human association. The processes of these phenomena are physical, psychical and religious. They are controlled by specific laws and governed by specific causes. Psychical planes and currents are active everywhere in developing uniformities of feeling, belief and volition due to social causes. As a result, a multitude of problems, some many-sided, arise; opportunities for the application of Christ's social Gospel present themselves, and the question of modern demogenic association becomes one not of opportunity, but of means and ability to meet the opportunities successfully. Will the pulpit meet them fairly and squarely with the social message of God's Word? Christ's idea of the Father, and His social and religious doctrines, are fully adequate to meet all the opportunities that may be presented.

Scientifically trained men and women are needed to direct intelligently the work of social salvation. Here sociology and the pulpit become one. The pulpit that truly interprets the social teaching of Jesus must in a measure be—sociologist. The Church and the pulpit have done much to bind up the wounds, breathe forgiveness and solace the victims of bad social conditions, but very little in hewing to the base—the policing and lighting of the Jerico road. Sociology appeals to the pulpit for assistance in devising an efficient system of policing and lighting the road so as to make it impossible for travelers to fall under the infesting thieves and robbers—bad social conditions.

Our study shows that the social and the religious are intimately related and closely interwoven in the development of the plan of salvation. That Christ's salvation is individual and social. That

during twenty centuries of social conflict, social salvation was obscured by artificially created classes. That there is no more efficient means for achieving social regeneration than that of which the pulpit possesses the leverage—the Gospel of Christ.

University of Pennsylvania, Philadelphia, Pa.

P. S.—We append the following bibliography for the general reader who may desire to study the subject further:

Mathews, *The Social Teaching of Jesus.*

Peabody, *Jesus Christ and the Social Question.*

Rauschenbusch, *Christianity and the Social Crisis.*

Earp, *Social Aspects of Religious Institutions.*

Ely, *Social Aspects of Christianity.*

Nash, *Genesis of the Social Conscience.*

ARTICLE X.

REVIEW OF RECENT LITERATURE.

THE MACMILLAN CO. NEW YORK.

The Precinct of Religion. By C. Gray Shaw. \$2.00.

The preface tells us that the "substance of the lectures was delivered in the Graduate School of New York University in the course entitled, Philosophy of Religion." He says, furthermore, "both metaphysics and psychology are here set aside for the sake of a humanism which seems best adapted to defining the essence of human worship." But humanism is an important term in philosophy and he nowhere defines it. His meaning of the term—and he uses it rather loosely—would add very materially to the perspicuity of the book. The style is smooth and the book very readable.

The divisions are: The Essence of Religion; The Character of Religion; The Reality of Religion; The Religious World-order; under each of which there are four chapters.

Under the Essence of Religion we find the author largely in harmony with that trend of present-day thought which refuses to recognize the transcendental. "It is when man awakens to his human destiny, that the perplexity and pain arise. In this way all religion is humanistic" (82). Religion grows out of human perplexity and pain against which human consciousness exercises its self-assertion. "The result of this self-affirmation will be seen to involve the whole of human spiritual life" (71).

Under the character and reality of religion he contends for a positivistic view. "To be convinced that religion did have a beginning, and that it has had a development, is no small gain in a philosophy which regards time as subjective, and we have only begun to see what these genetic principles mean" (161). Man has learned to reverence the World-soul. "The ideal history of humanity appears in the real history of mankind, and just as humanity is above the particularities of time and space, person and circumstance, so humanity hastens on to the domain of Absolute Life. It is by such reasoning that religion realizes itself; and when we see that over man is humanity, it will appear that above this is the world-order which barely falls short of the Godhead" (262).

The present "humanistic" trend in the philosophy of religion is beautifully set forth in this volume, but just because of its humanism it is far from an adequate presentation of religion.

The humanistic emphasis has its justification only against the *over-emphasis* of the transcendent and supernatural; it must not presume to usurpation where equity only is allowed.

C. F. SANDERS.

The Seeming Unreality of the Spiritual Life. By Henry Churchill King. \$1.50.

This volume from the facile pen of the President of Oberlin College "aims to face, as straightforwardly as possible, the problem implied in its title." A portion of the material here used, he tells us, has been given in several Summer School lecture courses.

The central question of the book is thus expressed, "Why can we not see God?" One supreme difficulty lies in the fact that we are so accustomed to body that we lose sight of the presentations of pure mind. Some attention to the influence of mind over body will effect a change here.

Another difficulty lies in the usual divorcement of philosophy, as commonly taught, from revelation. The usefulness of the inquiry into what we can know of God and reality apart from revelation is not to be minimized, but on the other hand it becomes pernicious in case it blinds us to such "very significant and indubitable facts as Amos, Hosea, Isaiah and Jesus." If the thinker honestly takes account of his self-imposed restriction of field he may perhaps account for "the Seeming Unreality of the Spiritual."

The Spiritual Life is without strain, calm. The whole meaning of his (Jesus') life seems to say, "God can be counted upon. The life in relation to him is no mere imaginary one, which you are forced to make; it is a real life in which *he* is constantly at work. I am come to give you the most positive assurance upon that point."

The spiritual life is not mere imitation, not a life by magical inheritance, nor of external rules. "We are called to liberty." "Perhaps the greatest source of the seeming unreality of the spiritual life is the simple failure to fulfil its natural conditions."

The profound arguments for theism frequently miss their purpose by directing attention to the formal force of dialectic rather than the vital faith behind them. Spiritual fellowship transcends logic and begs expression in dialectic form. We will see more of God's reality when we remember that our theistic dialectic is but the poor expression of the sublime fact of spirit's believing apprehension of absolute Spirit.

Quoting Paulsen's Introduction to Philosophy as follows: "I could not live, I could not breathe and move freely in a world that is nothing but an enormous, senseless and soulless machine;

hence I cannot believe that it is such a machine; hence I believe that it is the revelation of an all-wise and all-good God, even though my eyes fail to see him and my understanding comprehend him not." The process of knowledge rests upon explication of our intuitive insight, and even "Mathematics depends upon the certainty of intuitive insight at every step, we do not prove and then see." The moral intuition of God should not be accounted less certain.

The book is, like everything from this author, brilliant and popular. It abounds in fine passages and keen discernments. It is very suggestive. It is not a profound construction of the reality of the Spiritual Life, rather a happy statement of the undeniable facts which imply it. This is its value. We commend it.

C. F. SANDERS.

India: Its Life and Thought. By John P. Jones, D.D. Pp. XVII, 448. \$2.50.

India, with an area of one and a half million square miles, with a population of 300,000,000, forming not a coherent nationality, but divided by race, by language, by religion, and by caste, with a unique civilization that has been four thousand years in the making, together with its life and thought, furnishes a large and difficult theme. He who would present it in a single volume undertakes a tremendous task. The author's preparation for this work has been a residence of thirty years among these people as an earnest missionary. What he has to say, therefore, is largely the result of experience and observation. In addition he has sought to acquaint himself with the literature embodying the faiths and philosophies of these interesting Orientals. Yet the author is modest about his qualification. He makes no loud claim to a right to speak and to be heard. We listen to him the more willingly for this attitude.

Rapidly and comprehensively we are given a view of "India's Present Unrest," "Its Many Faiths," "Its Caste System," "The Hindu Bible," "Popular Hinduism," "Hindu Religious Ideals," "Home Life of the Hindus," "India's Pessimism," "Islam in India," "The Christ and the Buddha," "Modern Religious Movements," "The Progress of Christianity in India."

This bare outline of subjects treated must suffice to give an idea of the ground covered. The point of view is that of a Christian missionary, and the motive that impels his pen is "to bring face to face with the immense and intricate problems involved all those who desire to know, to help and to bless India." The discussions are informing, and as full as space will allow.

India presents one of the largest and most important fields for

Christian evangelization. It is receiving a fair share of the foreign missionary interest and effort of the Christian Church of this country. Any one therefore, who can by voice or pen give us a more intelligent conception of the needs, the difficulties, the opportunities, and the possibilities of this vast field, deserves a ready and wide hearing. We trust the book will have a large sale. We can particularly commend it to our own pastors and people. Dr. Jones has labored in South India, not very remotely from our own field. What he has to say, therefore, applies quite well to conditions with which we have to do, and is practically as helpful to us as if it were from the pen of one of our own missionaries.

L. K.

The Bible for Home and School. Acts, The Second Volume of Luke's Work on the Beginnings of Christianity, with Interpretative Comment by George Holley Gilbert, Ph.D., D.D. Cloth. Pp. 267. Price 75 cents net.

We can but repeat our former hearty commendation of the series, *The Bible For Home and School*. It is just what the average layman and Sunday School teacher wants. The volume on Acts is a *multum in parvo*, brief, sensible and to the point. Dr. Gilbert is free from dogmatic bias. His interpretation is simple and illuminating.

J. A. SINGMASTER.

FUNK & WAGNALLS CO. NEW YORK.

The World's Great Sermons. Compiled by Grenville Kleiser, formerly of Yale Divinity School Faculty, author of "How to Speak in Public," etc. Introduction by Lewis O. Brastow, D.D., Professor Emeritus of Practical Theology in Yale University. Ten volumes. Cloth, four by six inches.

These little volumes printed in large type on good paper and neatly bound, are offered at a nominal price for the entire set as a premium with the *Homiletic Review*. They illustrate the enterprise of the publishers, who thus again put the clergy under bonds of gratitude.

The collection of over one hundred sermons from Basil in the Fourth Century to Hillis and Jowett in the Twentieth is varied and comprehensive. No one is represented by more than a single sermon. We are impressed by the good judgment of the compiler.

These sermons, thus gathered and grouped, are valuable in

showing us the style and point of view of great men through the ages. They are full of power and inspiration. They show, however, that each age needs its own peculiar preaching. We commend these volumes as instructive and stimulating. They will suggest scores of stirring themes and sermons to the live preacher.

J. A. SINGMASTER.

CONCORDIA PUBLISHING HOUSE. ST. LOUIS, MO.

The Logical and Historical Inaccuracies of the Hon. Bourke Cockran in his review of the Lutheran Letter of Protest to President Roosevelt. By Prof. W. H. T. Dau. Paper. Pp. 40. Price 10 cents.

This pamphlet is an echo resulting from the protest of certain Lutheran pastors against President Roosevelt's ill-considered remarks in reference to voting for Roman Catholic candidates for public office. The Hon. Bourke Cockran of New York, in an address before the First American Catholic Missionary Conference held at Chicago, endeavored to justify the attitude of President Roosevelt and to answer the charge brought in the Lutheran letter. Prof. Dau shows up Mr. Cockran's utter incompetency to deal with the question, both from his lack of fairness and of knowledge. The Lutheran letter, charging the Roman Catholic Church in her offensive utterances with maintaining the un-American and un-Democratic dogma of the union of Church and State remains unanswered and unanswerable. The pamphlet serves a useful purpose and is ably written.

J. A. SINGMASTER.

EATON & MAINS. NEW YORK.

Lincoln's Use of the Bible... By S. Trevena Jackson...Paper. Embossed cover. Pp. 35. Price 25 cents net.

This beautiful booklet was opportunely issued in time for the Lincoln centenary. It recalls his remarkable acquaintance with the Bible as evidenced by his public utterances and his simple, graphic English. No President of the United States was more influenced by the Bible than he. It was to him the Word of God. "It mastered his manners, molded his mind, made mighty his manhood, and gave to America the matchless man." Without the advantages of a thorough school-education Lincoln was largely self-taught and his principal teacher was the Book of Books.

J. A. SINGMASTER.

FLEMING H. REVELL CO. NEW YORK.

The New Horoscope of Missions. By James S. Dennis, D.D., Author of "Christian Missions and Social Progress," etc. Lectures delivered at McCormick Theological Seminary on the John H. Converse Foundation. Cloth. Pp. 248. Price \$1.00 net.

Dr. Dennis is an authority on Christian missions and always writes in an interesting and instructive manner. The Lectures comprised in the above volume deserve the larger audience which the press is providing. The comprehensive knowledge and the skill of the author have enabled him to marshal great facts in a most convincing manner, giving an enlarged missionary outlook. "A new world-consciousness" has come into being among nations and in the Church. The human race is becoming aware of its possibilities. The value of the mission factor is being recognized. "The Strategic Aspects" of missions appear in the new opportunities in the awakening nations and in the strong place that missionaries have won by their diligence and usefulness. The progress of the kingdom is evident in the large additions to membership in heathen lands and in their great influence.

J. A. SINGMASTER.

CHARLES SCRIBNER'S SONS. NEW YORK.

The Heroes and Crises of Early Hebrew History From the Creation to the Death of Moses. By Charles Foster Kent, Ph.D., Woolsey Professor of Biblical Literature in Yale University. With Maps. (1908. Pp. xvi., 251).

This work forms the first volume in a series of six, entitled "The Historical Bible." It begins with an introduction discussing The Old Testament World, The Babylonian background of early Hebrew history, The Egyptian and Palestinian background, Israel's religious heritage, The oldest history of Israel, and Later parallel histories. The era between creation and the death of Moses is then taken up and considered under four heads: The beginnings of human history, Traditional ancestors of the Hebrews, The bondage and deliverance from Egypt, The Hebrews in the wilderness east of the Jordan. Three appendices follow setting forth the late priestly story of creation, registering the bibliography of a practical biblical reference library, and listing general questions and subjects for special research.

The defects noted in a former criticism of volume ix, in "The Historical Series for Bible Students," edited by Professors Kent and Sanders (Luth. Quarterly 1907, 592 f.), have, in a large measure, repeated themselves in the book before us. The standpoint of the author is that of the theological Left, in whose midst he should be considered fairly conservative. But so many of his claims are mere projections which lack historical support. The Introduction is interesting and very instructive, giving the book its special value. The maps and appendices are commendable in more ways than one. And in the real corpus of the book the archaeological notices are very helpful to the average student. But the exegetical facts often fall flat. Where they differ from the traditional commentaries, they appear dry, spiritless, tiresome, leaving the reader rather indifferent in places where they should call forth a challenge. The book has succeeded remarkably well in conserving the weaker positions of the older commentaries. Why should it be necessary to make Adam worse than he was? Why should the words, "She gave me from the tree and I ate," be considered as necessarily meaning that Adam blamed Eve? It is at least just as likely that Adam was sincere in his confession and felt himself no less guilty than if he had himself been the first one to take of the fruit. Some modern conservative commentators take this view, and why should the ultra-modern be more backward in psychology than in philology?

The time is not yet ripe for putting Professor Kent's book into the hands of undergraduates; for the alleged results that he tabulates, in cutting up the text to suit arbitrary efforts of reconstructions, will not hold their own. We have still a Klostermann to reckon with. And as long as men like Strack of Berlin, Buhl of Copenhagen, Kittel of Leipzig, are combating the "results" put forth by Wellhausen, Gunkel, and Guthe, there is no fear that the compilations of Prof. Kent will claim the field. Notwithstanding, the book has its good sides. The paragraphs, "Historical Significance of the Story" and "Aim and Teaching," which accompany the various sections as a part of the comment to the text, are by no means trifles. We question, however, if these paragraphs would not have looked otherwise if the author had never received the benefits of despised orthodox schooling. Ministers will read Kent's booklet with some degree of profit and use it, possibly, to good advantage in their work with catechetical classes. I doubt, though, that it will prove to be of value when put into the hands of immature pupils. Blaikie and Edersheim may be, and are in many things, far from being up-to-date; but the positive factors of these works, viewed from

the ethico-religious standpoint, far outweigh the results obtained from the perusal of the reconstruction attempted by Professor Kent.

The typographical phase of the work is most excellent.

JOHN O. EVJEN.

The Founders and Rulers of United Israel. From the Death of Moses to the Division of the Hebrew Kingdom. By Charles Foster Kent....With Maps and Plans. (...1908. Pp. xii., 238.)

We have here the second volume of "The Historical Bible." It is really a continuation of the first, which covers thirty sections. This volume then begins with Sec. xxxi, closing with Sec. lx, thus of uniform size with the first. The main headings are: The settlement and conquest of Canaan, The founding of the Hebrew kingdom, The decline of Saul and the rise of David, The political events of David's reign, The splendors of Solomon's reign. Two appendices are added, corresponding to the second and third in the first volume; besides this, the work contains two maps, not above the mediocre, and two plans of Solomon's temple, taken from Stade.

This work, covering a period dealing with concrete facts, does not leave much room for those who are on the lookout for myth and legend. But here, too, the legend-label has been gummed and affixed when it was not necessary. On the whole, the spirit in this volume is much the same as that in the former one. The merits and defects call for no additional comment. The translations of the text—for the author does not follow any official version—will be welcomed by all lovers of simple, robust English.

JOHN O. EVJEN.

THE LUTHERAN QUARTERLY.

JULY, 1909.

ARTICLE I. OF THE INVOCATION OF SAINTS.*

BY PROF. J. L. NEVE, D.D.

At first thought it might seem as if the twenty-first Article of the Augustana were one of only minor importance compared with the other articles in the first part of our Confession. Yet we know that Luther at Coburg, who had no direct influence on the shaping of the document, was very much concerned about having an article on the invocation of saints among the confessional statements of the purified Church. Not only do we find an article on that subject in the so-called Torgau Articles in the conception of which Luther must have participated,(1) but we know it also from a letter which he wrote from Coburg to Dr. Jonas in Augsburg. The letter was written on the 21st of July in reply to the information that, after the Confession had been delivered, the Emperor with the Catholic princes and divines had asked the Protestants whether the articles comprised *all* the differences from the Catholic Church, or whether there were more. To this Luther replied in his forceful manner: "I see what this means; the devil is alive yet and it has not escaped

* Lecture on Article XXI of the Augsburg Confession, on the Holman Foundation, delivered in the Theological Seminary, at Gettysburg, Pa., May 4th, 1909.

(1) Theo. Kolde, *Historische Einleitung in die Symbolischen Buecher*, XXI, 10th edition of Mueller.

him that your apology steps softly (*leise tritt*) and that the articles concerning purgatory, invocation of saints, and the Pope as Antichrist have been passed over in silence.”(2) But the article on saint-worship *was there*, though not in the copy which was sent him immediately after the delivery of the Confession on June 25th. Kolde thinks Luther might have overlooked in the *second* copy this article which he had missed in the first, which could easily happen because our short twenty-first article almost disappears between the long twentieth and twenty-second.(3) Be that as it may, to us it is of interest that the article for our lecture to-day was wanted by Luther also. It was an important article at that time. And to-day we could not do without it in our *Augustana*. For even concerning the invocation of saints Roman Catholicism has hardened its heart against the truly evangelical testimony of our fathers, and this testimony of our article must continue as long as such gross error is maintained by Rome and creature is worshipped with the Creator.

Twenty-one years ago this article, the last one in the 1st series, of these lectures, was treated by Dr. J. C. Koller so exhaustively that hardly anything new would be left to say for me if I should lay the main emphasis on the interpretation of the contents of the article. I shall therefore confine myself to the treatment of the article pre-eminently from its historical aspects. Following this method, a discussion of the contents will also appear at the proper place. This article, somewhat like the articles of the second part of our *Augustana*, dealing with the abuses, can be profitably discussed historically. The line of our discourse is as follows:

I. The gradual growth of saint-worship and the form of this error at the eve of the Reformation.

II. Luther's development regarding the invocation of saints and how Melanchthon framed the result of it in our article.

III. Our article in the fire of Roman criticism and how it was defended.

At the close we shall have a brief discussion of the very inter-

(2) De Wette, *Luther's Briefe* iv. 110, Enders, *Briefwechsel* viii, 133.

(3) Comp. Theo. Kolde, "Einleitung" to Mueller's *Symb. Books* p. IX.; also Kolde, *Älteste Redaktion der Augsburger Confession* pp. 68-69, 74.

esting transition from the first to the second part of our Confession.

I.

Inquiring into the beginnings of saint-worship in the Church we have to go far back into antiquity, yet not quite as far as many historians of the Roman Catholic Church would like to have us believe. It has been asserted that already in the apostolic church there were those who as "saints" occupied a special position in the congregation.(4) But this evidently is a misapprehension of *ἅγιοι* as used in the New Testament in the Acts and in the Epistles of St. Paul. According to Paul's conception all Christians are saints.(5)

Yet soon a distinction began to be made between common Christians and such as had attained a higher degree of sanctity. As such the martyrs were regarded. Whole congregations celebrated the memory of those of their number who had died as witnesses of their Lord. Their remains, regarded as the sanctified organs of sainted souls, were carefully buried, the anniversaries of their deaths were observed with the Holy Communion as birthdays for the blessed life into which they had entered.(6) But there was yet no invocation of these saints.

Chemitz regarded Origen as the first to sow the seed of real saint-worship. In the third Homily to the Song of Solomon, he writes: "All saints that have departed from this life have yet love towards those who are left in the world. When we, therefore, say that they care for us and support us with their prayers and intercession before God, then we express no improper thought." For proof he quotes the apocryphal passage in the 2nd Book of Maccabees, chapter 15, the 14th verse: "This is Jeremiah, etc., and prays continually for the people and the holy city." This passage is a perverted reminiscence of Jeremiah 18:20 where it reads: "Remember that I stood before thee to speak good for them and to turn away thy wrath from

(4) For instance Manchot, *Die Heligen*.

(5) Acts 9:13, 32. Rom. 1:7; 16:2, 15. 1 Cor. 6:1s, 14:34; 2 Cor. 1:1, etc. Comp. Bonwetsch in *Realencyclopaedie*, 3 edit., VII., 554.

(6) Neander, *Allg. Gesch. d. christl. Rel. u. Kirche* (1st Ed.) I., 596.

them.”(7) Yet Origen desires his view to be regarded as a private opinion only; it has no claim as an article of faith. For in his explanation of the letter to the Romans (second book), he calls it a mystery of God of which we have no sure revelation.

But at that age the soil was very receptive for seed like that contained in the remarks of Origen. The veneration of the martyrs was rising. Especially since Christianity had ascended the throne of the Roman empire, the glory fell upon those who had secured the victory with their blood. Basil and the two Gregorys especially brought the invocation of saints into the services of the Church. Basil the Great in his Eulogy upon one of the forty soldiers who died under Julian as martyrs says: “You have often wanted to find one who would pray for you to God; here are forty unitedly calling upon God for you,” etc. He exclaims: “O ye united protectors of mankind, ye excellent co-partners of our cares, ye helpmates of our prayers, ye powerful supporters!”(8) In his tribute to Basil, Gregory Nazianzen says: “Now he is in heaven, now he is offering for us, now he prays for the people.” And in his memorial upon Athanasius, he calls upon the deceased in expressions of prayer, mercifully to look down upon us from heaven.(9) Even Chrysostom, otherwise more cautious on this point, says in his praise of two confessors: “Let us call upon them to intercede for us.”(10) Augustine warned against worshipping dead men. The saints were to be worshipped by imitating their lives, not by adoring them, and all our praising them must be directed to God; nevertheless in his eucharist offerings he also called upon the saints in prayer.(11) Even ordeals did he expect from them. Harnack tells the following story: Two clerics are suspected in a case of ravishing. Both deny their guilt. But it must have been one of them. Augustine sends them over the sea to the grave of the Saint, Paulin of Nola. There they shall repeat their as-

(7) Chemnitz, *Examen Concilii Tridentini*, Edition of Benedixen and Luthardt, p. 396.

(8) Boussnet-Cramer, *Einleitung in d. Gesch. d. Welt u. d. Rel.* IV, p. 341.

(9) Chemnitz *ut supra* p. 339.

(10) Boussnet-Cramer 356.

(11) Bonwetsch in *R. E.* VII, 556.

sertions. He expects that the saint will punish the liar immediately. (12)

The saints to whom now many are added that did not die as martyrs, but were distinguished for holiness of life, or great works in the Church are multiplying rapidly. Soon also the worship of Mary is started. That her worship had not arisen earlier was because she was no martyr. But since this was not necessary anymore, her prestige soon grew even above that of common saints, because she, like her Son, could claim an ascension into heaven. Thus she had been received into the sphere of the Deity and could claim special veneration (*ὑπερδουλία*) (13)

Of the degree of adoration of the saints we can judge from the appreciation of relics. The most illumined spirits of the age try one to outdo the other in glorifying the relics of the saints. To a Gregory the Great the miracles of these relics are daily occurrences. "The miraculous power of some is so great that every one dies who touches them. What powerful intercessors and advocates the saints must be if even their bodies can do such things!" (14)

But already at such an early age the growing invocation of saints did not remain without protest. Already the bishop Epiphanius had protested by enumerating this worship among the eighty heresies of which his main work treats. (15) Much more decided was the protest of the Gallican priest Vigilantius of Barcelona, at the end of the fourth century. He denied the effect of the prayers of the saints, because they were not yet with Christ in heaven. He called those who worked them worshipers of ashes and of idols. (16) But he was passionately opposed by Jerome who already then argued exactly as the Roman Catholics do to-day: "If the apostles and martyrs already in this life, before their struggle was finished, were able to pray for others, how much more can they do it now since they have attained to victory!" (17)

The number of saints grew and the confidence in them in-

(12) A. Harnack, *Dogmengeschichte* II, 447.

(13) Kattenbusch, *Vergleichende Konfessions-Kunde* I, 464 s.

(14) Harnack III, 239.

(15) Chemnitz 339.

(16) Harnack II, 449.

(17) Neander II, 724.

creased. At the second synod of Nicea (787), their invocation was officially sanctioned. True, it was declared that a distinction should always be made between *λατρεία* (worship, adoration) which belongs to God only, and *τιμή* (honor, veneration) which may be given to the saints, and which is to find expression in *προσκύνησις* (kneeling) and *ἐπικλήσις* (invocation.) But this is an academic distinction which, as a rule, is not made by the common people.

To understand this growing need for an olympus of saints, let us recall the spiritual condition of the peoples since the final overthrow of heathenism. We can imagine how hard it must have been for the peoples east and west, for the civilized Romans as well as the uncivilized Barbarians, who all had been accustomed to a multitude of Gods and demi-gods, now at once to feel entirely at home in Christian monotheism. Says Karl August von Hase: "Inside of a monotheistic religion the worship of saints has satisfied a polytheistic need by bridging over the immense distance between man and God." (18) Yes, the roots of saint-worship have grown in pagan soil. This has been observed by our reformers and by many scholars. (19)

Among the saints of the Catholic Church there are a great many who never lived. Thus, for instance, St. Christophorus represents nothing but a beautiful legend of the powerful giant who as a ferry man took wanderers upon his shoulders over the swiftly flowing stream. "Once at the dawn of day he carried a little boy over the torrent and in the midst of the stream he sighs: "It is only a child and yet I feel as if I was carrying the whole world!" "Yes, you are carrying the Saviour of the world," was the reply of the child, who gave him Christian baptism." (20) So everybody must become a Christophorus, that is, a Christ-bearer. This is the beautiful application. Here the poetry reconciles us with the superstition.—Less attractive is the blood-miracle of the mythological saint, Januarius, in the cathedral of Naples. It is claimed that he died as a martyr under Diocletian. A matron had caught his blood in two vessels.

(18) Hase, *Handbuch der protestantischen Polemik* 307.

(19) Bonwetsch, *R. E.* VII, 555. Harnack II, 448. Schultz, *Geschichte des Untergangs des griechisch-roemischen Heidentums* II, 351.

(20) Hase 295.

This blood preserved in two lumps by the authorities of the Cathedral turns into fluid three times a year, provided the saint be favorably disposed to the people in Naples. When the performance is to take place the "service" is always connected with much excitement. Should the miracle only for a moment be delayed, the attendants begin to lament, to scold and to curse; but when the black lumps of blood suddenly melt and bubble red, then the people break into wild expressions of joy. In either case it increases the influence of the clergy over the people.. Just recently two chemists, Dr. Nicollo de Colli and Dr. Sino Magarini, have shown in public demonstrations in Rome, Florence, Livorno and Milan how this miracle is performed. The glass vessels used for the experiment is exactly similar in form to that in the cathedral in Naples; it is bellied. Placed between four burning candles, the black blood soon begins to bubble and to throw a red foam. Dr. Margarini who poured the fluid before the eyes of all on a plate announced the analysis as follows: 50 grams blood of a mammal, 15 grams itiocolla, 2 grams agar-agar and 1 gram glycerine.

But as a rule the saints of the Catholic Church are historical. Since the tenth century they have been officially canonized. Up to that time the Christian people had created saints as a nation to-day in its mysterious, unconscious power distinguishes a certain monarch as "the Great," if such surname really is to be the final verdict of history. Now the Pope received the right to create the saints of the Church. Inasmuch as he was acknowledged the door-keeper of heaven it seemed to come within his jurisdiction to declare who is a saint and fit to be called on by the prayers of the Church.(21) By degrees canonization has come to be a very circumstantial process. If someone cannot without opposition be declared a saint he is first beatified which as a rule can not be done until fifty years after his death. The investigations must show that he was a man of heroic virtues and especially of miraculous powers. Of what kind, however, such miracles are, is illustrated by a report for which the "Allg. Ev. Luth. Kirchenzeitung" is authority. Proceedings are going on in Rome for the purpose of creating Pope Pius IX a saint. The evidences of

(21) Hase 297.

his sanctity have been collected and presented before the spiritual tribunal which recently published the result of its investigations. Among the miracles the following are reported as resting upon absolute reliable testimony: A woman in France suffering with a painful trouble in her foot was cured by coming in contact with a stocking of the late Pope. Another woman who had been blind for years received her sight by applying a piece of cloth that had covered his dead body. A lady suffering from a terrible kind of neuralgia in her face was cured by tying a slipper of the Pope around her stomach.—In his work of canonizing, the Pope is assisted by committees; but when all such preliminaries are finished, he gives his declaration *ex cathedra*, as unfailing divine truth. At this ceremony the Pope or his representative reads the high-mass in St. Peter's. Paintings announce the meritorious works and the miracles of the new aristocrat of heaven, and he who up to this time has been prayed for is now for the first time addressed by the Vicar of Christ with the words: *Ora pro nobis*. Of course, says Hase, this performance "costs more than the promotion of a doctor's degree, but the raising of such large sums of money indicates the interest that a family, a corporation, a city, a province, takes in the acknowledgement of the candidate and consequently will take in his invocation." (22) But stop and think! The popes have sometimes wanted to create a saint and could not do it *for political considerations*. For instance in the case of Bellarmin, France and Spain protested, and the idea had to be abandoned. So our Lord was deprived of a member of his court, *because* the Pope happened to have to reckon with influences in the cabinets of Spain and France. (23)

From 1500 to 1881, 96 persons were declared saints and 320 were beatified. Of these 358 were men and 58 women. 259 of them were martyrs. In respect to nationality Italy was represented with 76, Spain with 66, Portugal with 37 and Germany with only 4! (24)

But we shall be especially interested in finding out how saint-worship was practiced at the time when the Reformers rose and

(22) Hase 298. Comp. Realencyclopaedie I, 19.

(23) Comp. Hase 299.

(24) Meusel, Kirchliches Handlexikon, III, 213.

the Augsburg Confession gave its testimony against it. For in finally formulating her doctrine at the council of Trent, the Roman Catholic Church has taken special pains in speaking about saint-worship in such a manner as to exclude much of what we are accustomed to include in the description of her practice. And Roman historians like Jansen in his "*Geschichte des deutschen Volkes seit dem Ausgang des Mittelalters*," (25) have found a pleasure in stating that already at the time preceding the Reformation saint-worship was neither in doctrine nor practice corrupt. (26) The religious literature of the age, Jansen assures us, taught, "in struggle with death to rely upon nothing else but the merits of Jesus Christ." (27) So then, there was no call for the twenty-first article of our Confession? The famous work of Jansen called forth many a reply from the quarters of Protestantism. A few articles containing a very thorough refutation were written by Prof. G. Kawerau (at that time pastor at Klemzig) in Luthardt's "*Zeitschrift fuer kirchliche Wissenschaft und kirchliches Leben*" (1882). Only a few testimonies from these articles and some other sources shall be quoted to show that at the time of the Reformation a worship of saints was in vogue which made it a duty for the Reformers, here also to lift their voice in earnest protest.

In the *Novum beatae Mariae psalterium*, printed in the 15th century, the birth of the blessed Virgin is announced to her father with the words: "A child is given you, the star of Jacob." There she is represented as distributing manna among the believers and at the foot of the picture we read: "To him that overcometh will I give to eat of the hidden manna." There she is praised: "Thou, Mary, art the strong anchor of the ship of the Church, the harbor of forgiveness, the door of salvation, the giver of all strength." (28) The eloquence of the sermonizers begins as soon as Mary is the subject of preaching. Here a sentence from the *Euagatorium* of 1503: "There is nothing that more fills my heart with pleasure and with awe than when I am

(25) 3 vol., Freiburg in Baden.

(26) Jansen, I, 42.

(27) I, 35.

(28) Kawerau 269.

to preach on the glory of the Virgin.”(29) Another example from the printed sermons of one noted for his great earnestness in preaching repentance: “If all these things do not appeal to thy sinful heart and cannot lead thee to repentance and to better thy life, then, I pray thee, go to the last source out of which flows all sweetness of grace. It is the Virgin, the queen of heaven, Mary, the mother and giver of all grace. And then say to her: O Mary, thou fountain of grace, I poor sinner pray thee by thy merits to secure for me the mercy and favor of thy dear child. My sin prevents me from coming to true sorrow and repentance, this alone can be wrought in me by thy intercession and grace.”(30) Mary has completely displaced Jesus as the friend and Saviour of sinners. He is looked upon as the stern judge who can not be approached without the mediation of his kind-hearted mother. Mary has undertaken all functions of the Saviour, she is the center of all devotion.

One only needs to recall the revival of the worship of Saint Anna during the decade preceding the Reformation period. Not only the monks, but also the most illumined spirits of the age spend their energy in the new worship. Everywhere chapels and altars are erected to her honor. The popes, Sixtus IV, and Alexander VI, issue formulas for her invocation. Alexander VI promised “Xtusend Jar ablass toetlicher sünd und xtusend Jar lasslicher sünd” to all who would three times say a certain prayer before a painting of Saint Anna.(31)

This was in Germany, but in other countries we meet the same views. For instance England had the worship of Saint Thomas a Becket. Instead of multiplying examples I call attention to a liturgy which was generally in use at the end of the fifteenth century.(32) In the 9th section of the first formula we read: “At the cry of his blood the earth was moved and trembled. Nay, moreover, the powers of the heavens were moved; so that, as if for the avenging of innocent blood, nation rose against nation, and kingdom against kingdom; nay kingdom was divided

(29) p. 271.

(30) P. 275. Quotation from: “Spiegel aller Liebhaber der Welt.”

(31) P. 274. Comp. Kawerau, “Caspar Guettel” 16-20. W. Schneegans, “Abt. J. Trithemius,” 216-221. Hortulus Anime, Bl. 137 b.

(32) Primitive Worship, edited by the Society for the Promotion of Christian Knowledge, p. 201.

against itself; and terrors from heaven and great signs took place. Yet from the first period of his martyrdom the martyr began to shine forth with miracles, restoring sight to the blind, walking to the lame, hearing to the deaf, language to the dumb; afterwards cleansing the lepers, making the paralytic sound, healing the dropsy and all kinds of incurable diseases, restoring the dead to life, in a wonderful manner commanding the devils and all the elements." There the martyr of Hildebrandism is invoked: "O Thomas! Thou rod of justice! The brightness of the world! The strength of the Church! The lover of the people! The delight of the clergy! Glorious guardian of the flock! Save thou those who delight in thy glory!" Then turning to Christ the liturgy continues: "O Christ Jesus, by the wounds of Thomas, loosen the sins which bind us." And again: "O blessed Jesus, by the merits of Thomas, forgive us our debts, raise us from the three-fold death." And: "Do thou, O Christ, by the blood of Thomas, which he shed for Thee, cause us to ascend whither Thomas has ascended." Then again turning directly to the saint who is considered a mediator between God and man: "For thy sake, O Thomas, let the right hand of God embrace us!" All divine gifts are expected of the saint: "Send help to us, O Thomas, guide thou those who stand. Raise up those who fall. Correct our morals, actions and life. Guide us unto the way of peace." (33)

Of special interest is the theory that had been invented, according to which each saint was given a special sphere for help and benefaction. Saint Anna had power against pestilence, Saint Brigitta to bestow health in general. Prof. v. Gorichen in Colongne taught that St. Anthony could help against inflammation of the body, St. Cornelius had power over fits, St. Agathe over fire. The prayerbooks of that time show us a long row of such special helpers. Against pestilence also Rochus and Sebastian will help, against the fits also Valentine, Apolonia against smallpox, in fever Saint Siegmund, in eye troubles Ottilie. An interesting group of special helpers is given by Chemnitz: St. Martin and St. George help the Germans, St. Peter and St. Paul

(33) Comp. "What is Romanism?" London 1846. Society for the Prom. of Chr. Knowl. Especially the third tract: "The Invocation of Saints."

the Romans, St. James is the patron of Spain, etc. The sailors call on St. Nicholas, the painters on St. Luke, the shoemakers on St. Krispin, the tailors on St. Guttman. St. Gallus protects the geese. St. Wendelin the sheep, St. Eulogius the horses, St. Anthony the pigs.”(34)

Such was the invocation of Saints when the Reformation began. No wonder, therefore that it was felt necessary to have in the Augsburg Confession, an article with statements on that point. This takes us to the second part of our discourse where we still try to trace *the growing convictions of our reformers on this question* and see how they expressed them in our twenty-first article.

We all know that Luther's theological development was gradual. Yet we are instinctively inclined to suppose that in a question like the invocation of saints which to-day seems to us so absurd, his conviction had been complete from the beginning. But this is even here not the case. Luther confessed later of himself: “It has been hard to me beyond measure to give up the saints; denn ich ueber alle Massen tief darinnen gesteckt und ersoffen gewest bin.”(35)

In his exposition of the tenth commandment (1516) he said: “All saints can do all things and they will give us according to our faith.”(36) He even respects the idea that each saint has a special sphere in which he can help; yet he adds: “It does not come within your province arbitrarily to distribute offices among the saints.”(37) Object of highest veneration is to him the Virgin Mary. He addresses her as the blessed Mother, the most worthy Virgin, imploring her to remember us and to influence the Lord to do for us also the great things which he has done for her.”(38) In his “Sermon on the Preparation for Dying,” he admonishes “to invoke the Mother of God, all apostles and the dear saints that faith and understanding of the sacraments be

(34) Chemnitz ut supra p. 386. Comp. also Luther's exposition of the first commandment (1516) in the edition of Luther's works by Kawerau and others VII, pp. 72-82 and 89. Kawerau ut supra, p. 278 et seq. Chytraeus, *Historia der Augsb. Confession* p. 2. Müller, *Symb. Books* p. 228.

(35) Erl. Ed. LXV, 120.

(36) Ed. of Kawerau and others VII, 85.

(37) P. 85.

(38) Loescher *Reformations-Akten* I, 201.

created in us." Yea, we should "pray to God and his saints all our life for real faith in the last hour." (39)

His doubts begin with inquiring whence the Pope takes the authority to create saints. (40) In his plea to the German nobility (1520) he exclaims: "I wished they would leave the dear saints in peace and not mislead the people. What spirit has given the Pope power to raise saints? Who tells him whether they are saints or not? Are there not sins enough in the world that one should tempt God, interfere with his judgment and use them as means of making money?" (41)

Luther is now rapidly approaching the position of our article in the Augsburg Confession. In the exposition of the Magnificat (1521) he says of Mary, the Queen of Heaven: "She is not a goddess, to bestow gifts or help. She gives nothing, but God alone gives." (42) And in his German Church Postil, preaching upon the Epistle for the second Sunday in Advent, he warns against any worshipping of saints in which the worshipper does not press on into the presence of God himself. He filled with anxiety lest an abominable idolatry may by such means be introduced. (43) He grants that some employ the worship of saints and of the Mother of God in a proper spirit. Nevertheless, it seems to him to be a dangerous custom, which should not be observed in the general congregation. (44) Though there were nothing wrong in the practice otherwise, it seems to him at the outset a suspicious circumstance that it has the support of no scriptural test or example, but that it rather contradicts those passages which teach us to place all our confidence in God. (45) Luther, therefore, accords at once in principle with the Wittenberg agitators, who wished to have saint-worship entirely abandoned. It would have been his desire, indeed, that this question might be allowed to rest for a while, since its agitation was not

(39) Erl. Ed. XXI, 272.

(40) Loescher III, 887. Comp. also Luther's notes on the canonization of Bishop Benno of Meissen. Kawerau's Ed. IV, 75 seq.

(41) As "Geld-Kutzen;" some editions have "Geldgoetzen." Comp. edition of Dr. Kuhn in L. Heimann's Historische-Politische Bibilothek p. 39.

(42) Erl. Ed. XIV, 251.

(43) Erl. Ed. VII, 66.

(44) Ibid. 67.

(45) Ibid. 66.

a pressing necessity, and Satan was already trying by useless questions to draw the attention of men away from faith and love. If it be only once established that saint-worship is nothing, it will fall into disuse without any special additional effort upon our part, and Christ will then remain alone upon Tabor. This, says Luther, was his own experience; he does not know how or when he ceased to address prayers to the saints, contenting himself with the one Christ and God the Father.(46) Yet in this year of decision for Luther (1522) we notice in him a certain irresolution, for in a sermon upon the day of John the Baptist he granted that one might say to such a saint as Peter, "Pray for me," and only advised that it would be better to address one's self to Christ alone, inasmuch as the Scriptures say nothing about such a prayer as the one mentioned, and we are only thereby led into a whole series of fruitless and improper questions concerning the condition of departed saints.(47) We see that Luther has already begun to think about the question whether the departed saints can take any notice at all of the prayers of the living. Now his convictions are soon settled. In 1523 he expresses his decided approbation of the Bohemian Brethren for their course in not calling upon Mary and the saints, but resting content in Christ.(48) He insists that saint-worship should no longer find a place in the prayers and hymns of the Church.(49) How Luther thought of praying to the saints at the time when our Augustana article was written (1530) we know from a writing which he sent from Coburg.(50)

The Papists had, as Luther here asserts, now been led to realize the abomination resulting from making gods of the saints. They were secretly "drawing in their horns" upon that theme and parading about with their *intercession* of the saints. But of this, too, he will hear nothing further; for *since it is not becoming in us to undertake anything in the worship of God without a commandment of God*, and such undertaking, if made, is a tempting of God, therefore we should not advise or teach men

(46) De Wette, Briefe II, 145, 188, 203 sq. Koestlin, Theology of Luther I, 466 sq.

(47) Erl. Ed. XV, 35.

(48) Erl. Ed. XXVIII, 415.

(49) De Wette II, 289.

(50) Vom Dollmetschen und Fuerbitte der Heiligen. Erl. Ed. LXV, 119 sqq.

to invoke the intercession of deceased saints, nor to teach others to do so, but we should, on the contrary, condemn the practice and teach men to avoid it. The light of the Gospel is now so widely diffused that henceforth no one who remains in darkness can have any excuse. He adds that there is in such worship the further danger and offense, that the people may become accustomed to place their confidence in the saints instead of in Christ. This offense, in view especially of the weakness of the people, so easily mislead, he will not endure. Nature is at any rate only too much inclined to flee from God and place its confidence in men. We dare not paint the devil above the doorway.(51)

We have endeavored to trace the development of Luther's convictions concerning saint-worship up to the Diet at Augsburg. Melanchthon, who later wrote so often on this subject, was comparatively silent concerning it before the twenty-first article of the Augustana was formulated. We find nothing on this subject in the first edition of the Loci.(52) Neither in the first volume of the Corpus Reformation which contains his correspondence during the period before the Augsburg Diet. This is not surprising. For the pioneer in breaking down the bulwarks of darkness was Luther. Melanchthon follows him ever busy to put into proper form the great thoughts of his genial friend. Guericke calls Melanchthon the "female principle of the Reformation." And the old German rhyme, "Was der Martin kuehn begonnen, hat der Philipp fein ersonnen und in rechten Schick gebracht" expresses the true relation between these two great men. So we are justified in supposing that Melanchthon's development concerning saint-worship was practically the same as that of Luther.

In the Torgau Articles which must have been written in March 1530 as a preparation for the Diet at Augsburg we find in the ninth article a confessional statement on the attitude of our reformers towards saint-worship.(53) That this statement is found in the *Torgau Articles* on the basis of which Melanchthon has written the second part of the Augsburg Confession treating

(51) Koestlin-Hay I, 468.

(52) Comp. Die Loci, etc., in threr Urgestalt herausgegeben von Plitt.

(53) Foerstemann. Urkundenbuch I, 82. Kolde Augsb. Conf. mit Reilagen p. 139 Dr. Jacob's Book of Concord II, 85.

of the abuses *and not in the Schwabach Articles* which have served as a basis for the twenty-one articles representing the doctrinal statements of the young Lutheran Church, suggests to us a question which has often been raised, namely: Whether our twenty-first article really ought not to have been put into the *second* division of the Augustana. At first thought it seems to deal more with an abuse than with a positive doctrine of the Church. We know that this article was about the last that was incorporated in the Confession. It was not yet written when Luther received the first copy on May 11th.(54) This late drafting of our article may indicate that at first Melancthon and his advisers were undecided. Finally the article received its place as the last in the first part of the confession. Dr. Loy in his exposition of the Augustana, recently published, writes: "Apparently its appropriate place would be in the second division. But on more mature reflection its importance as an article of our faith becomes apparent." (55) The positive confessional thought is this that under all circumstances we depend directly on Christ and that any human mediation is excluded. As in the twentieth article the meritorious character of our works is denied, so here the Scriptural ground for human mediators and intercessors. Says Dr. Loy: "Many romantic poets and sentimental followers of romantic dreams, have been guided by the sophistry and sentimentality of the papistic pleas and pageants, and have found reason in heathenish and spiritualistic intercourse with the dead." (56) And then the importance which the Roman Catholic Church attached to this doctrine may have also contributed to the decision to give to our article exactly the place which it occupies. We only need to recall the fact that the attack which Eck had published against the Protestants in order to prejudice the Emperor and members of the Diet against them contained the enumeration of the sixteen errors concerning the saints.(57)

Now, before we undertake to present the contents of the article yet a few remarks. If we compare with our *textus receptus* in the Book of Concord the text (German and Latin) as

(54) Kolde, *Aelteste Redaktion* 69, 74. Comp. 16.

(55) Dr. Loy. *The Augsb. Confession*, 878.

(56) pg. 898.

(57) Eck. 404 articuli, B. 3 a. art., 112-127.

it, according to the recent investigations of Prof. Tschackert in Goettingen, must have read when delivered to the Emperor, then we are able to state that there is an almost perfect harmony between both. (58) In the concluding words only, in the translation from the first to the second division there is in the Latin text an important deviation of which we will speak at the close of our lecture; but in German and Latin we can read the article proper, that is the article as far as it treats of the Invocation of Saints, with the satisfaction of knowing that the texts which we have in the Book of Concord agree almost word for word with the texts delivered at Augsburg.

The positive part of the Latin article reads as follows: "De cultu sanctorum docent, quod memoria sanctorum proponi potest, ut imitemur fidem eorum et bona opera juxta vocationem, ut Caesar imitari potest exemplum Davidis in bello gerendo ad depellendos Turcas a patria. Nam uterque rex est." Translated into English: "Concerning the invocation of saints our churches teach that the saints may be held in remembrance, in order that we may, each in his own calling, imitate their faith and good works just as that the emperor may imitate the example of David in carrying on war to expel the Turks from the country; for each of them is king."

Two things are here stated as belonging to the true veneration of saints, namely, first, that they may be held in remembrance and, second, that their example of good works should be imitated. The ninth of the Torgau Articles had expressed the same thoughts with the following words: "We teach the saints that their example of faith is profitable for us in order to strengthen our faith and for the purpose that we may remember their good works in order to imitate them, each according to his calling. (59) In the Saxonian Unterricht der Visitatoren we read: "This is the proper veneration of saints that we know that their lives have been put before us as reflectors of divine grace and mercy. We honor them also by exercising their faith and practicing their good works. (60) And in the Apology Melancthon elu-

(58) Comp. Tschackert, Die unveraenderte Augsb. Konfession. Der Kritische Text pp. 114-116.

(59) Kolde, Augsb. Konf. m. Beilagen, 139. Dr. Jacob's Book on Concord II, 85.

(60) Richter, Evang. Kirchenordnungen I, 94.

culated the wording of the Confession with the following more amplified statement: "Our Confession approves honors to the saints. For here a three-fold honor is to be approved. The *first* is thanksgiving. For we ought to give thanks to God because he has shown examples of mercy; because he has shown that he wishes to save men: because he has given teachers or other gifts to the Church. And these gifts as they are the greatest, should be amplified, and the saints themselves should be praised who have faithfully used these gifts, just as Christ praises faithful business-men. (Matt. 22:21, 23.) The *second* service is the strengthening of our faith; when we see the denial forgiven Peter, we also are encouraged to believe the more that grace truly superabounds over sin. (Rom. 5:20.) The *third* honor is the imitation first of faith, then of the other virtues, which every one should imitate according to his calling." (61)

It sounds somewhat strange to our ears to-day that in a question like saint-worship our article does not rather *begin with objections* against the gross error of the Roman Church, but first states in the form of a confession in how far the Lutherans also teach a veneration of the saints. This finds its explanation in the eagerness of our confessors as much as possible to satisfy the Emperor and all who at Augsburg were guarding the integrity of the traditional doctrine. Later in the *Repetitio Confessionis Augustanae* Melanchthon reversed the order, first refuting the errors and at the close admitting what kind of honoring the saints could be acknowledged as agreeing with the Scriptures. (62) And yet it might be regarded as providential and suggestive of an important truth that our article should be composed just as it is. Hase makes the remark: "The Protestant peoples have almost completely lost the memory of the saints with the exception, perhaps, of a few whose names we are accustomed to associate with the weather like Pancratius and Servatius who even commanded the respect of a Frederick the Great since his orangery which was put out too early had been destroyed by the frost. With the memory of the saints has to a large extent also the reminiscence of the ages before the Reformation

(61) Dr. Jacobs, Book of Concord I, 235. Mueller 223.

(62) Corp. Ref. 28, 559, seq.

died out.”(63) Yet a more vivid memory of many true saints of the ancient and middle ages would prove a valuable stimulus also for our congregations of the Church of the Reformation.

This, indeed, leads us to a discrimination which we must keep in mind in order to understand our article. By a “saint” the Catholics do not understand exactly the same as we do. Dr. Loy says correctly: “Their ideas are part of their work-righteous system. A saint with them is primarily a man whose personal holiness distinguishes him from the common mass of Christian people and whose powers are therefore marked by miraculous performances.”(64) Dr. Pieper says drastically: “Many papistic saints have been such as on their own works wanted to ascend into heaven and who with this venture have plunged into hell, granted that in their dying moments by the grace of God they had forsaken their false way.”(65) From Hase we quote the following remarks: “Those saints with their superfluous works, with their eccentric virtues and unnatural denials have lured many a noble soul away from the natural path of simple duty and have helped to obscure the highest ethical ideal in the imitation of Christ.”(66) When, for instance, the saint, Crispinus wanted to donate a pair of shoes which he did not possess, he went and stole them from a shoemaker.(67) Among those canonized by the Pope there are many—and these are in the estimation of the Catholic Church the greatest—who have suffered and done much, but ignored the common duties which their God-given relation to family and state had enjoined on them. In a letter of Mrs. Gottfried Kinkel from her exile in London we find the following words: “It seems to be only a sublime egotism if someone wants to do simply his duty. No, the highest grade of noble-mindedness consists in this with painful sacrifice to deny oneself even the pleasure of doing one’s duty in order to work for higher ideas.” To this Hase remarks sarcastically: “Rather than to do their duty some people with a doubtful code of ethics prefer to do *more* than their duty.”(68) Real saints ac-

(63) Polemik, 305.

(64) P. 881.

(65) F. Pieper, Das Grundbekenntnis II, 43.

(66) Polemic 307.

(67) Sommer, Deutsche Froemmigkeit in 13. Jahrhundert, p. 8

(68) p. 307.

according to the conception of our Church are those who as poor sinners wanted to be saved only by the merits of Christ, but whose gratefulness to God for what he through Jesus has done for our redemption manifested itself in striving after a holiness which had its sole guide in the revealed Word of God. Such as have preserved to the end and with all that they by the grace of God have been permitted to attain in holiness of life and in work for the Church never lost themselves in work-righteousness, such are the saints that we, according to our article, must remember and whose example we ought to imitate.

Now follows the negative part of the article: "*Sed scriptura non docet invocare sanctos, seu petere axilium a sanctis, quia unum Christum nobis proponit mediatorem, propitiatorium, pontificem et intercessorem. Hic invocandus est et promisit se exauditurum esse preces nostra, et hunc cultum maxime probat, videlicet, ut invocetur in omnibus afflictionibus. Si quis peccat, habemus advocatum apud Deum,*" etc. In English: But Scripture does not teach us to invoke saints or to seek aid from them. For it proposes Christ to us as our only Mediator, Propitiation, High Priest, and Intercessor. On Him we are to call, and He promises that he will hear our prayers, and highly approves of this worship, viz: that he should be called upon in every affliction. (John 2): "If any man sin, we have an advocate with the Father, etc."

There are two principal thoughts expressed in this paragraph: the invocation of the saints has no foundation in Scripture, and Jesus alone is our Mediator.

1st. Invocation of saints has no foundation in the Scriptures. *Sed scriptura non docet invocare sanctos seu petere axilium a sanctis.* This negative form of rejecting the Roman error shows again the conciliatory ("leise treten") character of the Augsburg Confession. The language of Luther in the Smalcald Articles sounds different. "The invocation of saints is also one of the abuses of Antichrist." (69)

Luther's doubts in the invocation of saints had begun with the observation that not a single clear passage of Scripture could be quoted in favor of it. It is uncertain, and because the command

to address our prayers to God and Christ is so emphatic therefore we shall prefer the certain to the uncertain.(70) This is also the underlying thought in the passage quoted from our article. But although the rejection of saint-worship here is not literally expressed yet this is the leading thought of the whole article; so when it was said that the saints shall only be remembered and their *example imitated*, so also when it is said secondly that Christ *alone* is our Mediator, Propitiation, High Priest, and Intercessor. Notice the words "*unum Christum*" and the repetition of the word "einiger" in the German text, and even for a third time we read in the German, that Christ "allein" has promised to hear us. It is wonderful how Melanchthon has understood, in mild form to give us a confession that after all is lacking neither in comprehensiveness nor definiteness!

Christ alone our Mediator and Intercessor! Dr. Loy says: "For a complete understanding of our confession it must be kept in mind that the great struggle of the Reformation was to maintain the glory of Christ as the Mediator between God and man and as the Redeemer of the world, as against the Antichristian usurpation of the Pope and the consequent papal decrees founded on such usurped authority. Rome never was fully conscious of the depths of human depravity and never fully appreciated the heights of divine grace and the magnitude of the work of redemption through our Lord Jesus Christ. Therefore it could extol human merit where it should magnify divine mercy, and could give honors to Mary that belong only and entirely to our Lord, and teach and practice the invocation of saints instead of calling on the name of the Lord. That is the error that was especially heinous in the eyes of the Reformers, and that is the point to which our article directs principal attention. Christ is to be invoked, not creatures who can not help us in our sin and distress." (71) No matter what the defenders of Roman Catholicism may adduce as justification; that in the saints Christ himself is honored because they are only reflectors of his glory; that their invocation is not compulsory but only an advice (Moehler): all this can not reconcile us to the practice. Such

(70) Erl. Ed. LXV, 119 sqq.

(71) P. 887.

academic distinction does not ameliorate the error and the abuses in the least. In the life of the congregations the worship of Christ and the invocation of saints will always be practiced in such a way that there is no essential difference between the two. Traveling in Roman Catholic countries we will find sufficient proof for this assertion.(72)

III.

Our article in the fire of Roman criticism and how it was defended:

Among the articles of the Augsburg Confession the Papists were especially opposed to this 21st. For saint-worship was a very important stone in the hierachical structure. It belonged to the prerogatives of the Pope to create saints and their service was the means of a rich income to the Church. This article was, therefore, attacked by the composers of the "Confutation" with very much emphasis. Melanchthon begins his reply in the Apology with these words: "The twenty-first article they absolutely condemn, because we do not require the invocation of saints. Nor on any topic do they rhetoricate with more prolixity." (73) The review of this article in the confutation covers more space than any other concerning the articles of the 1st Part of the Augustana. But here especially, the argumentation is so weak that it can serve as an explanation of the report among the Catholics themselves that the reading of the Confutation had been accompanied by the loud derision of the Protestants.(74)

The confuters begin their review with an expression of astonishment that the Protestant princes and estates could give tolerance to this error which has been condemned by the Church so often (toties), which Jerome, eleven hundred years ago, refuted so successfully against the heretic Vigilantius and which long afterwards was again revived by the Albigenses, the Poor Men of Lyons, the Picards, the Cathardi old and new. The article must be utterly rejected (*paenitus rejiciendus est*) and in har-

(72) Comp. for instance Trede, *Bilder aus dem religiösen und sittlichen Leben Sueditaliens* I, 31. Victor Schultze, *Der roemische Katholizismus*, 300 sq.

(73) Jacobs, p. 235. Mueller, p. 223.

(74) Kolde, *Analecta Lutherana*, 143. Spalatinus' *Annales*, 149. Corp. Ref. II, 253.

mony with the entire universal Church be condemned. For in favor of the invocation of saints we have not only the authority of the entire Church, but also the agreement of the holy fathers, Augustine, Bernard, Jerome, Cyprian, Chrysostom, Basil. Neither is the authority of Holy Scripture absent from this Catholic assertion. From the canonical books the following passages are quoted: The words of Jesus, John 12:26: "If any man will serve me, him will my Father honor." We shall interpose a few critical remarks as we go along, and here we say: Certainly will God honor his faithful servant in the eternal reward. Is not unmerited salvation great honor? But where do we hear read anything of those arbitrarily invented honors such as are the presumption of Catholic saint-worship? But how ridiculous now from this passage of Scripture to draw the following conclusion: "If, therefore, God honors saints, why do not we, insignificant men (*nos homunculi*), honor them?" That was exactly what the Augsburg Confession admonished us to do, to honor the memory of the saints. But how does this passage help to prove the invocation of saints and that we should call on them as our intercessors? Then they referred to Job 42:8: "And my servant Job shall pray for you: for him will I accept." But this is first of all said to be of living Job, and certainly the intercessory prayers of the righteous have the promise that they avail much. We may admit also that the saints continue to pray for us after their departure from this life. But we can concede this only by calling attention to some remarks of Melanchthon in the Apology which at once show that we here tread on uncertain ground: "Although concerning the saints we concede that just as when alive they pray for the Church in general, so in heaven they pray for the Church *in general*, albeit no testimony concerning the dead praying is extant in the Scriptures, except the dream taken from the second book of Maccabees (15:14)." (75) What can not be proved by Scripture is this that the saints in *concrete cases* know our needs, can hear our petitions and bring special petitions before God. This is just

(75) Jacobs, 236. Mueller, 224. Compare also Melanchthon's Concilium Gallis scriptum of Aug. 1st. 1534 in Corp. Ref. II, 757 and 768: "Certum est enim, sanctos in coelos orare pro toto ecclesia in commune; sicut et in hac vita homines pii orant pro universa ecclesia."

as little proved by two other passages which the authors of the "Confutation" quoted from the Revelation of St. John (chapter 5:8) who speaks of the four beasts and the twenty-four elders falling down before the Lamb, "having every one of them harps, and golden vials full of odors, which are the prayers of the saints;" and (chapter 8:3) where there was given to the angel much incense "that he should offer it with the prayers of all saints upon the golden altar which was before the throne," and then is added in the 4th verse: "And the smoke of the incense which came with the prayers of the saints, ascended up before God out of the angel's hand." Also from these passages we can take nothing more than that the deceased saints pray for us in a general way, *in genere* as Melanchthon says.(76) After such poor arguments the writers of the Confutation close with the following abortive conclusions: "Christ, therefore, is our chief Advocate, and indeed the greatest; but since the saints are members of Christ (Cor. 12:27 and Eph. 5:30) and conform their will to that of Christ, and see that their head, Christ, prays for us, who can doubt that the saints do the very same thing which they see Christ doing?" This sounds pious, but these words are nothing but the veil over a condition in the Catholic Church that repels the religious feeling of every child of the Church of the Reformation.(77)

While Melanchthon was already preparing his Apology in which it was his intention to state the truth much more sharply than was done in the Augustana, the two contending parties decided to begin negotiations in order to see whether or not agreement could be reached. (Kirchliche Reunionsbestrebungen). The Augsburg Confession was made the basis of the discussions which now followed, and there was also a good deal deliberated upon our twenty-first article.(78) In an opinion (Gutachten)

(76) Concerning the apocryphial passage second book of Maccabees which the confutors also quoted compare our remarks in the first part of this treatise in connection with the statements of Origin.

(77) A print of the "Confutatio," Latin, is found in Kolde, Die Augsb. Conf. mit Beilagen, p. 151. Translated into English by Dr. Jacobs, Book of Concord II, 220 sq.

(78) We have a very vivid and reliable treatment of these Kirchliche Reunionsbestrebungen in Dr. J. W. Richard's "Luther and the Augsburg Confession," Part III, 82-105. A reprint from the LUTHERAN QUARTERLY, Oct. 1899, Jan., July and Oct. 1900.

Dr. Eck had made the following statements concerning the twenty-first article: This article, "of the worship of saints, differs from our teaching. Here are three things: The veneration of the saints, our invocation of the saints, the intercession of the saints for us. The Lutherans admit the veneration. They reject the other two. The intercession of the saints is admitted by the Sacramentarians. Here harmony is not probable, unless they confess with the Church, since a living person may call upon a living one, a mortal upon a mortal, a sinner upon a sinner, a beggar upon a beggar, why may he not call upon an immortal, a righteous one, one free from sin, rich in grace, in goodness, in compassion, and deeply interested in our welfare?" (79) In the discussions the Lutheran members of the Joint-Committee (Melanchthon, Brenz, etc) though on the whole they were too yielding, wrested from the Catholic members at least the confession that the invocation of saints was not demanded by Scripture. In their final report they said on saint-worship: "In the twenty-first article we are agreed in two points, namely, that the saints and angels with God in heaven pray for us. Second, that we agree to observe as sacred and solemn the anniversaries and feasts of the saints when we pray God that the intercession of the saints be helpful to us. But as regards the invocation of saints, they are not yet agreed with us. They, indeed, express themselves that they do not forbid it, but because Scripture does not expressly contain it, they refuse to call upon the saints, first because Scripture does not demand it and second because they fear that it might give rise to many and dangerous abuses. (80) But soon Luther from Koburg sent his well known protest against the negotiations. (81) Of special interest are the considerations of the Lutherans in Nuremberg. They declare: "There is no Scripture to be found anywhere that teaches, or that allows us to infer that deceased saints or the angels in heaven pray to God for us. Also there is no mediator, intercessor, or high priest before

(79) Schirrmacher, Briefe und Akten zu der Geschichte des Reichstages zu Augsburg, p. 205.

(80) Chytraeus, *Historia der Augsb. Konf.* p. 144 (German). Schirrmacher p. 222 (Latin).

(81) Comp Koestlin-Kawerau, *Martin Luther II*, 232. Dr. Richard p. 107 sqq.

God, as all Scripture shows, except Christ alone. What use is there then, what advantage do we have, from conceding and yielding this article to the Papists, which they have tried to base on the Scriptures, but of which the Scriptures have not a trace? And every intelligent person knows well what abuses have followed gradually from this article." And again: "Intercessory prayer on the part of the living proves nothing in favor of intercession of dead saints for us. . . . And even if it was true that the saints pray for us, from this does not follow that we shall invoke them to intercede for us." (82) Remonstrances of such kind and also the observation that none of the Roman Catholic concessions were sincere soon brought the negotiations to a close, and Melanchthon received the instruction of the Protestant Princes to proceed with writing his Apology.

In the Apology our twenty-first article was treated with special thoroughness. There is no "*Leise treten*" any more. Melanchthon characterizes the "stupidity" (83) of the adversaries because of their awkward and futile argumentation. With much emphasis he criticises the assertion of the Papists that "the saints are not only intercessors, but also propitiators." (84) To this he says: "This is in no way to be endured." And even if they make a distinction "between mediators of intercession and mediators of redemption, yet they plainly make out of the saints mediators of redemption." In order to prove that this is meant by the worshipping of saints he describes the significance of "a propitiator, that his merits have been presented as those which make satisfaction for others, which are bestowed by divine imputation to others, in order that through these, just as by their own merits they may be accounted righteous. . . . Thus the merits of Christ are bestowed upon us, in order that, when we believe in him, we may be accounted righteous by our confidence in Christ's merits, as though we would have merits of our own." So the adversaries demand of us to call upon the saints and at the same time "they apply the merits of the saints just as the

(82) Schirrmacher 272, 285. Also Chytraeus 285; Walch XVI, 1766; Latin Coelestin II, 81 b.

(83) Jacobs 235. In the Latin: "*isti asini*;" the German translation of Dr. Jonas: "*grobe Esel*." Muler 223.

(84) Jacobs 236.

merits of Christ to others, they bid us trust in the merits of the saints, as though we were accounted righteous by the merits of the saints, in like manner as we are accounted righteous by the merits of Christ."

This is no misrepresentation. For "in indulgence they say that they apply the merits of the saints." Here Melanchthon makes use of a thought contained in the Torgau Articles when he writes: "Perhaps they derive this arrangement from the palaces of kings, where friends must be employed as intercessors. But if a king will appoint a certain intercessor, he will not desire that cases be brought to him through others." (85)

Already in the preceding Melanchthon had quoted, as proof of his assertion that the saints are represented to be propitiators, an interpretation of the canon of the Mass given by Gabriel where he says: "According to the order instituted by God, we should betake ourselves to the aid of the saints, in order that we may be saved by their merits and vows." Now he gives two more illustrations: "Here and there this form of absolution is used: The passion of our Lord Jesus Christ, the merits of the most blessed virgin Mary and of all the saints, be to thee for the remission of sins." And another case: "Some of us have seen a doctor of theology dying, for consoling whom a certain theologian, a monk, was employed. He pressed upon the dying man nothing but his prayer: 'Mother of grace, protect us from the enemy, receive us in the hour of death.'" This leads us to Mary of whom no mention had been made in the Augustana. But here the Apology does not refrain from making the following statements: "Granting that the blessed Mary prays for the Church, does she receive souls in death, does she conquer death, does she quicken? What was Christ to do, if the blessed Mary do these things? Although she is most worthy of the most ample honors, nevertheless she does not wish to be made equal to Christ, but rather wishes us to consider and follow her example. But the subject itself declares that in public opinion the blessed Virgin has succeeded altogether to the place of Christ. Men have invoked her, have trusted in her mercy, through her have

(85) The eleventh of the Torgau Articles, Comp. Kolde, Augsb. Konf. 139. Jacobs II, 85.

desired to appease Christ, as though he were not a Propitiator, but only a dreadful judge and avenger.”(86)

Melanchthon also calls attention to the heathen origin of the invocation of saints: “To each saint a particular administration has been committed, that Anna bestowes riches, Sebastian keeps off pestilence, Valentine heals the epilepsy, George protects horsemen. These opinions have clearly sprung from heathen examples (Jacobs I, 240. Mueller 228.) Neither does the Apology neglect to emphasize that this service has been mainly for the purpose of “bringing in gain.” And the following story is told: “In a certin monastery some of us have seen a statue of the blessed Virgin, which was moved by art (within by a string) as though it were an automaton, so as to seem either to refuse or to grant consent to those inquiring.”(87)

In 1551 Melanchthon found occasion to repeat this protest of the Lutheran Church against saint-worship in the *Repetitio Confessionis Augustanae* which he prepared for the council at Trent. Here he begins the article with the passage, Isaiah 42:8: “My glory will I not give to another, neither my praise to graven images,” and he exclaims: “It is a pity that people will not understand such gross errors. Consider and think what thou doest when thou callest on St. Barbara. There thou forsakest God and forgettest to whom thou art praying. Thou knowest that such as St. Barbara, Anna and St. George can not see nor understand the sighs of the heart and if they knew that they were prayed to they would be terrified and they would protest against receiving honors which alone belong to God.”(88) He emphasizes the futility of saint-worship and the feeling of uncertainty of which every one must be possessed that is praying to the saints.(89) Here the order of thoughts is different from the Augsburg Confession where for conciliatory purposes first was said that the Protestants also knew of veneration of saints; in this document Melanchthon first protests against the abuse and only at the close mentions how much the Church of the Reformation has retained

(86) Jacobs, I, 256-239. Mueller, 224-227.

(87) Jacobs I, 240. This incident is told with special vividness in the German text. Comp. Mueller, 229.

(88) Corp. Ref. XXVIII, 556.

(89) Corp. Ref. XXVIII, 557.

as scriptural.(90) In fact the Variata of 1540 already does not any longer retain the order of the first edition but similarly to the Repetitio treats first of true, Scriptural invocation of the Triune God, condemns secondly "the custom of invoking holy men who have departed from this life," and thirdly mentions in how far "it profiteth to recite the true histories of the godly."(91)

Speaking of how our article has been defended against Roman criticism we should before departing from this subject at least make mention of work which, it is true, does not belong to the Reformation period proper, but which has contributed much to the establishment of the doctrines of the Augustana and which also subjected the worshipping of saints in the Roman Catholic Church to a most searching criticism. I mean the Examen Concilii Tridentini of Martin Chemnitz, four volumes, which were the result of eight years of hard work on the part of the very learned author. Perhaps no work of that age (the last volume appeared 1573) has damaged the Roman Catholic Church more than this. In the last part of the third division, Chemnitz treats of the invocation of saints. We cannot here discuss the rich contents of this article but recommend it to everyone who wants to make a special study of the subject.(92)

We could now here close our lecture, for the passage that follows the testimony concerning the Invocation of Saints does strictly not belong to the twenty-first article, but forms the conclusion to the first part of the Augustana. Thus a discussion of this passage was not improperly desisted from by the lecturer of twenty-one years ago.(93) This closing part of the first division of the Augustana is so important for the proper estimation of the doctrinal articles of our confession as a whole that it ought to be treated apart from the invocation of saints in a special lecture which then could bring out the many suggestions

(90) Corp. Ref. XXVIII, 559 sq.

(91) English in Book of Concord, Jacobs II, 121 sq.; Latin, Kolde Augsb. Konf. mit Beilagen 187. Strange that Melanchthon in the Variata of 1542 again returned to the order of the first editions. Comp. Jacobs II, 148. Kolde, 187.

(92) Chemnitz's Examen Concilii Tridentini, 4 vol., is written in Latin. It has been translated into German and condensed to a volume of 287 pages by R. Bendixen in connection with Luthardt, Leipzig 1884.

(93) Lectures on the Augsb. Conf. On the Holman Foundation. First Series. Luth. Publ. Soc'y. 1888.

contained in the remarkable statements. I shall not undertake a real discussion, but I cannot resist the temptation to offer in place of it, as a kind of a close to this discourse, a part of a letter received from Dr. Kawerau on the subject. (Dr. Kawerau was professor in Kiel when I had the privilege of attending his lectures. From Kiel he was called to the University of Breslau and is now Provost in Berlin and professor at that university). But that this letter may be understood, I shall first quote from the Augustana the sentences which have here always interested us most and have offered a perplexing problem to many who have tried to get at their real historical meaning.

Melanchthon writes: "This is about the sum of our doctrines from which it is evident that they contain nothing inconsistent with the Scriptures, or with either the Catholic or the Roman Church, so far as is known from the (ancient) writers (or fathers)." Latin: "nihil inesse, quod discrepet a scripturis vel ob ecclesia catholica vel ab ecclesia romana, quatenus ex scriptoribus nobis nota est." (94) And again: "But the whole difference of opinion between us relates to certain abuses." Latin "Tota dissensio est de paucis quibusdam abusibus." (95) The problem is: How could Melanchthon make such a statement, that concerning the subjects treated of in the doctrinal part of our Augustana (original sin, justification by faith, in connection with new obedience and faith and good works, doctrine of the Church, Lord's Supper, repentance) there was nothing inconsistent "with either the Catholic or the Roman Church?" How could the writer of the Loci who had followed the career of Luther in his protest against the Roman errors, and who soon, after the appearance of the Confutation, in his Apology treats so thoroughly of the fundamental differences between Lutheran and Scholastic theology make such statement, at such an occasion, as a summing up of the situation?

Let us now hear from Prof. Kawerau's letter: "Melanchthon wants to prove in the Augsburg Confession that the Lutherans

(94) "ex" and "nobis" are not found in our "textus receptus" in the Book of Concord, but this is the reading of all authoritative codices. Comp. Tschackert's critical text in "Die unveraenderte Augsb. Konf." p. 115.

(95) Our "textus receptus" again does not have "tota," but it is found in all authoritative codices Comp. Tschackert *ibid.*

are members of the *Catholic Church*. They wanted to negotiate in Augsburg as a *faction* with an opposing *faction*, not as a *church* with another *church*. For this purpose Melanchthon had to prove that they were no heretics in the sense of the law of the empire. We must remember that since Emperor Theodosius the *heretics of the ancient Church* were threatened with civil penalties. The orthodox doctrine of the trinity and the oecumenical symbols were placed under imperial protection. Charles V. had declared at Augsburg that in the first place he would have to make sure whether the Lutherans were not teaching doctrines contrary to the "*twelve articles of faith*" (Apostle's Creed.) That's the reason why Melanchthon in the I. and III. articles emphasizes so strongly that in the doctrine of the Trinity they stand upon the Nicene Creed and confess all the articles of the Apostle's Creed. For this reason all the *old heresies* are so carefully rejected (I., II., VIII., XII., XVIII.) Melanchthon takes pains to prove that their doctrine is not the revival of any heresy rejected by the ancient Church, that, therefore, the Emperor has no cause to apply against them the laws concerning the heretics. He who acknowledges the decrees of the old councils, who rejects the old heresies, he stands upon the foundation of the *Catholic Church*! Now Melanchthon takes the position that since those ancient times through Scholasticism all kinds of perversions of doctrine, and all kinds of abuses in church practice have crept in to the Catholic Church. The Lutherans are so to say the *Old-Catholics* who have preserved the doctrine and ethics of the *ancient Church*, who have eliminated the erroneous conceptions that have crept in. When, now, Melanchthon at the close of article XXI refers to the *ecclesia romana*, quatenus ex scriptoribus nobis nota est, then that does not mean with him what we to-day call "Roman" Church, but it is that form of the Church which presents itself approximately in the writings of a Leo I. and Gregory I.—the Church of the first five centuries. From the church fathers of those centuries he takes his quotations. His leading thought is: Where we dissent from you, there *we* are Old-Catholics (Altgläubige) and *you* are those who have changed (Neugläubige). If one reads the article XXI entirely without suspicion, then one cannot understand how Melanchthon

could make such a concession: in our doctrine there is nothing *quod discrepet ab ecclesia romana!* But if closely scanned it is only the assertion *that they have the old church fathers on their side.* To be sure, in this Melanchthon is a dangerous diplomat, that he in such negotiations knows the art to mislead his opponents by smooth phrases. This art he has practiced in the Augustana with consummate skill. He often seems to concede much more than he really does! To-day we will, of course, say, it was an historical error when he said that the ancient Catholic Church was so completely on the side of the Lutherans. We know now that the Roman Catholic leaven was much older than he supposed. And here is the questionable point: Melanchthon concerning some points was keen-sighted enough to *see* that the agreement was not as extensive as he made it appear. But for tactical purposes he concealed it when he spoke publicly! (Otherwise in confidential correspondence). In interpreting the passage one must underscore heavily the seemingly innocent phrase "*quatenus ex scriptoribus nobis nota est*" and ask: of what scriptores does he here think? Then the difficulty which some feel disappears. But one will then also feel: the phrase is a swordsman's trick (*Fechterstreich*)!"

So Prof. Kawerau characterizes Melanchthon's assertion of substantial agreement between the Lutherans and the writers of "either the Catholic or the Roman Church," as an extravagant statement. And it must be admitted, the authors of the Confutation have proved it successfully, for instance in their reply to article XII "On Repentance," where they show that even as early as the Council of Nicea and the age of Ambrose and Leo the Great penances were demanded as part of repentance. We have seen that the invocation of saints flourished at the time of the three Capadocians. The lessons which we draw from these facts is this: Confessional subscription to the Augustana does not mean an obligation to accept remarks which were made in diplomacy to relieve the embarrassment of the hour. "Incidental allusions, quotations of authorities even the pertinency of arguments used, are subsidiary matters." (96) Such admission does

(96) Dr. Jacobs in "The Lutheran," March 5, 1908 (p. 403).

not in the least affect the confessional substance proper of the Augustana—the *doctrines* set forth which, clustering about the article of a standing and falling Church, (contained in article IV in connection with V, VI and especially XX), represent an organism that must be viewed in reference to the relation of each part to every other part and to the whole.

Atchison, Kansas.

ARTICLE II.

THE RELATION OF THE MINISTER TO THE SYNOD.*

WILLIAM SHINDEL SIGMUND.

"The most fundamental characteristic of living things," Professor John Fiske tells us, "is their response to external stimuli. If you come upon a dog lying by the roadside and are in doubt whether he is alive or dead, you poke him with a stick; if you get no response you presently conclude that it is a dead dog. So if the tree fails to put forth leaves in response to the rising vernal temperature, it is an indication of death." Men also have passed the dead line when they have become indifferent to the moral and intellectual spirit of their times; while those who respond promptly to this *zeitgeist* are, whatever their years, very much alive; and if this sensitiveness is joined with well-considered experience, they are probably the most influential men of their generation.

To be useful, however, one must be more than simply alive. He must not only respond to impressions made upon him, but he must respond properly; he must be in right relation to his times. It is possible to be alive, and, just because one is alive, prove a hindrance rather than a help to human welfare. One may be so ruled by his prejudices as to be wiser in his own conceit than seven men that can render a reason. Such contrariness may doubtless at times serve some useful end; but firmly set jaws and stiff necks are not usually regarded as the hall-marks of largest usefulness: it is the oxygen of the atmosphere rather than the nitrogen, which we think of as necessary to life.

This latter truth—that to be useful one must be in right relation to the spirit and movements of his times, and, inferentially, that he is the most useful who is nearest in perfect harmony with these—indicates the importance of the subject now proposed for our consideration. The organized work of the church

* An address delivered to the Faculty and students of Hamma Divinity School of Wittenberg College.

is an expression of the spirit of the times—this is true even when that spirit is itself an effect of the teaching and work of the Church—and the relation of the minister to the organized work of the Church is fundamental to all his other relationships. If this relation is wrongly regarded or not properly maintained, the minister's usefulness will unquestionably be much hindered, and may possibly be prevented altogether.

In studying this subject, the chief point to be considered is the relation of the minister to the synod, since the synod is the governmental unit in our form of Church polity; and our discussion has especial reference, of course, to this relation as it exists in the General Synod. We may study this relation advantageously from three points of view: that of the minister's rights, that of his privileges, and that of his duties.

I.

The relation of the minister to the synod in respect to his ministerial rights, may be briefly stated as follows: that, as far as human instrumentality is concerned, the minister derives all his ministerial rights from the Church through the synod; and that he can retain and exercise those rights only while he remains a member of the synod, and upon conditions which the synod itself imposes.

The first of these propositions implies that more than human instrumentality is required really to invest a person with ministerial rights—which is true. It also declares that the only human instrumentality which is employed in conferring them is the Church, acting through the synod. The truth of this also may easily be seen.

The Protestant Church has from its beginning insisted upon the priesthood of all believers, upon their perfect equality in Christ Jesus, and their common commission to proclaim the gospel. It has uniformly taught that all Christians may come immediately to God without any mediator except Christ, may offer God their prayers, and, further, may dedicate themselves to Him in holy obedience and spiritual service—in which things the essence of all priesthood lies. At the same time, the Protestant Church believes in the intrinsic necessity, to use Bishop

Martensen's phrase, of a clerical office and a clerical class; she recognizes the need for a special ministerial class, both because it is necessary for the sake of maintaining church order, and also because, since our Savior expressly commanded the preaching of the gospel, it is plainly His intention that there should ever be a body of men to whom this preaching, together with the administration of the sacraments and the pastoral care of His people, should be entrusted.

As to who should be considered authorized teachers of the Word, the Lutheran Church's official declaration is: "Concerning church orders they teach, that no person ought publicly to teach in the church, or to administer the sacraments, without a regular call." This regular call is two-fold: one part of it is the selection and appointment, by the Great Head of the Church, of the men to be His messengers, whom also He disposes to be willing to assume the work of this ministry; the other part is the formal and official ratification by the church that such call has been given by the Lord. This ratification is always preceded by an inquiry into the reasons why any person believes himself chosen and prepared for the pastoral office; and the duty of such investigation and consequent decision is delegated by the Church to her representatives in the synod. These brethren, seeking the guidance of the Holy Spirit, that they may perceive and admit what merely human knowledge cannot discern, speak authoritatively for the Church. A favorable action on their part, it is true, cannot constitute any one a true messenger of the gospel unless he has been called as such by the Lord Himself, but an unfavorable action will effectually prevent anyone's reception as an accredited teacher of God's Word. The favorable action of the synod is necessary, and it is the only work of man that is necessary, to acknowledge and confer upon any one ministerial rights.

The facts just mentioned hold good, even when, as is customary, the whole matter of examination of candidates for the ministry and of action relating thereto, is entrusted to the Ministerium. The Ministerium is then simply a large committee, to whom, under the constitution of the synod, certain specific duties have been assigned. It is not representative of the Church except as such a committee of the synod, for the Church must be

represented by laymen as well as by ministers. As such a committee, its findings ought always to be reported back to the synod for ratification, as is sometimes done, but, whether so reported and ratified or not, the actions of the Ministerium have validity only because the synod gives its approval, formally or tacitly, to all its proceedings.

The second proposition is that a minister, when he has thus been accorded ministerial rights by the synod, can retain and exercise those rights only while he remains a member of the synod. He cannot, because of dissatisfaction or any other reason, withdraw from the synod and yet retain the prerogatives the synod has conferred upon him.

This question has not arisen in our Church in recent years, probably because of the facility with which dissatisfied brethren can vault the ecclesiastical fences, and the eagerness with which some of our sister denominations at times welcome to their ministry men who have become entirely discredited with us, and sometimes even those who, because of immorality, have been thrust out of the sacred office.

Another reason why it does not arise may be because it was thoroughly discussed and emphatically settled half a century ago. At that time a member of the Maryland Synod, who, "after cool and calm reflection," felt "compelled to this by feelings of self-respect," asked the President of that body for a letter of honorable dismissal, "without intending to apply to any other synod or to any other ecclesiastical body for admission." The President attempted to persuade him to withdraw his application, but when he insisted that the letter be given, it was granted. At the next convention of the synod, however, the Ministerium refused to ratify the action of the President in giving this certificate, on the ground that "an honorable dismissal cannot constitutionally be given by its presiding officer to a member who remains within the bounds of the synod;" and, with some dissenting, they requested the brother to return the letter which had unconstitutionally been given him. As the brother departed this life before the following convention of the synod, it can never be known what action would have been taken had he ignored the synod's request; but the principle involved—whether a man in good standing in a synod, and wishing to discontinue

his membership therein, though announcing no intention to join any other synod, is entitled to an honorable dismissal, it being understood that he might continue performing ministerial duties—became the subject of warm discussion for some months in the Church periodicals. Those who defended such a dismissal did so upon the ground that it was God who made ministers, qualified and ordained them; and that the synod did not constitute ministerial character, but merely recognized and proclaimed it. If the synod, after proper examination, was convinced that God had called and qualified a man for the ministerial office, and acknowledged him as a minister of Jesus Christ, what right had it, they asked, to forbid him to withdraw from a body into which he had voluntarily entered? This specious argument did not prevail with the brethren who took a more practical view of the question; and the conclusion of the whole matter was, that the synod, a short while afterwards, placed the following decision on record: that while synodical organizations were not of divine origin, yet the value of such fraternal association had been abundantly demonstrated as wise and necessary; and that since the synod had been adopted by our Church in this country as its form of government, it was rightfully expected that all who claimed to be accredited ministers thereof should seek connection with one of our district synods; that, furthermore, while any minister in good standing might at any time withdraw from the synod and receive testimonials of his good standing up to the time of his withdrawal, such testimonials must be granted by the synod itself in convention assembled, and not by the President between the conventions of the synod; and that the brother receiving them would not, until he had again obtained synodical membership, be recognized as a minister of the Lutheran Church.

That the foregoing position is endorsed by the General Synod is shown by the language of the "Minister's Synodical Dismissal," which it authorizes. These dismissals distinctly state that the membership of a minister in the synod which dismisses him ceases only when he has been regularly received by the synod to which he has been dismissed. It is clearly the intention of the General Synod that none of her ministers shall ever be without synodical membership.

The advantages of this requirement by our Church, that all her ministers must be members of some synod, appear when its effects are contrasted with the effects of the form of church polity known as independency.

This form is without doubt the loosest and most easy-going of all forms of church government. Any individual congregation, inasmuch as it is a complete church in itself, subject to no superior authority but that of Jesus Christ, can elect anybody as its pastor, and thus induct him into the ministry. This is a proceeding which is frequently conducted with less care than the selection of a janitor, and it is not at all worthy of any recognition as ordination. By being thus elected as a pastor of a church, the fortunate candidate obtains inalienable ministerial rights, whether he continue in the pastorate or not; and his agility in changing back and forth between the ministry and some secular calling might well put a professional acrobat to shame. Furthermore, he is responsible to nobody and nobody is responsible for him. He cannot be called to account for any misconduct whatsoever; no one can really depose him from the ministry. Even if the church, of which he is pastor, should ask him to resign and starve him out—a not unusual occurrence—this does not revoke the ministerial power their previous election conferred upon him. He goes to and fro in the earth and walks up and down in it, as Elder So-and-so to the end of the chapter. His having been once pastor of a church has stamped upon him a more indelible character than the Roman Catholic sacrament of ordination.

One cannot wonder that, with such a speedy and uncomplicated method of putting men into the pastoral office, the ministry of those churches should abound with ministerial adventurers; nor that the people, accustomed to have their shepherds manufactured in such careless style, should entertain scant respect for them. The difference between the honor generally accorded to their pastors by such congregations as believe them to be Christ's gifts to them for possibly their lifetime, and the lack of esteem displayed by these other congregations to men whose contact with their lives is as unimportant as that of ships that pass in the night, is so great that one must be acquainted with it at first hand really to believe it. While there are many upright, self-

sacrificing, devout servants of the Lord among these men, who are revered because of their godly life and character, it is simply the truth that the mere fact that one is a minister, made so in the manner above described, inspires in the community no respect for him whatever. What extra consideration he gets is as likely as anything else to be more careful investigation of the truth of his statements, or more vigilant surveillance of his behaviour toward the ewes of his flock, and more insistence upon promptness in settling his accounts. This is just what might be looked for when anybody, just because he is pleasant to the eye, and hath a lovely voice and a glib tongue, may, without examination or formality, be thrust into the high office of a messenger of the Most High, and then turned loose upon a world which had already a surfeit of calamities.

That our synodical membership has great advantage over such independency at every point is perfectly plain. A minister, who is known to be in good standing in his synod, is, because of that fact alone, presumed to be entitled to respect and honor: for such membership is a guarantee that those who are best acquainted with him confide in his personal worth and integrity. If he should misbehave himself as a minister, every one knows that he will be brought sharply to time by his fellow ministers. The church of which he is shepherd cannot in any way whitewash him and prevent such an investigation. At the same time no congregation, however unpleasant it may make it for their pastor, can without cause dismiss him, with impunity, from the pastorate, nor can they, in any way, deprive him of any of his ministerial rights. His synodical membership is, among other things, a protection from the persecution and hate which have caused many a faithful pastor since St. Paul to ask his brethren to pray that he might be delivered from unreasonable and evil men.

The third proposition respecting the rights of a minister, as affected by his relation to the synod, is, that he can receive, retain and exercise these rights upon such conditions only as the synod itself imposes. This proposition needs no long discussion, since it claims for the synod nothing more than all voluntary organizations claim. Every member of the synod became such upon terms the synod laid down, and it is the unquestionable

right of the majority to fix the rules under which such membership may continue to be enjoyed. That a synod has united with the General Synod, and is bound to abide by its constitution, does not contradict this proposition, for the adoption of the constitution of the General Synod was the free act of the synod, whereby it limited itself in certain matters: and if, at any time, it finds such a limitation inadvisable, it can easily sever its connection with the higher body. Furthermore, as is evident, it is not necessary that the conditions of synodical membership should be identical among all the synods. Just as the different States composing our nation all uphold the national constitution, and yet may differ in the qualifications they prescribe for electors, so may the synods do. None may require less than the constitution of the General Synod requires, but any one may require more, provided the additional requirements do not conflict with the constitution of the General Synod, and what additional requirements shall be made must be left to the judgment of the synod itself. Neither can the General Synod dictate to any synod what conditions shall or shall not be insisted upon. It may offer advice, as, for example, at the convention of 1905, it recommended that "when it appears that a clergyman has left the active ministry and gone into a secular business of choice or preference, and not of necessity, he shall be required to return his ordination papers," but its recommendations in such cases are purely advisory. In matters pertaining exclusively to the affairs of any synod—please note this qualification carefully—the synod itself is, and must be, the final authority for what shall be done.

II.

The second point of view, from which the relation of the minister to the synod may be considered, is in respect to his privileges. These, as might be supposed, are many and of great value.

First among them, is the consciousness that one has been authoritatively commissioned as a preacher of the Word of God. The rite of ordination bears the same relation to a minister's belief that he is called to the pastoral office, that the sacrament of

baptism does to his belief that God, for Christ's sake, has forgiven him his sins. In the latter case, while the promise of the gospel had often been heard, as it was extended generally to men, and the hearer had believed that he was included among those to whom pardon was freely offered, yet in his baptism he is individually assured that God has freely forgiven his own personal sins and received him personally into His favor: for baptism is not the work of man, but of God, and the Church baptises in God's stead and at His command. In precisely the same way, one's ordination is an official ratification that his belief that he has been called of God to preach His Word is true, since the synod, under the guidance of the Holy Spirit, after proper efforts have been made to know God's will, has solemnly set him apart and entrusted to him the work of the gospel ministry. The fundamental fact of every minister's consciousness, therefore, ought to be, that God, through the Church, has deliberately chosen him for this work and conferred upon him these ministerial rights.

This consciousness will prove an inestimable blessing to every thoughtful minister. For one thing, when great trials and difficulties face the worker, when seemingly there is no progress, nothing but delay and probable failure as the result of one's work, and one is consequently prone to be cast down and cut of heart, the knowledge that he has not assumed responsibilities unnecessarily, or undertaken needless tasks, but that he is where he is because of divine appointment, enables him to continue perseveringly at his duty. Isaiah was not the last person, by any means, sent with God's message to a people spiritually blind, deaf and stupid, and almost wholly unconcerned about their relations to their Maker. There is much labor, both at home and in foreign fields, which appears no more promising than

"the toil!

Of dropping buckets into empty wells,
And growing old in drawing nothing up!"

Only an assured conviction that God has set him at his task can, under such circumstances, keep the workman faithfully at it—but that can!

Another great help from this consciousness that one has been

divinely chosen for his work, is the assurance that God expects him to do the work satisfactorily. God believed he could do it, and would do it, when He set him at it. This was St. Paul's great encouragement: "I thank Him that enableth me, even Christ Jesus our Lord, for that He counted me faithful, appointing me to His service: tho I was before a blasphemer, and a persecutor, and injurious." The fact that God trusted him, and expected him to be faithful, in spite of his former bitter hatred and frenzied persecution of His Church, was probably, throughout his entire Christian life, the most central fact in St. Paul's mind. Time after time, under widely different circumstances, he dwells upon it—always speaking of it most humbly and gratefully—as the crowning proof of God's amazing mercy, that He not only forgave him his sins, but commissioned him to preach unto the Gentiles the unsearchable riches of Christ. Now, towards the close of that life, he gives us, in this passage, a glimpse at what had sustained him in his arduous toil—it was his knowledge of God's faith in his fidelity.

A second privilege of synodical membership is the opportunity of assisting in directing the work of the Church, and of having the benefit of the collective judgment of a number of Christian brethren.

The honor and help of this privilege, just because it is enjoyed regularly and as a matter of course, may sometimes not be properly appreciated. Even the holiest duties, such as the administration of baptism or of the Lord's Supper, are sometimes, because of frequent repetition, performed without an appropriate sense of their sanctity. They are often done mechanically, or as a matter of duty, and the profound awe and reverence with which they were first performed, have to a large extent passed away. This is probably an inevitable result of familiarity with sacred things, unless unusual care is taken to keep alive a sense of their sacredness: and it need not cause surprise if the privilege just mentioned is often enjoyed with hardly a thought of its greatness. Yet we need consider it but for a moment to perceive that high honor has been shown us. God has committed unto us the word of reconciliation: we are ambassadors therefore on behalf of Christ, as though God were entreating by us: and the whole planning and management of this work is entrusted

unreservedly to us! Can you imagine with what joy and delight an angel would grasp at this privilege—to have an opportunity to give his counsel in forming plans to extend the kingdom of his Lord?

Closely related to this privilege of assisting in directing the work of the Church, is the privilege of being assisted in one's own work by the advice of our fellow ministers. The benefit of such assistance by one's associates is universally recognized: it is the reason for multitudes of conferences, institutes and other meetings, at which matters of every conceivable sort are examined and reported on and discussed. Yet the advantage of such friendly consultation about our religious work does not rest alone upon the belief that in a multitude of counsellors there is safety. It rests upon the promise of our Lord to be in the midst of two or three, gathered together in His name, and to guide them in their deliberations. That promise surely means that when a number of Christian workers unitedly and earnestly seek to know the will of God touching their work, and are resolved unselfishly to do whatever God may indicate, God, through their resultant judgment, will guide them as they ought to go. It is plain that the Apostles and the early Church so understood it; and the decision of a number of the Apostles was much more readily acquiesced in than the opinion of a single individual.

This probably accounts for a difference sometimes to be discerned in the tone in which these opinions were given. When St. Paul was asked for his advice on certain matters, regarding which he had received no definite instructions from the Lord, notice with what modesty he gives it: "I have no commandment from the Lord, but I give my judgment, as one that hath obtained mercy of the Lord to be faithful." "She is happier if she abide as she is, after my judgment, and I think that I also have the Spirit of God." The seeming hesitation with which he utters these words, does not arise from any misgiving whether he is divinely guided in his decision, but from his knowledge that his views might be, as they often were, challenged and contradicted by his enemies. Note the contrast to be seen in the announcement of the finding of the Council at Jerusalem: "It seemed good to the Holy Spirit, and to us, to lay upon you no

greater burden than these necessary things." The apostles and elders had been gathered together to consider this matter; there had been much questioning among them, and we may be sure the debate had been spirited; they finally, having come to one accord, decided that the Gentile Christians should be required to abstain from only four things—"the Gentile customs," as Professor Purves tells us, "which were most abhorrent in Jewish eyes." In the face of enormous prejudice, they were loyal to the manifest will of God, and there is a positive and decisive authority in the tone of their decree, which shows plainly that they expected the churches to regard it as final; as, indeed, they did. St. Luke tells us, that the Church at Antioch, when they had read the epistle, rejoiced for the consolation: whatever doubt had before disturbed them was now removed: this troublesome matter had been laid before their brethren in the Lord, and in their decision they were sure they had an expression of God's will. In precisely the same way, when we lay our perplexities before our synodical brethren for counsel, may we be confident that the Master will direct them and us as we seek unselfishly to know His will.

One other privilege which we enjoy because of our synodical membership, is the benefit of the sympathy, and especially the prayers, of our brethren.

The source of courage and confidence to a soldier in battle is not mainly his personal skill and might, but the consciousness that he is one of a great host engaged in one attempt, animated by one spirit, and possessing collectively infinitely more resources than himself. This consciousness nerves him to desperate assaults or to long continued resistance, neither of which he would contemplate for a moment if he contended alone; his knowledge of the sympathy and support of his comrades sustains him as nothing else could possibly do. It is not otherwise with the minister of the gospel. Bound by synodical relations to his fellow ministers, he knows himself as a part of a great world-movement for the expansion and establishment of the kingdom of God. If matters progress slowly with him, they may be moving more rapidly at some other point of the line, and the success of one is ultimately the success of all. If it be his lot to encounter unusual difficulties or disheartening opposition, the as-

surance that his brethren sympathize with him, pray for him and are ready to help him as occasion serves, aids him wonderfully.

A great deal might be said about this, yet, after all, while the worth of this fellow-feeling may be insisted upon and illustrated, it is only through experience that any one can really know it. It is only when,

“With aching hands and bleeding feet,
We dig and heap, lay stone on stone;
We bear the burden and the heat
Of the long day and wish ’twere done,”

that we can really understand the hitherto unimagined power of our brother’s sympathy to cheer and strengthen.

It may, perhaps, be doubted also whether any of us appreciates adequately the worth of our brother’s prayers in our behalf; yet nothing is more evident than that, in New Testament times, such prayer was constantly solicited. Jesus recognized in it a means for meeting a great emergency, when He told His disciples to pray the Lord of the harvest to send forth laborers into His harvest. Paul repeatedly asks his fellow Christians to pray for him, and expected help through their prayers. The early Christians, indeed, as if by instinct, thus besought God for their brethren in peril.

The most conspicuous instance of such prayer is probably when Peter was in danger of death. Like a bolt from a clear sky, the persecution of Herod the king had fallen upon the Church. For a considerable time the Christians had enjoyed peace and quiet growth, and no doubt believed this might be the settled order of things. Probably no particular danger was anticipated when Herod received Judea as part of his kingdom, though his evident friendliness to the Jews and endeavor to win their favor, might well have aroused suspicion. But just before the great Passover week, when thousands of visitors were in the city, and the very atmosphere seemed charged with religious fervor, the attack began. For some reason unknown to us, James, the brother of John, was the first victim, and thus one of the fiery “sons of thunder” laid down his life for his Lord. Congratulations immediately poured into this palace. More than

he had dared to hope, Herod had secured an instant and enthusiastic popularity. Demonstrations of approval could not have been more gratifying. Naturally his next endeavor was to increase this favor of the people, wherefore he proceeded to seize the great apostolic leader himself. We cannot realize what days of anxiety and terror that feast must have been to the Christians. Herod made no secret of his intention, after the sacred season was past, to make a public spectacle of Peter's execution. The approaching anniversary of the crucifixion of their Lord filled the minds of the disciples with forebodings of impending disaster; many believed that the prediction respecting Peter was now to be fulfilled, that he should stretch forth his hands and another should gird him and carry him whither he would not. The fate of Stephen, probably the most brilliant and gifted man the Church at Jerusalem ever knew, would remind them that the seeming indispensability of their leader was no assurance that his life would be spared. Herod, as though to mock any effort on their part to rescue him, had set four times the usual guards about his prisoner, and wherever the Christians went, their enemies gloated over them with looks of vindictive and triumphant hate. Up to the very night before Peter was to have been brought forth to die, there was not the slightest indication of deliverance. In such a time of dire extremity, we know very well that only the most effective means would be resorted to for help: "*prayer* was made earnestly of the Church unto God for him." Unceasingly they

"sent prayer like incense up
To God the strong, God the beneficent,
God ever mindful in all strife and strait,
Who, for our own good, makes the need extreme,
'Till at the last He puts forth might and saves."

III.

The third point of view from which the relation of the minister to the synod may be considered is from that of his duties.

Bearing in mind that the synod was formed for the purpose of consultation and mutual encouragement, and for the promo-

tion of the welfare of the churches connected therewith, and that the chief purpose of the annual meeting is to adopt measures that may most advance the interests of the kingdom of God, the minister's duties may appropriately be grouped in two classes—those which relate to planning the work of the synod, and those which relate to executing these plans.

One of the most necessary duties of the first group, is for a minister to acquaint himself thoroughly with the rules and customs which govern the synod in the transaction of its business. At first mention, this duty may seem commonplace and perhaps trivial; yet, apart from the fact that nothing which contributes to the progress of the kingdom of God dare be considered insignificant, such knowledge is plainly necessary if one would assist intelligently in planning the synod's work; and one's usefulness and influence may depend largely upon his knowing and conforming to the established way of doing things.

To this end, a new member of a synod should study at once its constitution and by-laws, the parliamentary manual chosen as authoritative, its special rules of order, its order of business, and, as far as possible, its unwritten customs, such as exist to some extent in every organization. All of these except the last may be learned without attending the conventions of synod; the peculiar customs of the synod can be learned, of course, chiefly by observation when the synod is actually in session, since these probably vary considerably in the different synods. In our synod, for example, the reports of officials, delegates, directors, and committees, whether standing or special, are presented in such order that definite and final action may be taken on them without delay—only a few recommendations, and these because they affect more than the matter immediately in hand, being referred to some committee, which will present its report at a later time. Accordingly, all discussion of a matter is desired, if at all possible, when the subject is first presented to the synod: such a report as that of the Committee on Apportionment or on Resolutions is not expected to occasion remarks on the general work of the Church which has been dealt with in former reports. When customs such as these are known and followed, the business of the synod glides along placidly and quickly, but great confusion and delay and waste of time may frequently result

through failure to work harmoniously with such established usages.

At the same time; important as rules of order are, it is an inexcusable blunder to suppose that their strict observance is the chief end to be sought. Few greater nuisances exist than those extra precise people who precipitate a vast amount of unseemly wrangling in order to maintain an unimportant point of order. Parliamentary rules were made for organizations, and not organizations for parliamentary rules. They are but forms through which a spirit of expeditious orderliness may work, and if this spirit be wanting, the rules are worthless—perhaps worse than worthless. “A spine and ribs are very necessary things,” Bishop Potter reminds us, “but we bury them as so much chalk and lime when once the breath has gone out of them!”

A second duty resting upon ministers in planning the work of the synod, is to attend faithfully every session, without exception, of the synodical convention. He should bear in mind that none are unimportant, and that the most important of all are the devotional services.

The last day our class was in this Divinity School, one of our instructors, speaking of the work we were then about to enter, told us that, when once we became well acquainted with our people, we would be greatly surprised at the low standard of Christian life with which the average Christian was satisfied; that, since we had been reared in Christian homes, and for many years the highest ideals of Christian life and service had been held up before us for our imitation, it would be difficult at first for us to understand how such low ideals could be accepted as satisfactory. Doubtless all of us have found his prediction fulfilled: and if he had also told us that we would be surprised at the indifference of many of our ministerial brethren to the devotional services of the synod—that, since we had been for years associated here with fellow students in a prayerful and spiritual atmosphere, and accustomed through such fellowship in our devotional meetings to find help and inspiration, we would be greatly astonished at the evident unconcern with which these meetings were viewed by many pastors—the facts would have proved this true. The average attendance at the daily devotional services both of the General Synod and of the synods, does not equal one-third of the

attendance at the business sessions. Committee work, social conversation or sight-seeing are commonly allowed to reduce the number of those who meet to seek the guidance and blessing of God upon the deliberations of the day. My brethren, these things ought not so to be. We are undershepherds of God's flock; and our Chief Shepherd has left us an example, that we should follow the steps of

"those blessed feet
Which fourteen hundred years ago were nailed
For our advantage on the bitter cross."

Nothing is more evident in the records of His life, than the supreme place He accorded to prayer: and as we hope to be approved workmen, we dare not disparage what He esteemed of such transcendent worth.

We all know and admit this: and, as a matter of fact, the attendance at these devotional meetings is not a true indication of the real belief of the brethren about the value of prayer, as their conduct in any plainly seen crisis will show. At the convention of the General Synod in Des Moines, in 1901, the future of our mission work in Africa was trembling in the balance. Conditions about the mission had changed so completely since the work had been begun, so many precious lives had already, seemingly in vain, been laid down there for the Master, and the apparent results of the work were so pitifully small in comparison to the magnitude of toil and sacrifice and sorrow, that there was a conviction on the part of many that the continued outlay of blood and tears was not justifiable. On the other hand, many felt that these very martyrdoms had made the mission holy ground, which must not be abandoned, nor surrendered to some other denomination. It was a most difficult problem. On one point, however, the whole convention was agreed—that earnest prayer must be made to God for guidance: that action must not be taken hastily. Accordingly, even though the matter had already been debated for a long time, a resolution touching the work was laid on the table over night, that each delegate might seek instruction from the Lord.

This action, just mentioned, shows that when a weighty matter,

difficult of settlement, squarely confronts us, all are of one mind as to the need and worth of prayer. Since this is true, an all-sufficient reason for urging faithful attendance upon the devotional services of synod is, that we never know when matters of the gravest importance must be settled. Even these weighty problems are often unrecognized until the time to prepare aright to meet them has passed by. How dismayed and chagrined the nine disciples must have been to find themselves unable to cast out the demon from the epileptic boy at the foot of the Mount of Transfiguration—an act they all had often performed before. And with what shame and humiliation they heard their Master say that their failure was due to a lack of prayer! “The danger is,” as Professor Bosworth tells us, “that some great opportunity will come to us on a prayerless day. If we had begun the day with prayer we should have been in a frame of mind to notice and use the opportunity. A little more of the preparation which we mean usually to make would have sufficed, but the opportunity came when, for lack of preparation, we were not quite equal to the occasion.”

Of the duties whereby the minister may assist in doing the work which has been planned, obviously the first is to comply cheerfully with the decisions of the synod regarding such work. The relations existing between a synod and the congregations and pastors belonging thereto, and between the synods and the General Synod, are set forth in the constitutions of these bodies: and a prompt compliance with their decisions, when constitutionally made, is certainly an indisputable duty.

The synods and the General Synod are bodies representative of the Church, organized for mutual consultation, encouragement and help, and they have had delegated to them certain powers and duties. These powers and duties are very clearly defined. The General Synod is to “have control of all those interests of the Church which are of a general character;” it is to ascertain and publish facts relating to the existing state of the Church, with such recommendations as appear proper for the promotion of the kingdom of Christ at home and abroad; to provide books to be used in the public worship of the Church and in the catechetical instruction of the young; to make provision for the general missionary, educational and charitable operations of the

Church, over which it has full oversight and administrative powers. In respect to precautions to prevent unpleasant and unfriendly collisions that might arise among the several synods, and in cases of complaint regarding doctrine or discipline, the power of the General Synod is limited to giving advice or opinion, but in all the other matters mentioned above, it has full and complete authority. The synods likewise have complete supervision of the general work of their own churches, such as forming or changing ministerial districts, providing supplies for destitute churches, enforcing the observance of the Formula of Government, and devising and executing all suitable measures for the promotion of piety and the general prosperity of the Church.

The point to be observed, then, if a minister desires to assist in accomplishing the plans of the synod, is that, in regard to these matters concerning the general work of the Church, the action of the synod or of the General Synod is final and mandatory. No synod has any right to set aside the decisions of the General Synod pertaining to matters committed to it by its constitution as though that action were merely advisory and each synod might decide for itself what degree of conformity thereto was advantageous or desirable. Neither has any congregation or pastor any right to nullify the action of a synod by flatly refusing compliance with its decisions. In both cases there is a moral obligation to render obedience to decisions which have been made by lawful representatives.

This recalcitrance toward synodical recommendations manifests itself chiefly in matters of benevolence, and its unloveliness is plain when we notice the unworthy motive inspiring most of it. By far the largest part of it arises from selfishness—which is always unlovely. The synods which refuse to undertake to raise the full apportionment for all the objects designated by the General Synod, and the pastors who refuse to try to raise the full synodical apportionment, generally refuse because they believe too large a sum for benevolence is being asked, and that if so much is given to benevolence, the local expenses may not be met. A sufficient answer to this question is given above: one of the privileges of synodical membership is the benefit of the collective judgment of Christian brethren, who earnestly desire to know the Lord's will—which collective judgment is much more

likely than one's individual opinion to apprehend the real condition and needs of the Church. Furthermore, the experience of the congregations which attempt to comply with these synodical recommendations, proves their wisdom. Nevertheless, both synods and pastors sometimes refuse to abide by these decisions. Some of the amounts apportioned by the General Synod are reduced or rejected; and even such inconsistency is not wholly unknown, as to oppose in the synod the adoption of an apportionment for which the objector voted in the General Synod. It is also by no means rare that a pastor will utterly ignore a synodical decision, simply because it does not meet the approval of his own individual judgment.

Such conduct as this is most blameworthy. We can note its practical effect in political affairs in the plight of the Continental Congress, which could recommend measures to the several States, but was powerless to compel action in accordance therewith, even when national honor was at stake in the fulfillment of treaty obligations. We know also what the effect of such insubordination would be in military affairs, and that it would not be tolerated for a moment—an officer who would refuse, or even unnecessarily delay, to execute the decisions of a council of war, would be promptly courtmartialed and shot. Every minister, therefore, should mark the reprehensibleness of this conduct from every point of view, and for the sake of the prosperity of the Church as well as because of the moral obligation resting upon him, adopt the decisions of the synod and the General Synod as his program, and loyally strive to carry them into effect.

The last duty to be considered, and the most important of all, is to work in harmony with the religious spirit and tendencies of the Church. What was said above—that one's usefulness is dependent upon his being in right relation to the spirit of his times—applies as much to the religious as to any other tendencies: and it is wisdom of the highest sort to adjust ourselves aright to this prevailing spirit.

It is not at all difficult to know what the religious tendency in our General Synod is, and has been for a score of years. These years have seen the growth of an enthusiastic denominational loyalty, and a decided change in the attitude of our Church toward the theological work and attainments of our fathers.

The present tendency manifests itself, in part, in an earnest study of the history and teachings of our Church, and in an increasing appreciation of the unsurpassed—we might perhaps claim, unequalled—riches of our doctrinal inheritance. While nearly every other denomination has been regarding its confessions as less binding, and explaining or revising them to bring them down to date, the Lutheran Church has been clinging more closely to hers, cordially asserting her confidence in them as a correct and adequate expression of the fundamental truths of God's Word. The shortsighted and discreditable foolishness, which formerly in some quarters virtually apologized for these confessions, and sought to minimize the doctrinal differences between our Church and her ecclesiastical neighbors, has wellnigh disappeared; and in its place there is a self-respecting, robust Lutheran consciousness, aware of the worth of those things for which our Church distinctively stands, and demanding an acknowledgement of that worth from others.

A second matter in which the present religious tendency reveals itself, is in the use of forms of worship appropriate to the spirit and substance of our Church's teaching. While we believe, as our Confession declares, that for the true unity of the Church "it is not necessary that the same human traditions, that is, rites and ceremonies instituted by men should be everywhere observed," at the same time certain ways of worshipping God commend themselves to a cultivated judgment, as in accordance with the dignity and propriety which ought to characterize the approach of men into the presence of Deity, and certain other ways do not. It is therefore wholly a gain that recent years have seen the "restoration of the Services belonging to the youth and formative period of our Evangelical Church." There was a time, when, in certain places, by diligent search, pastors and congregations could be found, who bore the name of Lutheran, but, chameleon-like, took their hues from their surroundings. Their modes of worship, their administration of the sacraments, and even their light regard for the Scriptures, were all patterned after others. They became all things to all men that they might by all means win the favor of some. It is gratifying to know that this obsequious spirit of imitation is vanishing away, and

that the same esteem which exists for the Church's doctrines, exists also for her ways of worship.

A third characteristic of the religious tendency of the General Synod is a growing sense of the solidarity of the different branches of the Lutheran Church in this country. It has taken a long time for the various bodies of Lutherans to recognize that they have really a community of interests, and some appear not to know it even yet. They have exhibited toward each other for many years a spirit of mutual bitterness and suspicion, some of the divisions of our Lutheran hosts refusing to have fellowship with any other Christians whoever, and our own General Synod seeming sometimes to prefer fellowship with almost any other Christians than those acknowledging the same historic faith. It is humiliating to recall this unseemly strife between brethren; yet it is some consolation to know that we have not been sinners above all others. Professor Thompson tells us of the Cover anter Presbyterian Churches, at whose semi-annual communion services a missionary sermon was preached, in which the whole religious world was passed in review: "those that were afar off—atheists, pagans, Moslems, and the like—were treated with comparative leniency. It was as the preacher worked his way home that his blows gained in vigor; and, by the time he reached the Associate and Associate Reformed Presbyterians, the feathers flew! It is human nature to be on peaceable terms with one who differs from me by the width of the sky; but woe to the man who quarrels with me as to the right end at which to break an egg!"

It is a blessed thing for the kingdom of God that this spirit of alienation and mutual distrust is diminishing; that, just as, on the one hand, our General Synod, by participating in the Federal Council of the Churches of Christ, acknowledges that members of any evangelical church may be worthy of recognition as brethren in the Lord, so also, on the other hand, by speech and action, both official and unofficial, she avows a closer kinship with the churches of the Augsburg Confession. It must be admitted, however, that from some quarters she does not receive any excess of encouragement in her fraternal overtures. Her confessional attitude is criticised, sometimes savagely; and not infrequently she is misrepresented, and broad hints are given

that she is insincere, because she will not conform her practices to those of her critics; while those very practices appear to us both unnecessary and regrettable hindrances to the progress of the truth! The journey is long, indeed, from indifference and intolerance to co-operation and hearty sympathy, and our eyes may never see this journey completed: yet it is neither absurd nor impossible to expect that before the next generation will have passed away, there will be a united Evangelical Lutheran Church in America, which because of purity of doctrine, earnestness of purpose, sublimity of ideals and unswerving devotion to her Lord, will be the dominant religious power in the mightiest nation under heaven.

Furthermore, we ought, for another reason, cheerfully work in harmony with this religious tendency of our General Synod. That reason is, that our greatest opportunities to advance the kingdom of God are right through our own Church. Just as, in an army, each soldier best advances the interests of the whole host, by hearty and unstinted devotion to the interests of his own regiment and corps, so may we, by ardently cherishing a spirit of denominational loyalty, most effectively serve the Church universal: and that, without any question, must be the supreme desire of all hearts—the welfare of the Church for which Christ died.

This loyalty does not imply any claim that our Church possesses all the truth that can be known of God and His dealings with men: nor even that the truth we do know and teach is fixed beyond need or possibility of modification. The imperfection of all things earthly is far too plain for that. It implies only the belief that our teachings and practice are most nearly in accord with the revelation God has granted us, and that, when His truth is fully revealed we will have more to retain and less to modify than any other denomination. The conviction that now we know but in part, keeps us from being sectarian: the certainty that that which is perfect will come, makes us hopeful and true. We now hold and teach confidently what God has already made known to us, but we no less earnestly look for the perfect manifestation of the truth, when our little systems will have had their day and ceased to be, and the dim light, by which we now jour-

ney, will be lost in the effulgence of His glory. This is our hope: for in a far truer sense than Shelley meant,

“The One remains, the Many change and pass;
Heaven’s light forever shines; Earth’s shadows fly;
Life, like a dome of many-colored glass,
Stains the white radiance of Eternity,
Until Death tramples it to fragments.”

Columbus, Ind.

ARTICLE III.

THE CENSUS OF QUIRINIUS.

BY REV. WM. WEBER, PH.D.

According to St. Luke, Jesus was born at Bethlehem while Quirinius, governor of Syria, took the first census of Palestine. In order, therefore, to establish the date of our Savior's birth, we must find in what year and season that enrolment was made which brought his parents from Nazareth to Bethlehem. For that purpose, we must turn to the secular writers, Tacitus and Josephus.

The Roman historian devotes a whole chapter, Ann. III 48, to Quirinius. He writes: "About the same time, he (Tiberius) demanded from the senate that the death of Sulpicius Quirinius be honored by a public funeral. Quirinius indeed did not belong to the old patrician family of the Sulpicians since he was born in the municipium of Lavinium. But through his activity in war and important services, he had obtained under the divine Augustus the consulship and, soon after he had captured the strongholds of the Homonadensians throughout Cilicia, the honors of a triumph; he had been appointed chief adviser of C. Caesar when that young man was sent to Armenia, and had also attended Tiberius when the emperor lived at Rhodes. The latter, at that time, declared this in the senate, praised the services which the dead man had rendered to him and complained of M. Lollius whom he accused of being responsible for C. Caesar's depravity and quarrels. But the memory of Quirinius was not a source of joy to the other senators on account of the dangers plotted against Lepida and his base and powerful old age."

This chapter contains, among other things, the gist of what Tiberius said in the senate concerning Quirinius. The emperor evidently reviewed briefly the public career of his esteemed servant. That review is found in the passage, commencing with the words, "through his activity in war," and ending with "lived at Rhodes." The Latin text reads: "Impiger militiae

et acribus ministeriis consulatum sub divo Augusto, mox expugnatis per Cilician Homonadensium castellis insignia triumphi adeptus, datusque rector Caio Caesari Armeniam obtinenti, Tiberium quoque Rhodi agentem coluerat."

We learn here that Quirinius, although a man of low descent, obtained through his personal merit the consulship. That happened, as we know from other sources, in the year 12 B. C. He afterwards carried on a successful war in Cilicia and was rewarded by a triumph. Next he went with young C. Caesar as chief of staff, or principal and responsible adviser, to Armenia. That was in the year 1 B. C. The last prominent position he filled was that of majordomo of the emperor Tiberius when that illustrious personage held court at Rhodes.

At the first glance, Quirinius' proconsulship of Syria does not appear to be even alluded to. But it is quite evident that this triumph over the Homonadensians must have been connected with an Asiatic proconsulship. For as he had been consul before he commanded an army, he must have been at that time governor of a proconsular province. The only two proconsular provinces whose governors could have interfered in Cilicia were Syria and Asia. Of these two Asia had no legions; a decisive reason why its governor could not wage war in Cilicia.

Thus there remains only Syria. Of that proconsular province we know that it sometimes included Cilicia. That was but natural because the inhabitants of Cilicia belonged to the same stock and spoke the same language as the people of Syria proper. "In a wider sense, the word (Syria) was used for the whole tract of country bounded by the Tigris on the east, the mountains of Armenia and Cilicia on the north, the Mediterranean on the west, and the Arabian desert on the south; the whole of which was peopled by the Aramaean branch of the great Semitic race." (Harper's Dict. of Class. Lit. & Ant.)

One is thus compelled to conclude that Quirinius was governor of Syria when he conquered the Homonadensians. Since he became afterwards the adviser of C. Caesar in Armenia, his Syrian proconsulship must date before the year 1 B. C. As we know of no other Syrian governor for the years 3 and 2 B. C., a number of prominent scholars, among them Mommsen, have come to believe that Quirinius governed Syria during those two years, just

prior to his Armenian appointment. (Cp. Schuerer, *Geschichte des Jüd. Volkes.*)

Mommsen thinks, however, that Quirinius was twice governor of Syria. He accepts a statement of Josephus according to which Quirinius as governor of Syria took a census of Palestine in A. D. 6 as conclusive evidence. But Tacitus clearly refers to only one proconsulship of Quirinius in Syria and that single proconsulship undoubtedly belongs to the last years of the pre-Christian era. As to any second Syrian governorship of Quirinius Tacitus is absolutely silent. That silence of the Roman historian does not prove directly that Quirinius cannot have been governor of Syria a second time. Still, it is hardly probable that the Roman emperors gave such rich provinces more than once to the same person. The principle of rotation in office is closely connected with the political spoils system as it prevailed in the Roman republic and empire.

Turning now to *Josephus*, we find the information we are looking for in Ant. XVII 188-XVIII 28, cp. B. J. II 1:1-9:1. That section of the Antiquities covers 38 pages in the edition of the works of Josephus published by Teubner and edited by Naber. It contains everything Josephus knew about the reign of Archelaos and the census of Quirinius. But his knowledge is very limited. On 29 pages, he speaks of the troubles Archelaos and Palestine had to go through before Archelaos was duly recognized as heir and successor of Herod. Only half a page is devoted to his reign of ten years. The next two pages and a half mention his banishment to Gaul and his wife's death. Less than a page, 26 lines, refer to the census of Quirinius; a page and a half, to the revolt of the Jews caused by that census. Two pages and a half render an account of the Pharisees, Sadducees, Essenes, and Zealots.

The corresponding section in the Jewish War is based on the same sources of information, contains the same subject matter, and is arranged in exactly the same order. Yet there are characteristic differences between the two books. The account, contained in the Jewish War, is considerably shorter than that in the Antiquities. The former impresses one as being in the main an ab-

stract of the latter. The Jewish War presents us with independent information only with regard to the religious factions of the Jews. A second important difference is found in the language. The account of Archelaos in the Jewish War reads much smoother than that in the Antiquities. The text presents hardly any difficulties. The men who translated the book into Greek were evidently excellent Greek scholars and writers. The text of the Antiquities, on the other hand, is in many places obscure. It seems to me as if we ought again and again to retranslate the Greek into Aramaic, or Syriac in order to get at the real meaning of the original text. That fact alone renders our section in the Antiquities a more original and, therefore, more reliable source than the Jewish War.

The sources on which Josephus relied and which he incorporated in his work flowed apparently with abundant richness as to the events of the first few months after Herod's demise, but failed almost entirely as to the happenings of Archelaos' reign. One can hardly be mistaken in assuming that Josephus copied the memoirs of Nicolaos of Damascus. That man conducted the case of Archelaos before Augustus and is, besides, mentioned by Josephus himself as one of his authorities. But those memoirs, or the copy of the book which Josephus possessed must have come to an abrupt end with the accession of Archelaos. Josephus added therefore a few statements derived from other and more meagre sources.

According to Ant. XVII 219, Archelaos went to Rome accompanied by the brothers Nicolaos and Ptolemaios. The latter appears to have been faithfully devoted to the interests of Archelaos. He had gone to Syria to ask the Roman proconsul Varus to hasten to Palestine and take charge of that country in the interest of Archelaos till Augustus should have confirmed the will and testament of Herod. Ant. XVII 221. When at Rome, Ptolemy delivered the petition of Archelaos and other documents relating to the estate of Herod to the emperor. Ant. XVII 228. Ptolemy's brother Nicolaos defended Archelaos before Augustus, first, against the claim made by Antipatros in behalf of Herod Antipas (Ant. XVII 240-247) and, next, against the charges presented by the Jewish embassy. Ant. XVII 315-317.

But according to Ant. XVII 224-227, Ptolemy, the brother of

Nicolaos, went to Rome with Antipas, the brother of Archelaos, in order to oppose, together with a rhetor Eirenaios, Archelaos. Ant. XVII 228, we read of letters of Varus and Sabinus, reporting how much money had been left by Herod and how great the annual revenue of his kingdom was. Immediately before, Ant. XVII 227, however, we are told that Sabinus sent letters to Rome in which he accused Archelaos, thereby supporting the hostile mission of Antipas.

While, according to Ant. XVII 224-227, Antipas came to Rome to fight Archelaos, neither he, nor the rhetor Eirenaios, nor Ptolemy, appear before Augustus in Ant. XVII 228 ff. A man, not mentioned before, a son of Salome, Antipatros by name pleads in favor of Antipas, who communicated with the emperor apparently through letters only. When the pleadings had come to an end, Archelaos cast himself suppliantly at the feet of Augustus. Of Antipas, who had quite as much to gain and to lose as Archelaos, not a syllable is said. That proves conclusively that he was not present. Ant. XVII 248 f.

For these reasons, it appears to me, as if Ant. XVII 224-227 does not stand in its proper place. That passage refers, as I am inclined to think, to later events when Ptolemy, the brother of Nicolaos, had ceased to be a friend of Archelaos and when Antipas as well as Sabinus made an attempt to have him removed from his tetrarchy.

Ant. XVII 249, we are told Augustus did not give a final decision immediately after hearing Antipatros and Nicolaos. Still he assured Archelaos expressly he would do nothing else but what the will of Herod prescribed and what benefited Archelaos. The will here referred to is given Ant. XVII 188-190. It appointed Antipas tetrarch of Galilea and Perea; Philip tetrarch of Gaulonitis, Trachonitis, Balanea, and Panias; Archelaos ruler of the remainder of the kingdom, Judea, Samaria, and Idumea. Salome was to receive a few cities, etc.

Archelaos had come to Rome to beseech the emperor to confirm this last will of his father in preference to an older will by which the greater part of Herod's kingdom and estate was to go to Antipas. Augustus promised at the very first hearing to recognize Herod's last will. That last will he also executed. Ant. XVII 317-320. The only important exception was that he

called Archelaos for the time being tetrarch, not king, as his father had desired. Nevertheless the emperor promised him the royal name and dignity if he should prove worthy of that honor.

At this point, the question arises why did the emperor postpone his final disposition of Herod's kingdom? The reason given, Ant. XVII 249, is certainly wrong. There we read: "He considered by himself whether he should bestow the kingdom upon Archelaos or whether it should be divided among the whole family of Herod." The question presented to the emperor was not whether Archelaos was to inherit the undivided estate and royal dignity of his father, but only which of the several wills of Herod was to be confirmed, the one favoring Archelaos, or the one favoring Antipas. Archelaos pleaded for nothing more than that the last will of his father should be executed. After Augustus had publicly and solemnly promised to recognize the testament that gave the greater share to Archelaos, the estate of Herod was settled in principle.

This settlement was not even affected by the Jewish embassy that accused Archelaos of being a tyrant and petitioned Augustus to govern Palestine directly, making it an integral part and province of the empire. Ant. XVII 304-314.

In reading Ant. XVII 317-320, it will strike us as remarkable that the emperor, when confirming Archelaos, Antipas, and Philip as tetrarchs of the different districts of their father's kingdom, fixed also their revenue or their tribute. The share of Archelaos was placed at 600 talents, that of Antipas at 200, and that of Philip at 100. The text leaves it doubtful what is really meant. Most scholars suppose the emperor permitted the sons of Herod to tax their subjects for their own revenue to the amount of 600, 200, and 100 talents respectively. But those incomes would appear rather small in view of the fabulous riches Herod the Great and his descendants are reputed to have possessed. A great Roman talent was equivalent to about \$480. Besides it is difficult to understand why Augustus should have cared to limit the revenue of the Herodian princes. They were allied rulers; and the Roman government did hardly ever interfere in the management of the ordinary, internal affairs of such dependent principalities. But they had to pay a tribute. Therefore, I suppose that the 600, 200 and 100 talents represent the tribute

which Augustus exacted for himself from the three sons of Herod.

But whether it was the tribute of Augustus or the revenue of the Herodians, the fact that the emperor fixed the amount is a sufficient explanation for the postponement of his final decision. The Roman accountants needed time for computing that tribute or revenue. Their computation was based on the reports of Varus and Sabinus which informed the emperor of both how much money Herod had left and of what the annual revenue amounted to. XVII 229. These reports of the Roman officers are clearly distinguished from the account of Herod's estate furnished by Archelaos. Ant. XVII 228. They were, besides, more comprehensive if we may rely on B. J. II 2, 4. They embraced also the resources and extent of the kingdom. All these items, however, render it almost certain that in 4 B. C. after the death of Herod a census, and that means the first census, of Palestine was taken by Sabinus.

Sabinus apparently had been sent from Rome to Palestine as soon as the news of Herod's death had been received there. He met Archelaos together with Varus just as the son of Herod was about to depart for Rome. Ant. XVII 221. At the request of Varus, he at first refrained from seizing the castles of Herod and from putting his seal upon the dead king's treasures. But he remained in Palestine and took charge of that kingdom, retaining one of the Syrian legions, while Varus returned to his province. Ant. XVII 251.

Ant. XVII 250-295 contains an account of the disturbances which broke out in Palestine while Sabinus was there and which were undoubtedly provoked by the measures he took. The Jewish revolt reached its climax at the feast of Pentecost 4 B. C. The Roman legion was attacked and besieged in Jerusalem and the temple was burned and plundered by the Romans. The rebels were men of Galilee and Perea whereas the people of Judea, Samaria, and Idumea kept aloof. The emperor therefore rewarded them by remitting one-fourth of their tribute when he confirmed the will and testament of Herod. Ant. XVII 254, 271, 293, and 319. That is a very strong indication that the disturbances had arisen on account of the census which was to fix the tribute.

But who was Sabinus? Schuerer does not enlighten us as to his identity. Josephus calls him "the procurator of Caesar in Syria." Ant. XVII 221. Harper's Class Dict. states with regard to the term procurator: "There were particular provinces which, before they were administered as actual provinces, were governed as domains by an administrator appointed by the emperor and personally responsible to him." Syria at that time, was such an imperial, not a senatorial, province of consular rank. Therefore, Sabinus was the governor of Syria who replaced and succeeded Varus.

Josephus indeed tells us that Varus was governor of Syria when Sabinus arrived in Palestine. But, nevertheless, he may have been sent to supersede Varus. We know anyhow that the governorship of the latter in Syria expired in 4 B. C.

That would account for the very tangible hostility which the report of Varus of what had happened in Palestine under Sabinus displays against Sabinus. Ant. XVII 250 ff. It explains also many other things. Sabinus acts everywhere as being the superior of Varus. When he was besieged in Jerusalem, he sent "orders," not requests, to Varus to come to his aid with the Syrian forces. Ant. XVII 256. These orders Varus obeyed, immediately and implicitly. When he had defeated the rebels in Galilee and chased away the besiegers of Sabinus, the latter left Jerusalem without deigning to meet his deliverer. Ant. XVII 244. He could not have acted in such an offensive way, if Varus had ranked him nor even if Varus had been his equal.

We thus are compelled to conclude: Sabinus was the new governor of Syria. He had been commanded by the emperor to take charge of Palestine until Augustus should have disposed of that kingdom. He had to take a census of Herod's kingdom and retained, in order to meet any trouble, one of the three Syrian legions, whereas he ordered his predecessor, Varus, to return to Syria and await there further orders until he was ready to take charge of his province in person.

I know well enough, of course, that history is ignorant as to a governor of Syria by the name of Sabinus who was appointed shortly after the death of Herod and succeeded Varus. We have learned from Tacitus that, in all probability Quirinius was the successor of Varus. But Sabinus and Quirinius may after all

be one and the same person. The memories of Nicolaos, as we possess them in the Antiquities, were translated from the Aramaic, or Syriac. In that language, the endings *ios* and *os* of Greek proper names were often entirely omitted. Noeldecke, *Syrische Gramm.* Sec. 144. If written, however, they spell both alike Wau Semkath. Cp. Lk. II 2, Syriac New Test., Am. Bible Soc. *Quirinius* then spells in Syriac: Qof, Wau, Resh, Nun, Wau, Semkath; *Sabinus*: Semkath, Beth, Nun, Wau, Semkath. Qof and Wau, if written a little too close together, look exactly like Semkath. Resh and Beth are quite as easily confounded in Nestorian script. Their chief distinguishing mark is nothing but a little dot placed above the Resh. In Nestorian script, the two names Quirinius and Sabinus could therefore be confounded very easily. Of course, it should have to be proved that the script of Josephus' copy of the memoirs of Nicolaos was the Nestorian, or, at least, resembled it. Thus I can claim for this hypothesis only a more or less remote possibility.

The end of Ant. XVII and the beginning of book XVIII present disconnected and in part, at least, contradictory statements about the history of Palestine. The account of Nicolaos, used by Josephus, evidently did not cover that period. Ant. XVII 355, we read that the country of Archelaos was added as a tributary district to the province of Syria. Schuerer makes three different attempts to explain and modify that statement. For after the banishment of Archelaos, his country was as a matter of fact not joined to Syria, but put directly under the government of the Roman emperor, who sent a procurator of equestrian rank to govern that country. Josephus himself tells us: "Copinius, a man of equestrian rank, is sent along with him to govern the Jews with absolute power." Ant. XVIII 2.

Another difficulty is caused by the verb ἀποδομι which occurs not less than three times. We first learn: "Quirinius, a man of consular rank, is sent by the emperor to take a census of the property in Syria and to ἀποδωσόμενος the country of Archelaos." Ant. XVII 355. Shortly afterwards we are informed: "Quirinius came into Judea which had become an addition to Syria in order to take a census of their propeerty and to ἀποδωσόμενος the money of Archelaos." Ant. XVIII 2. The same statement

is repeated, Anti XVIII 26. "Quirinius had ἀποδόμενος the money of Archelaos and the census had come to an end."

What does ἀποδίδομι mean in these passages? The original meaning of the active voice of the verb is: "to give up, to give back, to restore, to return." The middle voice signifies very often: "to sell", occasionally it denotes also: "to farm out the taxes." While, in the first instance, we could accept the meaning "farm out the taxes," the two parallel passages render this meaning unacceptable. The meaning "to sell" fits none of the passages. In the LXX, the middle voice of ἀποδίδομι has frequently the same meaning as the active voice, namely, "to return, to give back, to turn over." Josephus accordingly would inform us three times in succession that Quirinius returned either the country of Archelaos, or his money, of course, to Archelaos.

The only thing which prevents us from immediately accepting this as the true meaning of those passages is the explicit assertion given Ant. XVIII 26 that this returning of Archelaos' land, or property took place in A. D. 6. But, in that year, Archelaos was deprived of his tetrarchy and sent as exile to Gaul. The Jewish War informs us that, at the same time, he was deprived of his personal property. II 7:3. According to Ant. XVII 344, he took his money along. The grammatical subject of that sentence is indeed the emperor and "his" refers to Archelaos. But, if it were not for the statement found in the J. W., I think most Commentators would find that the real subject is Archelaos, that, in other words, he was deprived only of his political power not of his private fortune.

Yet, in any case, that assertion does not agree with what we learned about the returning of his land and money by Quirinius. If his principality and his wealth were both taken away and confiscated, they were not returned to him in A. D. 6 by Quirinius. If, when going into banishment, he took his money along, it could not be returned to him afterwards.

Upon these perplexities, a very curious light falls from Ant. XVIII 27. There we read: "But Herod," that is Antipas, "and Philip received each his tetrarchy and entered upon his reign. And Herod built walls around Sepphoris, the principal place of all Galilee, and made it his capital." These words

clearly refer, not to the events of A. D. 6, but to what happened in 4 B. C.

We therefore have a perfect right to assume that the immediately preceding statement about the return of Archelaos' money, or Archelaos' principality, belongs to the same year, 4 B.C. That will give a very good sense. We learned Ant. XVII 233 that Sabinus took charge of the castles and treasures of Archelaos after Herod's death. But when Archelaos had been recognized by Augustus, his inheritance was, of course, restored to him by the Roman governor. But if that is true, Sabinus and Quirinius must be identical. That we found before to be not improbable.

But in Ant. XVIII 26 the statements that Archelaos received his possessions and that his brothers entered upon the administration of their tetrarchies, are separated by the remark that this happened in the thirty-seventh year after the defeat of Antonius at Actium by Caesar, i. e., in the year A. D. 6. That is an impossible date. Its appearance at its present place, however, may be accounted for. It has been inserted either by Josephus himself or by one of his early readers. Josephus, of course, did not know that the passage under discussion refers to the beginning of the reign of Archelaos. Otherwise, he would have either omitted it altogether or put it where it belonged. Being under the impression that the passage told of what had occurred in A. D. 6, he could easily be tempted to add that date. The same thing may have been done by one of his early readers who possessed sufficient historical knowledge. The fact that the date is entirely out of place is not affected by its possible origin.

We are now perhaps enabled to explain the statement Ant. XVII 355 that the land of Archelaos was joined and made subject to Syria. This was not a permanent measure. It means only, after Herod's death the new governor of Syria was entrusted by Augustus with the management of his kingdom, its census, etc., until the emperor should have made up his mind what to do with Palestine.

There are a number of other indications to this same effect, proving that the first paragraphs of Ant. XVIII refer to the same events which are related Ant. XVII 219. Spitta has already called attention to double mention of the high priest, Jozazar. Ant. XVII 164, XVIII 3, XVII 339, XVIII 26. He

also refers briefly to Judas. One of the men that arose after Herod's death against Sabinus was Judas. Ant. 271-272. He seized the Galilean city of Sepphoris and Varus had to dispatch a separate expedition under his son to suppress the revolt in Galilee and capture Sepphoris. Ant. XVII 288 f. According to Ant. XVIII 4-10, Quirinius when taking his census was opposed by Judas. The opinion has been repeatedly expressed that these two Judases are not only identical but that also their two revolts are but one and the same thing. That again would prove that Sabinus and Quirinius are the same person.

This supposition is directly confirmed by the words we find Ant. XVIII 8: "This revolt destroyed even the temple of God through the fire of the enemies." "This revolt" is that of Judas. We do not know of any destruction of the temple in the year A. D. 6. The words just quoted refer quite as little to the destruction of the temple in A. D. 70. But we learn from Ant. XVII 261-264: "The Romans, angry at what was done, set fire to the porticoes without the Jews who stood upon them noticing it. This fire fed by many hands with those things that can start a flame, quickly seized the roof. Since this consisted of wood impregnated with pitch and wax, the gold also being besmeared with wax, it at once became a prey of the flames. Those vast and famous works were destroyed and unexpected ruin overtook the men that were on the porticoes. Some were carried down with the roof when it collapsed; others were slain by the surrounding enemies; many, in despair of their life and in fear of their present terrible fate, hurled themselves into the fire or made an escape by falling upon their swords. All those who afterwards tried to escape, going down by the way by which they had ascended, the Romans slew since they were unarmed and had lost their senses, their reckless courage being of no avail to help them since they had no weapons. Not a single one of those who had climbed on the roof got away. But the Romans rushed through the fire wherever that was possible and seized the treasury in which the sacred money was kept. And much was stolen by the soldiers; but Sabinus saved openly for himself 400 talents."

I have stated above that this attack upon the Roman legion was not the work of the people of Jerusalem and Judea but rather of the Galileans, and that the emperor in order to reward

the loyalty of the southern districts at this occasion remitted one-fourth of their tribute. That demonstrates finally that the beginning of book XVIII treats of exactly the same events as Ant. XVII 221 ff.

The census taken by Quirinius was, in spite of Ant. XVII 355 and XVIII 1, a strictly local Palestinian census. That is not contradicted by Lk. II 1. Spitta considers the word *οἰκουμένη* there as a mistake of the translator. We find exactly the same mistake Ant. XIV 7:2. There the great treasures found by Crassus in the temple of Jerusalem are accounted for by the following words: "All the Jews and proselytes of the *οἰκουμένη*, in addition however also those of Asia and Europe contributed to it from very ancient times." Since *οἰκουμένη* is here placed in opposition to Asia and Europe, it can denote neither the entire world nor the whole empire. It means only Palestine, the country of the Jews, and stands for the Hebrew word **אֶרֶץ**.

Josephus, just as Tacitus, vouches only for one governorship of Quirinius over Syria. If, therefore, the notice of Lk. II 2 is correct—and I do not see any reason why we should doubt it—Jesus was born in the year 4 B. C.

But we are enabled to define that time even more definitely. Herod died in the month of March of that year. Quirinius arrived in Palestine shortly after Easter. Ant. XVII 213, 221. Pentecost denotes the highwater mark of the revolt of Judas of Galilee. Ant. XVII 254 ff. By that time, the census had been completed in the southern districts of Palestine, which had not joined in the revolt of the northern parts. Therefore Jesus must have been born about the feast of Pentecost of the year 4 B. C. The 15th of May is possibly his birthday.

People have asked: Why did Joseph take his wife along to Bethlehem? The reason is not far to seek. In the first place, Joseph submitted to the census. That proves he did not belong to the fanatical zealots who sided with Judas. Nazareth was hardly five miles south of Sepphoris. It would have been extremely unsafe for Mary to have stayed in Nazareth while Joseph had gone to Bethlehem in obedience to the summons of Quirinius. Josephus mentions expressly the murder of fellow-citizens—*φόνος πόλιτικός*—and intertribal slaughter—*ἐμφίλιοι οφθαλαί* as one of the features of Judas' revolt. Ant. XVIII 8. If Jesus

was born about the 15th day of May 4 B. C., his parents could safely return to Nazareth forty or fifty days later. By that time, the revolt had been crushed and law and order restored in Galilee.

Pittsburg, Pa.

ARTICLE IV.

IS HISTORY RATIONAL?

BY CHARLES W. SUPER.

History is the record and interpretation of psychic forces as manifested in acts and institutions. This is the usual sense in which the term is used. But it may also signify the course of human affairs. While it is true that *affairs* can neither be studied nor their relation to each other be interpreted without such a record except in so far as the human memory retains them, we often hear the term *history* employed as if this were possible. We are here, however, concerned with affairs in the somewhat restricted sense implied in the second signification, and purpose to consider whether those forces, be they individual or social, that have determined the course of events, have, on the whole tended to bring into prominence and dominance those factors in human conduct that we are wont to designate as rational. At first blush this may seem a self-evident proposition. Few men will deny that the world has been growing better for at least six or seven centuries; if not the entire human race, at least that portion which we may designate broadly as coming under European influences. There has been a clearly marked tendency toward a lessening of the inequalities among men and therefore a growth of the spirit of social and political justice. There is less abject poverty; the spread of disease has been for the most part prevented; there are hardly any widely destructive famines; there has been a spread of the spirit of brotherly love among men that is no longer bounded by race, nationality, or condition; wars have gradually becoming less frequent, less prolonged, and less destructive of life and property.

From these and other facts that might be adduced we are naturally led to conclude that the amount of unhappiness has been diminished. Albeit, we can not affirm this positively because we have no standard by which we can measure human feelings. While, then, most persons who have given the problem careful thought are ready to declare and maintain that the world has

been growing less miserable and likewise more ethical, there are names of weight ranged on the opposite side. Among these we may mention Macchiaevelli and the whole school of modern pessimists, Schopenhauer, Hartmann, Hellwald, and not a few others. They maintain that affairs move in cycles under the influence of physical laws by a natural process in which it is impossible to discern any definite goal. According to these philosophers, history is entirely non-teleological. Many of the leading French historians incline more or less to the same view. On the other hand, the teleological conception of history was defended by Herder, Kant, William von Humboldt, Hegel and others in the last century together with many of more recent date. Most of the English writers who have dealt with historical subjects are at least meliorists, if not strict construction teleologists. They admit that although the social forces are largely under the dominance of physical laws, these laws may, nevertheless, to a considerable extent, be controlled by human volition, and that it is through the agency of this volition that teleological ends are more or less definitely attained, even if not clearly had in view. The late Professor Freeman declared, in his inaugural lecture at Oxford, "If there be any object beyond, higher than the search after truth for its own sake, it will be the hope that our studies of the past may be found after all to have their use in the living present." In the same strain Mr. Froude assures his readers that "injustice and falsehood may be long lived, but doomsday comes at last to them." Thomas Carlyle affirms that "of all Bibles, the frightfullest to disbelieve in is this Bible of Universal History." Much more testimony of the same sort might be adduced from British writers. The belief in the moral order of human affairs is so deeply ingrained in the Anglo-Saxon conception of the trend of events that it crops out constantly in almost every writer who deals with social conditions. I do not recall the name of an English novelist of note, unless it be the author of *Wuthering Heights*, in whose writings virtue does not finally triumph over vice. In his Introduction to *Ivanhoe* Sir Walter Scott defends himself against some of his "fair readers" for not assigning the hand of Wilfred to Rebecca rather than to the less interesting Rowena. After indulging on some reflections on the criticisms he reminds us that the consciousness

of a high-minded discharge of duty produces a peace within which the world can neither give nor take away. The British poets, on the whole, teach and even preach the same doctrine. For this they have been reproached by French critics on the ground that it is a violation of the canons of true art. In striking contrast is the tone of English political literature. It is largely denunciatory and pessimistic. No matter what party is in power, a considerable portion of the press seems to take it for granted that things are going from good to bad or from bad to worse. Perhaps it is owing to this penchant for washing dirty political linen in public that the linen of the Anglo-Saxon people is relatively clean. You can no more purify the public linen by hiding its evils than you can wash and dry linen cloth in a closet. We have here a pronounced conviction that there is a wide-spread belief in the rectitude of public opinion; in the conviction that there is such a thing as a public conscience; and that if a public wrong is to be perpetuated it can only be successfully done if kept from public knowledge. If the almost universal belief that the increase of wealth promotes the happiness of individuals and communities, which is the same thing in the end since communities are nothing more than aggregates of individuals, is a delusion, it is a delusion that ought to be encouraged. There is no subjective difference between the man who thinks he is well off and the man who is well off. Besides, with the growth of intelligence with the deepening of insight, and with the increase of knowledge, the belief in the efficacy of knowledge keeps pace. If all this leads to nothing we are confronted with exactly the opposite of what takes place in every other field of human activity: the more we know the more confirmed becomes our delusion. With the passing years the number of persons who devote themselves to research is steadily increasing. Some of these are no doubt led almost solely by the desire for wealth; but there is an increasingly large number who seek their chief glory in being benefactors to the human race. The stream of public beneficence is also constantly swelling. Governments, too, are coming more and more to recognize it as a part of their obligations to promote the public welfare in the widest sense of the term. Statesmanship in the modern sense no longer means the aggrandizement of one country at the expense of every other,

but the promotion of the well-being of the human race. The whole world has become, in a sense, a brotherhood. Public opinion has become a force which all governments feel they must reckon with, even when it is no position to do them any direct harm. The real statesman is the man who does most to advance the welfare of his country without regard to himself. If a man at the head of affairs is bent on private gain he does not make the fact public because he knows that the avowal of selfishness will injure, if not destroy entirely, his prestige. No candidate for a public office will openly admit that his chief reason for seeking it is its emoluments. Public opinion is not now and never has been wholly altruistic; but it is more nearly so at the present time than ever before. Especially noteworthy has been the advance within the last three or four decades. It permeates the whole of society. The more men come to know of each other the more sympathetic they become. But the query arises whether men may not sometimes be mistaken; whether they may not be guided by ethical motives in their devotion to an unethical or at least an unjust cause. The answer must be an unqualified yes. However, when such is the case it is due to ignorance, sometimes quasi-intentional, sometimes unavoidable. Men may ignorantly block the wheels of progress for a time, or they may sacrifice themselves in vain attempts to sustain a cause that is doomed to destruction. We saw this fact strikingly exemplified in the war between the States for the Union. The people of the South did not merely believe they were right: they were convinced of it. They willingly, even cheerfully, made sacrifices for their cause on a larger scale than had ever been done before. They achieved results that were little short of marvelous, with the resources at command, because so little was wasted. If, therefore, a cause ought to win which is defended by sincerely devoted men and women, the South ought to have won; and in this case all the more for the reason that the military management of the North was more or less tainted with corruption and supported by many persons from purely mercenary motives. The men who received contracts for furnishing army supplies were for the most part a bad lot. The people of the South were handicapped by ignorance. They did not, because they would not, discern the signs of the times. They lacked insight because they purposely

excluded from their section the means by which insight could be gained. They willfully believed a lie and were damned accordingly before the world's tribunal, just as they will forever stand condemned before the tribunal of history.

Under somewhat similar conditions, yet in other aspects widely different, Demosthenes and his friends sacrificed themselves for a cause that in the nature of the case could not win. They endeavored to accomplish ends for which the human material was inadequate. While therefore we can not but admire his energy and patriotism, we have much reason to believe that if he had succeeded in arresting the career of Philip the cause of progress would not have been advanced. Very often, as in the case of the Gracchi, a cause wins in the end, although its earliest champions become the victims of its opponents. It has happened time and again in English politics that sweeping economic changes were brought about by the party that had been elected for the distinct purpose of opposing them.

Let us return to the ancient world. The early Greek writers who composed histories, or who touched incidentally upon historical themes, incline to the materialistic view of events, or at least to the theory of cycles. We have no means of gauging the extent of their knowledge of "barbarian" affairs owing to their contempt for everything non-Hellenic. Although they were for centuries in almost uninterrupted intercourse with Persians and many Greeks are known to have spoken the Persian language as well as other non-Hellenic tongues, they regarded such an accomplishment as a purely practical matter. Consequently had it not been for discoveries made in the nineteenth century the speech of the ancient Persians would have been a sealed book to us. In the light of the modern science their narrowness was justifiable. There is no progress of any kind discernable in ancient Egypt or Mesopotamia. The earliest records exhibit a state of civilization as advanced as the latest; in some respects rather more advanced. Herodotus, for his part, is convinced that his countrymen prevailed over the barbarians—the few over the many, the weak in resources over those possessing unlimited resources—because they were *better*. Plato lived in a degenerate age; the tone of many of his writings is tinged with a sombre hue. He is less of an optimist than his distinguished master.

He can hardly have thought that his ideal republic could ever become a reality. Like St. Augustine, he seems to have dreamed in a half-waking state, of a commonwealth that was not of earth. Yet he saw clearly that human conditions are, in the main, due to human volition. How far he believed the doctrine of necessity to be true is lucidly set forth in the *Republic*. He regards the routine of good actions and good habits as an inferior sort of goodness. "Virtue is free, and as a man honors or dishonors her he will have more or less of her." "Although life is rounded out by necessity and there are circumstances prior to birth just as there are conditions amid which his life is passed that he can not materially change;" yet within the wall of necessity there is an open space in which he is his own master and can study for himself the effects which the variously compounded gifts of nature or fortune have upon the soul, and act accordingly. "All men can not have the first choice in everything. But the lot of all men is good enough, if they choose wisely and will live diligently." Plato seems to have vaguely felt what St. Paul expressed with profound spiritual discernment several centuries later: "We know, indeed, that all nature alike has been groaning in the pains of labor up to this very hour. And not nature only; but we ourselves also, though possessing in the spirit an earnest study of the future—we ourselves I say, are inwardly groaning, while we wait for the privilege as sons—I mean the redemption of our bodies. In this hope we are saved." The Roman historians wrote under a feeling of despondency; the Greeks of the same period are hopeful. They recognized that Rome brought a certain kind of peace to their warring and unruly countrymen, thus affording them leisure to devote their energies to other pursuits. Polybius is convinced that Roman arms prevailed because the Roman people were worthier than their opponents. Diolorus declares that history is a benefactress for all time, the herald of truth, the mother of philosophy, and a promoter of righteousness. Plutarch wrote a series of biographies for the avowed purpose of inculcating and emphasizing the moral teachings of history. Sallust, although, a Roman, writes in the same strain. He sneers at those who attribute their misfortunes and their evil deeds to the decrees of fate. He tells his countrymen that their ills are due to wickedness rather than

weakness, and declares if men were not perverse they would be far less unfortunate. The Greeks, however, overlooked the important fact that when their countrymen were prevented from developing their energies by fighting they failed also to cultivate that which was most characteristically their own, that which gave to them pre-eminence among the nations of antiquity, and in fact among all the nations of the earth. They were like many a man who is a useful citizen so long as he has to struggle against poverty, but who becomes virtually worthless after he has attained affluence.

It will forever remain a mystery why the western half of the Roman empire declined and fell in the early Christian centuries. The mystery deepens when we recall that the eastern half, which was beset by more powerful enemies, generally held its own and sometimes a little more for almost a thousand years longer. A proximate cause was the decline of civic virtue due to the rise and spread of a cosmopolitan religion. But the secret lies deeper. Some agency must have prepared the minds of men for the acceptance of such a religion. Moreover all modern historians are agreed that there was a marked moral or reformation in the second century that had not the slightest connection with Christianity. That the same institutions which carried a nation to the highest pitch of power against peoples with well organized military forces; that this nation developed a system of law which is still the admiration of the world, and that influenced to a greater or less extent every legal code of modern Europe, should perish by its own inherent weakness gives the student of history much food for reflection but few data for the solution of the enigma. Modern nations, too, have had their periods of decline; but almost without exception they have developed within themselves recuperative powers which eventually brought about their restoration. Even in cases where territory and political prestige were lost the people suffered no permanent detriment in material prosperity. But the Roman empire was destroyed, in branch, if not wholly in root. About a thousand years may be dropped from the history of European affairs without being seriously missed so far as progress is concerned. It is not till the men of the fourteenth and fifteenth centuries were placed in position to take up the thoughts evolved by the Western empire that the

world began to move forward again, at first very slowly, then more rapidly. But there were serious breaks and interruptions everywhere. Germany, after reaching a commanding position, fell to a subordinate place, and later relapsed into a condition of impotence. The career of Spain somewhat later was similar. The turn of France came next, to say nothing of some of the minor powers. England alone is in a great measure an exception. The late Carl Hillebrand says in one of his essays: "English history, intellectual as well as political, is like a beautiful work of art. Clearer, more definite in outline, more united and more logical in its fundamental character, more complete and more exhaustive in action and development, a classical drama could not be." Although this is somewhat of an overstatement, it is true in the main; it is especially valuable as the testimony of a competent foreigner. At any rate, the affirmation could not be made of any other country. There is, moreover, some reason for believing that in certain portions of Europe there was a degree of progress and a fair measure of prosperity between 500 and 1500, A. D. Much of the Iberian peninsula was in a highly flourishing condition before the age of Ferdinand and Isabella. M. Rambaud endorses the conclusions reached by some eminent French statisticians to the effect that the population of their country during the Middle Age was equal to what it is now; and that the subsequent decline was due to the devastation and famine caused by the Hundred Years' War, and to pestilence. Besides, during this long period of stagnation of a certain kind, the Germanic races were transformed with considerable rapidity into material from which well-ordered states were to be constructed. The contrast with the "unchanging East" has often been remarked. The poet was probably not far wrong when he declared that fifty years of Europe were better than a cycle of Cathay. Our direct knowledge of spiritual and immaterial agencies is so limited; we are so much in the dark as to their modes of operation that we are always on insecure ground when we venture to predict anything positive concerning them. But we are reasonably safe in assuming that they are an innate force working in harmony with man's intellect and will, and not an external agency. This postulate is in accord with the universal belief in human responsibility, an assumption upon which every

organized society is based. On any other postulate all governments are a gigantic fraud,—government would in fact be impossible. That modern society is teleological and is on the whole moving forward toward a higher level, toward a betterment of all classes, toward a fuller measure of social justice for a constantly increased proportion of the body politic, the most rabid pessimist does not deny. That this general trend is to the advantage of all concerned is universally recognized and admitted. Albeit, when we contemplate the ancient world the theory seems to break down. Pre-Christian times, outside of Greece and Rome, contributed little that is of service to the modern world. Rome borrowed much from Greece, but Greece borrowed very little from earlier ages and alien peoples, Herodotus to the contrary notwithstanding. With the exception of some elementary principles in geometry, and our modes of measuring time, space, and weight, it is doubtful whether any contribution from the East still survives among us except the monotheism of the Semites together with some consequences flowing from the belief. Perhaps those early conditions were a negative sort of preparation, a grouping in the dark, a seeking for light where it could not be found and in a direction where there was only darkness. “A thousand years in thy sight are but one day.” Assuming that the cosmos will return to primeval chaos after a some hundreds of thousand years, the human race may have accomplished much in that period. The “divine event” may be far off and yet be just ahead of us all the time, not as a delusion but as a condition that is in process of realization all the time. The will to live may, to some extent, be a blind force; but no one will affirm that it is so blind that it can not distinguish between living well and living better. It can not fail to apprehend intellectually the means by which the *better* is to be attained, and that it is not a mere matter of live and let live, but a goal to be reached by human effort.

When we speak of time and space as being without limit we probably know what we are trying to say, but it can hardly be affirmed that we are fully cognizant of what we mean. The human race has had some experience with duration, but it is infinitesimally small. The same is true of the denizens of the solar system as to space; it is a very insignificant part of the universe.

We are not better off when we affirm anything about matter or force or spirit. It is by no means certain that matter exists. Be that as it may, that anything exists without having had a beginning is wholly at variance with the categories of the mind. We can not conceive of anything except as having had a beginning at some time and in some place. We are merely certain that we are here and that our ancestors for two or three hundred centuries were here before us. Yet we may be said to belong to the beginnings of the human race.

It is reasonably certain that human beings have from the first possessed a measure of rationality, however small. They have always, in a feeble way, it is true, striven toward betterment. They have used tools, something which no mere animal ever does. Men have profited, however little it may have been, by their own experience and that of their fellows. Each generation has, on the whole, not been obliged to follow precedent blindly in everything, as do the beaver, the ant, the bee, and some other creatures. There has evidently been some progress somewhere in the world even if it has not been continuous and without serious interruptions. We know nothing about the beginnings of life; but we are safe in assuming, on the basis of extant evidence, that even in the realm of biology, there has been an advance, the higher succeeding and displacing the lower. Whether this advance was due to a force inherent in animal life, or external thereto is also beyond our ken. The effect in either case would have produced the same results. We can therefore speak of it as a fact, or at least a logical inference.

While we are completely in the dark as to the beginnings of the human race, or even of life, we can hardly refuse to believe that from the very first there must have been in the primitive group some men who were a little more farsighted, a trifle more competent to adapt means to ends, a little more rational than their fellows, and that this class slowly increased in numbers as well as in influence. The stone age was followed by the age of bronze, this again by the age of iron, and so on in ever widening circles. Professor James has admirably stated the mode of operation of this psychic influence in the following words: "The mutations of societies from generation to generation, are in the main due directly or indirectly to the acts or examples of indi-

viduals whose genius was so adapted to the receptivities of the moment, or whose accidental position of authority was so critical that they became ferments, initiators of movement, setters of precedent or fashion, centers of corruption, or destroyers of other persons, whose gifts, had they had free play, would have led society in another direction." Although these initiators of movement may have followed a blind instinct, it was an instinct that was directed toward betterment. It impelled toward an end that was never attained, toward a goal that was always just ahead. It was not an end complete in itself like that which impels a bird to build a nest, in which case each generation begins exactly where its predecessor began and ends where its predecessor ended. Not infrequently apparent retrogression eventuates in progress. Just across the street is a building that has stood for almost a century, in process of demolition. Soon the site will be a vacant plot of ground. But in a few years a new structure will occupy the location of the old one. The process of demolition was, therefore, an indispensable prerequisite of construction, or in this particular case, of reconstruction. I doubt whether we can affirm more of the course of human events as a whole. Our race has had to work out its own salvation. If God governs the world, or guides human or terrestrial affairs, however indirectly, he evidently does so only in so far as the divine reason operates as human will which is at least to an appreciable extent a free will. The assumption on which all human associations from the highest to the lowest is based is that man is responsible and accountable. The degree of this responsibility or accountability is not determined by himself solely but by ancestry, by antecedent and contemporary conditions. If we do not accept this postulate and regard the psychic universe as a mere machine, human reason is nothing more than an attribute of matter. All that has been said and written as well as everything that may be said and written on this subject is mere idle verbiage. Human activity and human effort are nothing more than a beating of the air. They may serve as a pastime but with that they end. Morality is a delusion and man the most unfortunate part of the sentient creation. If the study of history has any value it must be mainly practical. We have no guide for the future but the past. If the past does not demonstrate that honesty and straight-

forwardness are better than duplicity, veracity than falsehood, self-denial than carnal self-gratification, the human race is far more unfortunate than the beasts of the field, because millions of men have lived and died under a delusion. The wise man is the shrewd man, the man who makes the most of the passing hour, since all his efforts to better his fellow men are futile. The mechanical theory of psychic forces puts human conduct on exactly the same plane with instinct. Alcibiades showed better judgment and lived more for a purpose than Socrates, Petronius than St. Paul. If a man happens to feel it his duty or his inclination to tell the truth, to keep his word, to do unto others as he would be done by, he is pursuing a phantom as unreal as the phantasmagoria that delude the victims of a diseased brain. I am aware that all this is no argument to the pessimist. He not only admits but declares that man is the most unfortunate of living beings because he is now just as he always has been pursuing phantoms. As the poet expresses it: "He never is, but always to be blest." Yet by strange inconsistency the pessimist manages to get a great deal of satisfaction out of this mundane existence. He is often an amiable person. He tells the truth; he is a man of honor; he obeys the laws of his country and strives for their improvement; he provides for his family, if he has one,—in short, he acts just as if he were dealing with reality. If the men who do these things are laboring under a delusion, he willfully, if not wickedly, encourages this delusion and is *particeps criminis* in a fraud. If there is one lesson that history teaches with solemn impressiveness above all others, it is that in the long run virtue is rewarded and vice punished: not always, perhaps not generally, in the individual, it is true, but in the group. We are so bound up and enmeshed in the mass of which we are a part that the best men among us have to suffer for the weakness and the wickedness of the worst and most inefficient. But, conversely, we are also the beneficiaries of the good deeds and heartening words, of the self-sacrifice, the altruism of those who lived before us, in the case of some men many centuries before us. Plutarch, although living in a degenerate age, recognized this debt very clearly. St. Paul frequently touches upon the same theme.

If we scrutinize carefully our own lives—we need not go out-

side the limits of our own experience—we soon discover that four-fifths of the ills that have come upon us are due to human volition, and therefore preventible by the same agency. We suffer far more from the faults of others than from their misfortunes. If the conduct of our fellow-men were more generally influenced by ethical and rational considerations every community would be the better and happier for it. Looking at conditions and circumstances in a large way we are not free to act; but every man is free to act within the limits of his own personality. It is probable that there are but few men who would not rather do right than wrong: in fact there would presumably be very few of the latter class if the majority were not so constituted as to prefer a nearer tangible good to a remoter but more general good. St. Paul's experience is of a piece with that of mankind: "When I would do good, evil is present with me." Seneca persistently confesses the same inner conflict. Even the Epicurean Ovid declares that he perceives the better and approves but follows the worse.

Admitting that life persists solely because of an unconscious will to live, we must concede at least so much rationality to human beings that they desire to live as well as possible. Francis Lieber long ago dwelt upon the fact that man's natural state is one of civilization and progress, and that the condition of nature so eloquently portrayed by Rousseau and his school is at variance with human experience. Except in rare and isolated instances men do not voluntarily descend in the social scale; they find the higher stage more congenial and consequently more natural than the lower. John Stuart Mill has put the case in his usual vigorous manner when he says: "Few human creatures would consent to be changed into any of the lower animals for a promise of the fullest allowance of the beast's pleasures." "Whoever supposes that the preference takes place at a sacrifice—that the superior being in anything like equal circumstances, is not happier than the inferior—confounds two very different ideas of happiness, and content."

It may be regarded as a noteworthy phenomenon in the history of human thought that the idea of a theodicy was not formally elaborated until the beginning of the eighteenth century. Yet the political and social condition of Europe at that date was

not such as to justify the optimism of Leibniz. His work was, in fact, the result of philosophical thought, not a deduction from existing circumstances. It is however none the less valuable for that. If the idea of a theodicy is grounded upon reason it must stand the test of adverse as well as of favorable conditions. If we go back in mind to ancient times we find that the interests of men were almost exclusively centered on the affairs of this world. The Egyptian doctrine of a future life seems to have had no influence upon the religion or polity of the ancient Jews. Happiness, according to the ideas prevailing in their primitive commonwealth, was assumed to consist entirely in worldly possessions. We do not know even approximately the age to which the Book of Job belongs; and while it clearly teaches that righteousness is rewarded, its rewards are purely temporal. This drama or epic (it partakes of the nature of both)—for whatever be its date it can hardly be later than the time of Plato—is a conspicuous landmark in the development of human thought. It shows clearly that the idea of a moral order in the affairs of men, an order guided by an omnipotent Governor, had already fixed itself firmly in the minds of some thinkers. Nor is it unreasonable to suppose that the book has a historical basis like the Homeric Poems. It is perhaps also reasonable to expect that such a justification of the ways of God to man should find its earliest exponent and clearest enunciation among monotheists. For although the Greek philosophers may be placed in this class they were never able to free themselves entirely from the influence of the polytheism that found such manifold expression in the popular creed.

The general tone of Ecclesiastes is that of a man who had had a wide and varied experience of life and had found no real satisfaction in any sphere; yet his conclusion is that the only true happiness consists in the consciousness of having lived an upright life. The New Testament insists upon the supreme importance of taking into account as existence after death, in the regulation of our conduct here. In this respect it is wholly at variance with the Old. The Greeks had no doubt of the existence of the soul after death; but they pictured that existence in very sombre colors. To them it furnished no compensations for wrongs and injustice suffered in the body. Albeit, the story of

Glaucus as told by Herodotus shows plainly that however little influence such a belief may have had upon the popular mind, some men had formed a clear idea of a moral order in the affairs of men and that those who violate this order must pay the penalty for such violation in this life.

The belief in God as a just judge gradually afforded stronger and stronger consolation to the mass of men as their condition kept growing worse. To St. Paul and many of his co-religionists the sufferings of this life were not to be compared with the glory that should follow. But toward the close of the Middle Age when commerce began to show some signs of revival; when the economic conditions of some portions of Europe had improved a little; when a man here and there began to have some conception, however slight, of the existence of economic laws: then communities here and there likewise began to pay a little more attention to betterment in this world and less to a preparation for the next. Most of the Humanists, especially the Italians, were thoroughgoing worldlings. Petrarch's letters are full of scorn for those who have no desire to leave behind them anything by which they may be remembered among men. However little Leibniz may have been influenced by his immediate surroundings he found enough in them to justify a theodicy. Besides there had been thinkers not much anterior to his own times whose thoughts were the precursors of his. Among the greatest, if not the greatest, was Sir Thomas More. More is a fine example of the class of men that have appeared at intervals, sometimes when and where one would least expect them, who were endowed in a high degree with the "projected efficiency" which made them not only spectators of all time but which enabled them likewise to discern spiritually the lines along which alone the course of human affairs must advance, if there was to be no retrogression. Such men are a noble tribute to the rational instinct, if we may so call it, which gave them the innate force to rise above the circumstances amid which they lived and with far-seeing eye to discern in the dim distance the light toward which the human race will move with less and less faltering steps as the ages roll by. That so many of their theories have been gradually and almost unconsciously incorporated into our civic life is an earnest that it is not only becoming ever more rational but

also more ethical. It is hard to understand how a man can be a consistent theist, or even deist without believing in a moral order and in a God as a promoter of that order. His plans may be frustrated again and again by the free-agency of man, but they cannot be entirely and permanently thrown into inextricable confusion.

We have seen that St. Paul did not believe that the world was rational in any extended sense until the coming of Christ. But he can only have meant that the rational forces were not dominant; he was too much of a Jew to believe otherwise. There were ages of grouping in darkness during which some men saw the light, dimly it may be, but they felt that there was a light somewhere, little as their influence had to do with the shaping of affairs. The prevailing note in the writings of the prophets is one of sorrow over the perversity of their countrymen. These were the times which God overlooked, or "winked at." The idea of a Redeemer, the consciousness, the need of a Saviour, presupposes that there exists somewhere a new source of illumination. The old order had been tried and found wanting, just as it was found wanting in the Roman empire outside of Christianity. A world capable of redeeming itself had no need of a divinely commissioned Redeemer. We are here face to face with a philosophical and moral no less than with a theological fact. There was a marked moral renaissance in the second century of the Christian era chiefly owing to the influence of philosophy. This revival seems however not to have seriously affected the people as a whole. It appears chiefly in the written literature of the time and probably interested only a small portion of the community. On the other hand, the nascent church, or rather, nascent Christianity, set to work diligently at the other end of the social scale and in time became much more widely effective. It was the ignored lower stratum that knew nothing of philosophy and cared nothing, which was chiefly aroused. During the first four centuries the Church produced some great men. This fact has been forcibly stated by the Rev. Charles Kingsley in the preface of *Hypatia*. A brief extract is all there is room for here. "The general intermixture of idea, creeds, and races, even the mere physical facilities for intercourse between the different parts of the empire, helped to give the great Christian fathers of the

fourth and fifth centuries a breadth of observation, a depth of thought, a large-hearted and large-minded tolerance and patience such as, we may say boldly, the Church has since beheld but rarely, and the world never; at least, if we may judge those great men by what they had, and not by what they had not, and to believe, as we are bound, that had they lived now, and not then, they would have towered as far above the heads of this generation as they did above the heads of their own. And thus an age which to the shallow insight of a sneerer like Gibbon, seems only a rotting and aimless chaos of sensuality and anarchy, fanaticism and hypocrisy, produced in Clement and an Athenase, a Chrysostum and an Augustine; absorbed into the sphere of Christianity all which was most valuable in the philosophies of Greece and Egypt, and in the social organization of Rome, as an heirloom for nations yet unborn; and laid in foreign lands by unconscious agents, the foundations of all European thought and Ethics." And furthermore: "But some great Providence forbade to our race, triumphant in every other quarter, a footing beyond the Mediteranean, or even in Constantinople, which to this day preserves in Europe the fatih and manners of Asia. The Eastern world seemed barred by some stern doom, from the only influence that could have regenerated it." These words, written sixty years ago are no longer true. Almost the whole of Asia appears to be on the verge of an era of regeneration. What the next score of years shall bring forth no human being can foretell. It makes one shudder to think of the anguish, the awful waste of life and treasure caused by the misrule of these terrible centuries. It seems to me men have been rational—and therefore the course of events also—in the exact ratio to their freedom and intelligence. Conduct can be neither rational nor ethical unless it be free. "The kingdom of God is within you." This kingdom is a force, an agency prompting to righteousness, but only prompting, never compelling. We have no right to say that some men are rational and others are not; nor that some men are intrinsically more rational at one period of history than at another. But we are justified in saying that all men are at times more influenced by rational motives than at others. As the ages pass, the accumulated experience prompts more men to act in accordance with reason. Prejudice, impulse, passion, and other

disturbances of the psyche often obscure the reason or eclipse it entirely. Where knowledge is limited people are more under the sway of passion than where there is a larger sum of knowledge and deeper insight. Isaiah tells his people that the Lord desires to reason with them; that if they wish to be prosperous and happy they must do what is right. This is still sound doctrine; it is just as true as ever, although it does not seem to hold good with everybody, for reasons which are hard to explain. Some men appear to be the favorites of fortune while others equally deserving have tribulation. The Psalmist was puzzled with this problem. But there have always been men, just as there are at this day, who felt that they must obey the divine monitor cost what it might. "Woe is me if I preach not the Gospel," to some men means, woe is me if I fail or refuse to follow the course which I believe to be right. The still, small voice does not prompt all men to act in the same way, nor is it equally imperious with all men; but that there has ever been a man who had no promptings is very doubtful. The great majority of mankind have an erroneous view of the purpose of life. They inconsiderately assume that "being's end and aim" is happiness. But it is not. There is a profound philosophical and ethical truth in the words of the poet:

"Not enjoyment and not sorrow
Is our destined end and way."

Christ said: "I came not to bring peace, but a sword." This is a figurative expression for the strife between good and evil, a strife that never ends. "There is no discharge in this war." Hegel says: "The history of the world is not the theatre of happiness. Periods of happiness are blank pages in it, for they are periods of harmony—periods when the antithesis is in abeyance." It can not be said of a man who turns his back upon all he once held dear and upon all who hold him dear that he does so in pursuit of happiness. There is a feeling of satisfaction in the consciousness of doing one's duty, let it cost what it may, but this feeling can hardly be called happiness. This incessant strife is becoming less vindictive, less sanguinary, less heartless as the days go by but it is still a strife. "Corrupt but contented," de-

scribes the conditions where the moral forces in an individual or in a community are dormant. When Paul wrote to Timothy: "I have fought a good fight," he did not add, I have had a good time, or I have enjoyed myself, or I have been happy. Such thoughts were evidently not in his mind, but that his end was peaceful no one doubts. Emotions, especially the appetencies, play a large part in the world's drama, often for the good of men; yet that they should be kept in subordination to the reason and the will needs no argument. I can not more fitly close this article than by a brief personal reference. A short time ago a man died whom I had known intimately for twenty-five years. During his life he said more than once that he wanted to have inscribed upon his tombstone, "He had a good time." This man was what is often called a good fellow. He never showed any malice toward anyone or harbored a grudge. On the other hand he never, of his free will took a firm stand for anything. He always wanted to be with the majority. If he happened to make a statement, or asserted anything, that seemed likely to get him into an unpleasant position, as he thought, he never hesitated to retract, even to telling a point-blank lie. He was one of those men who have no influence whatever, because nobody had any confidence in him. Now that he is gone nobody feels a loss. Nobody cared enough for him to be his enemy; no one trusted him far enough to be his steadfast friend.

Athens, Ohio.

ARTICLE V.

INTERMARRIAGE OF BELIEVERS AND UNBELIEVERS

BY REV. A. E. DEITZ.

The Scriptures teach that marriage is of God. The narrative of its institution is found in the second chapter of Genesis. In this narrative it is said (verse 18), "And Jehovah God said, It is not good that the man should be alone; I will make him a help meet for him." According to this fundamental statement, one of the great principles underlying the institution of marriage is that of helpfulness, mutual helpfulness. The husband is to be a help to the wife and the wife a help to the husband. They are to be a mutual comfort and support to each other.

This helpfulness extends to spiritual things as well as temporal. Husband and wife are to help each other morally and religiously. There can be no question as to the reality and power of their reciprocal influence, either for good or for evil. The true husband is a spiritual aid to his wife. His influence, for example, may add strength and firmness to her faith and character. And the true wife is a spiritual aid to her husband. Her influence may add sweetness and gentleness and kindness to his character.

Unfortunately this primary principle of mutual helpfulness is lost sight of by many in our day. Too often a man or a woman enters into the marriage relation with one who can not possibly be a help morally and religiously but who is rather a perpetual hindrance in spiritual things. This finds frequent illustration in the intermarriage of believers with unbelievers. In the very nature of the case such a marriage contradicts the fundamental idea of the divine institution as set forth in Genesis. It is no wonder then that St. Paul lays down the principle in 1 Cor. 7:39, that Christians should enter the marriage relation, "Only in the Lord,"—a limitation of choice which is included as well in the more general injunction of 2 Cor. 6:14, "Be not unequally yoked with unbelievers."

It is hard to overestimate the danger to the Christian which

is involved in such a marriage. We have read the Old Testament with blinded eyes if we have not seen this lesson there. The greatest evils and calamities of which its pages speak are traced back to this one source, the intermarriage of the children of God with the children of the world. This was the fruitful source of that abounding wickedness which preceded and made necessary the flood in Noah's day. The story of the flood begins with the statement, "And it came to pass when men began to multiply on the face of the ground and daughters were born unto them, that the sons of God (i. e. probably the descendants of Shem) saw the daughters of men (probably the descendants of Cain) that they were fair; and they took them wives of all that they choose." Gen. 6:1, 2. Up to this time the two lines of descent seem to have been kept distinct but now the children of God began to intermarry with the children of the world and the result was such a corruption of their own morals as to leave the world with but one righteous family in it and to call down the divine judgment upon an ungodly race. The marriage of Lot's daughters to men in Sodom furnishes another melancholy lesson.

And when the children of Israel were brought into the land of Canaan, for their own moral and religious protection, the command was given with reference to the inhabitants of the land, "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son; for he will turn away thy son from following me that they may serve other gods." Deut. 7:3, 4. It was precisely the violation of this rule by King Solomon (see 1 Kings, 11) that led to the turning away of his own heart from the Lord and the setting up of idols in the city of Jerusalem. Here was the beginning of the downfall of the Jewish nation which up to this time under David and at first under Solomon, had made such splendid and glorious progress. Its doom was sealed in the hour when Solomon took to himself wives from among the heathen. Mention might also be made of Ahab and of others among the later kings whose idolatry and wickedness are directly ascribed to the influence of their non-Jewish wives. Clearly these unlawful marriages were disastrous in their influ-

ence and contributed largely to the growth of evil among the people and to the final overthrow of the entire nation.

The warning thus set forth meets us again in the books of Ezra and Nehemiah dealing with the return from captivity and the events immediately following. See Ezra 9 and 10 and Neh. 13:23-28. And so the Old Testament history from beginning to end bears remarkable and unmistakable testimony to the necessity of separation from the world and to the danger and spiritual loss which are involved in the intermarriage of believers with unbelievers.

The world about us to-day may be more civilized and refined than that which surrounded the ancient Jew, its idolatry may be spiritual and not literal, but at heart it is quite as far away from God and quite as hostile to Him as ever and all entangling alliances therewith are to be avoided.

The danger involved is strikingly set forth by Dr. Marcus Dods in his commentary on Genesis VI (see *The Expositor's Bible*), when he says, "The Mosaic law was stringent against intermarriage with idolatresses and still in the New Testament something more than an echo of the old denunciation of such marriages is heard. Those who were most concerned about preserving a pure morality and a high tone in society were keenly alive to the dangers that threatened from this quarter. It is a permanent danger to character because it is to a permanent element in human nature that the temptation appeals. To many in every generation, perhaps to the majority, this is the most dangerous form in which worldliness presents itself; and to resist this the most painful test of principle. With natures keenly sensitive to beauty and superficial attractiveness, some are called upon to make their choice between a conscientious cleaving to God and an attachment to that which in the form is perfect but at heart is defective, depraved, godless. Where there is great outward attraction a man fights against a growing sense of inward uncongeniality, and persuades himself he is too scrupulous and uncharitable, or that he is a bad reader of character. There may be an undercurrent of warning; he may be sensible that his whole nature is not satisfied and it may seem to him ominous that what is best within him does not flourish in his new attachment, but rather what is inferior, if not what is worst.

But all such omens and warnings are disregarded and stifled by some such silly thought as that consideration and calculation are out of place in such matters. And what is the result? The result is the same as it ever was. Instead of the ungodly rising to the level of the godly, he sinks to hers. The worldly style, the amusements, the fashions once distasteful to him but allowed for her sake, become familiar, and at last wholly displace the old and godly ways, the arrangements that left room for acknowledging God in the family; and there is one household less as a point of resistance to the incursion of an ungodly tone in society, one deserter more added to the already too-crowded ranks of the ungodly, and the lifetime if not the eternity of one soul embittered."

The frequency with which these unscriptural marriages are contracted makes the subject worthy of attention and shows how great and wide-spread is the danger involved. When, for example (and we take a real, not a supposed case) one-third of all the married women belonging to a congregation have unbelieving husbands, what a loss of influence and power there is to that Church! The family life in one home out of every three in such a congregation is in the nature of the case far below the ideal which a Christian family ought to maintain. Perhaps after all the strong words of Dr. G. Campbell Morgan are none too strong when he asserts that, "Half the present condition of worldliness in the Church comes from the breaking of that commandment, (Be not unequally yoked with unbelievers. 2 Cor. 6:14), among those who have been born again." In the same connection he says, "It would be a blessed thing if that little sentence were engraved in letters of gold and kept perpetually before the eyes of all Christian people. The marriage relationship is to be entered into only between those who are Christians. That marriage is contrary to the purpose of God and that marriage is contrary to the teaching of Jesus Christ which consists in the union of a believer with an unbeliever." See Northfield Echoes, Vol. 7, No. 4, page 443.

Godly people everywhere complain of the spirit of worldliness which prevails in the land to-day and even creeps into the Church and destroys its activity and power. But we are slow to trace this spirit of worldliness back to the conditions which

foster and nourish it. A little observation and study of the present state of affairs would perhaps reveal how much of truth there is in the statement of Dr. Dods already quoted that, "the most dangerous form in which worldliness presents itself" is in the temptation of a Christian to marry a non-Christian, and also in the statement of Dr. Morgan that such marriages are responsible for "half of the worldliness in the Church to-day."

It is in part the fault of the Church itself that Christian people so frequently enter into the marriage relation contrary to the Scriptural rule. The subject is not often discussed in the pulpit. The scriptural teaching is rarely presented to men. Many people have never heard a single word on this topic from the pulpit and are surprised when their attention is called to the teaching of the Bible. Here and there some pastor like Dr. Morgan to whom we have referred or the late Dr. M. Valentine of our own Church (See the LUTHERAN QUARTERLY for April 1893, page 250) calls attention to the matter. But what is needed is a wider discussion of the Scriptural principles underlying the institution of marriage. The warning voice needs to be lifted up everywhere against the union of the believing and the unbelieving in marriage and the perils of such a course need to be made clear to all.

More than this the Church might do. She might refuse to sanction such marriages and instruct her pastors not to officiate in such cases. This may seem extreme. But the Scriptures themselves forbid these marriages. The peril to souls is great as a result of them and the Church itself is weakened thereby. A Church rule corresponding to the Scriptural rule in regard to such cases would at least save some from danger and spiritual loss and would eventually give us more really Christian homes and a stronger Church and a better world.

Ponca, Neb.

ARTICLE VI.

ORIGINAL SIN.*

BY REV. SANFORD N. CARPENTER.

"They likewise teach that, after the fall of Adam all men born according to nature, are born in sin, that is without the fear of God, without confidence toward God and with concupiscence and that this disease (*morbis*) or fault of origin (*vitium originis*) is truly sin condemning now and bringing eternal death to those who are not born again through (*per*) baptism and the Holy Spirit. They condemn the Pelagians and others who deny that the fault of origin is sin and that they may lessen (*extenuent*) the glory of the merits and benefits of Christ, argue that a man may be just *before God by the power of his own reason*." (Literal Translation of Latin of Form. Con. from Ed. Prin. of Melancthon.)

Such is the text of Augsburg Confession, Art. 2, which may be said to be, on the manward side (anthropologically) the very touch stone of true Lutheranism. Since the days of the Reformation it has been the Shibboleth of our Church as touching the nature of sin and the state of man. Upon the acceptance or rejection of this article not *quatenus* but *ex animo* depends the orthodoxy of any Lutheran teacher or preacher. He may, by a qualified (*quatenus*) acceptance of the same, rejecting parts thereof, maintain the outward shell of Lutheranism, but being a Lutheran in name will not make him one in fact. One might broaden this statement to say that this article concerning original sin is the rock upon which orthodox Christianity and rationalism split. He who rejects original sin as taught in holy scripture may perform all sorts of intellectual and doctrinal gymnastic feats, but seldom will he stand squarely on his feet. Rejection of this doctrine is the entering wedge of the vascillation, equivocation, uncertainty and doubt of the double-minded man

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on all questions of law, philosophy and religion. Realizing the great importance of this article, your writer does not presume to give anything new nor yet to speak with the dogmatism of the last word on this subject. Enough will remain to be said after we are through to fill several large-sized volumes. We will endeavor as faithfully as we know how, to present the teachings of our Church on this subject with the preface that, as for ourselves, we firmly and *ex animo* believe what the Lutheran Church teaches.

Let us for sake of clearness divide this subject after the style of the Article itself: treating (1) of the nature and extent of original sin: (2) of its effects and consequences: (3) of the only remedy for original sin: (4) of the relation of this article with respect to other teachings and systems.

I.

As to its nature:—"Since the fall of Adam" is evidently an interpretation of Rom. 5:12: "Wherefore as by one man sin entered into the world, and death by sin. And so death passed upon all men, for that all have sinned," which teaches us that original sin is something which we have by inheritance from our first parents. This has passed upon all men by virtue of imputation which means that in the first sin Adam was a representative of all our race and that the race at such time was potentially in Adam, as the oak is in the acorn. Though this phase is a comparatively new development of the doctrine of original sin. The word impute is better described by the German "zurechnen." The authority for this doctrine is gathered from such passages as Rom. 5:14, 19, "Nevertheless death reigned from Adam to Moses even over them that had not sinned after the similitude of Adam's transgression" and, "for as by one man's disobedience many were made sinners."

But the theologians of our Church lay chief emphasis upon the Scripture teaching that sin is an inheritance through natural generation. The poison of sin entered the stream of humanity at its fountain head and polluted all its waters down through the long course of the ages of the world's history. As says Holazius: "Our first parents are the proximate cause of this

original blemish from whose impure blood the stain has flowed into our hearts. No black crow ever produces a white dove; nor ferocious lion a gentle lamb; and no man polluted with original sin ever begets a holy child." This sounds like the very echo of Job 14:4: "Who can bring a clean thing out of an unclean? Not *one*." Gerhardt says: "Therefore that sin (of Adam) is not in all respects foreign to us because Adam did not sin as a private man, but as the head of the whole human race; and as human nature was communicated through him, so also natural corruption was similarly propogated." In Gen. 5:3 we read that "Adam lived an hundred and thirty years and begat a son in his own likeness, after his image." The "image" here mentioned is as much mind and soul as flesh and blood. Adam propogated or begat a son in his own likeness, like himself stained with sin, after his image, fearfully marred by sin in the soul. So in the familiar passage Ps. 51:5, "Behold I was shapen in iniquity and in sin did my mother conceive me."

We have not the time to multiply familiar proofs, but pass on to note that, as being deep as human nature itself, original sin is described as an indwelling sin—something that is present to live within us—within our nature but not of its substance as Flaccius erroneously taught. The German describes the fact of indwelling sin by the very suggestive word "*einshtecken*," a thing which sticks in human nature, an intruder yet a part of the story of life itself. In Rom. 7 this original sin or fault is called "sin" no less than fourteen times. As to indwelling, witness Rom. 7:17, "Now then it is no more I that do it but sin that dwelleth (*ἐνοικοῦσα*) in me." The same chapter, verse 21, calls it, "a law in my members, an evil lying near (*κακὸν παράκειται*). Heb. 12:1 describes it as "the sin which does so easily beset us (*ἐνπαρίστατον*)."

From these scripture texts we have the authority in the article for calling original sin a disease, German (*seuche*), Latin (*morbis*) or sickness. It is the *morbis* of the Latin which describes disease as a baneful power working a secret destruction within the members, a sickness caused by the multiplication of germs and microbes which will yield only to the most powerful medicines. The other word is "erb-sunde" inherited sin, Latin "*vitium*" (fault of origin) which describes sin more in its outward

manifestation, as a horrible mutilation, a running sore, or cancerous growth which will yield only to the knife of the surgeon. The "vitium" or fault is best described in Is. 1:6, "From the sole of the foot even unto the head, there is no soundness in it but wounds, and bruises and putrifying sores."

This leads us on to the thought concerning the nature of sin that it is truly a sin of nature, that is, a *state* or condition of sin. As long as original sin dwells in the members, man is in a state of sin-*full*-ness. It is out of this state or condition that that which we call actual sin (a distinction in name only) grows. It is inborn or original sin which makes a man what he is—a sinful being. The so-called actual sin is what he does. It is the actual sin which man sees. The state of sin is seen by the Lord also, "For man looketh on the outward appearance but God looketh on the heart." Of this state Jesus says: John 3:6, "That which is born of flesh is flesh," for as flesh it is subject not only to the limitations of the flesh but of the sinful nature and state as well. So that "ye must be born again" into a new state or condition. Jer. 17:9 describes this state thus: "The heart is deceitful above all things and desperately wicked: who can know it?" This sin of origin is deep as the very springs of nature even in the thoughts and intents and purposes, which govern the trend of life, even the heart deep—deep in the inmost state and condition. It is pre-eminently a *state* of sin-*full*-ness.

This state appears all the more degraded when contrasted with the original heights from which man fell. For was it not the very image and likeness of God in which he was created? for "God created man in his own image, in the image of God created he him." Gen. 1:27. This image was nothing less than a glorious state of clear knowledge, righteousness and true holiness as proven by Eph. 4:24, "And that ye put on the new man which after God is created in righteousness and true holiness." Col. 3:10, "And (ye) have put on the new man which is renewed in knowledge after the image of him that created him," Ecc. 7:29, "Lo, this only have I found that God hath made man upright." From such glorious, ineffable heights has man fallen, to what depths we shall see directly. The hope of the ages, that which sets the true value on human nature is the promise of

grace that man may be restored to the fulness of that divine image.

As to the extent of the ruin of original sin, the Confession speaks in a few clauses; "since the fall of Adam all men who are naturally engendered." This taint of original sin is as wide as the human race. A reference to holy scripture will show how firmly this doctrine is based upon the Divine Word. The universality of sin is a fact which the scripture puts in very clear and succinct language. Witness Paul in Eph. 2:3, "And we (Christians) were by nature the children of wrath even as others." Rom. 3:10, 12, 23. "There is none righteous, no not one," and, "They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no not one," and, "For all have sinned and come short of the glory of God." That original sin is not a N. T. doctrine only, witness many such passages as Ps. 14:1, 2, 3. "They are corrupt, they have done abominable works. There is none that doeth good. The Lord looked down from heaven upon the children of men to see if there were any that did understand and seek God. They are all gone aside, they are all together become filthy. There is none that doeth good, no not one." How like the tolling of the clock of doom is the sad repetition: "There is none that doeth good." How this scripture teaching of the immorality of original sin puts to shame the Romish figment of the holy and immaculate Mary!

II.

Having briefly brought to the bar of reason a few of the great cloud of witnesses as to the nature and extent of original sin, let us look into its ruinous effects and consequences. The first two mentioned in the Confession are privative. There are wanting, as a result of original sin, certain powers; for man is "without fear of God and without trust in God." Without fear of God because as Rom. 8:7, "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed, can be." "So then they that are in the flesh (regardless of age or circumstances) cannot please God." Rather than that the subject of original sin could have true fear or trust in God is the

soul as our Confession declares born "with concupiscence," that is from the mother's womb, full of evil desire and inclination. "For I find then a law, that when I would do good, evil is present with me." Rom. 7:21.

Our Confession here lays emphasis upon the fact that this *vitium*, or *erb sunde* is truly sin. Pelagians and rationalists in general, on the contrary, maintain that this sin is only a *defect* of our nature to be remedied by a development. By this Pelagian definition sin is only like a shortness in stature, which defect may be eliminated by mental, moral and spiritual growth of a more or less extended period of time. Our Confession and our Church, on the other hand, maintain against this enthroning of human reason and belittling of the sinfulness, fault or "culpa" of sin that it is truly sin: the very sin which condemns and brings eternal death.

Dr. Krauth, quoting Quenstedt, in "The Conservative Reformation," mentions three ways in which sin is wrought. (1) When person corrupts nature—as done by Adam and Eve; (2) When nature corrupts person as in the case of original sin; (3) When person corrupts person—as in actual sins. According to this doctrine of sin we have a view of fallen man, not as he once was possessing the image and likeness of the holy God, the highest expression of God's thought on earth, but as he now is with that image fearfully marred. Like the ruin of an ancient temple once dazzling in whiteness and resplendent with inscriptions of eternal truth which shine forth as the sun, now cracked, seared, fallen, still bearing the marred image or inscription of truth, but with that image overshadowed and covered by vines and mosses or lying prone in the dust covered with forbidding rubbish, capable of being raised and restored to its originality in the cosmic beauty of the universe—so is man. Human nature has been compared to a block of marble capable of a marvelous transformation. Under the mighty blows of the hammer of eternal truth, by the grace of God, that block may be transformed into an angel, or under the adverse and damnable influences of sin that material may, by falling still farther from grace, be transformed into a devil.

The fact that this inborn sin deprives of the true fear of God and trust in him, bringing also this fulness of evil desire and in-

clination and consequent blight and ruin of conscience, intellect and will, leads on to the natural conclusion that they who have the light shut out by concupiscence cannot by nature return to the light. He who totally lacks fear of God and trust in him cannot find his way back to God. "For the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them for they are spiritually discerned." 1 Cor. 2:14. Again, (1 Cor. 4:7) "What hast thou that thou didst not receive." So ruined is human nature by sin, that of its own strength it could not raise a little finger toward heaven, think a good thought, nor perform a good act, for, with infinite sweep of thought the Lord Jesus declares concerning the sinful nature, "*A corrupt tree cannot bring forth good fruit.*" There is no lonely spot in all the universe of God where a soul, unaided by divine grace, might go and after a process of untold ages, call itself clean, for the "thought and imagination being only evil continually," it could only become worse and worse. To illustrate further:—Were such a thing possible, one might soar through space at the unremitting express pace of 60 miles per hour for 177 years and finally arrive at the sun, but be no nearer a sunbeam than had he remained in his place on earth. So at the end of all human endeavor the soul, no matter how great its toils, intellectual, moral and spiritual, would be no nearer divine grace than at the outset. Man is a creature governed far more by his state of heart than circumstances and as long as original sin is allowed to remain, poets and philosophers may dream of and philanthropists may sacrifice their means for an ideal community, but they will never have it. Take a sinful man out of the mire of sin and if the sinful nature remains, he will return to it again and again. This is only another way of saying that social and moral reform can be made permanent only through the regeneration of the individual. Luther in his *Kirchen Postil* likens fallen man to a stone, a block of wood, or a clod as far as operating or co-operating in his own regeneration and conversion is concerned, without the grace of the Holy Spirit.

The final consequence of original sin is eternal death: "Now bringing eternal death to those who are not born again." This is the "reatus" or liability which follows upon the "culpa" or

guilt of original sin. Eternal death may seem an extreme penalty for an infant which suffers sin as its misfortune rather than through any act of its own choice. But we remember that, "the wages of sin is death," a penalty which did not stop even at Jesus Christ, the only begotten son of God when he assumed its liability. The innocence of the child is, after all, only a relative innocence; true its feet have never trodden in the paths of sin, its hand has not turned against God or his workmanship, its eyes have not gazed with lust, nor has it lifted up its own soul unto vanity, nor "sworn deceitfully" in denying his Maker, but nevertheless, it is burdened with that which cannot enter heaven over the portals of which is written "Nothing that loveth or maketh a lie can enter here." Being cursed with a carnal mind, it is liable to the fate of that carnal mind, "for to be carnally-minded is death." This picture is indeed very dark and small wonder that weak faith often shrinks from it. Like the wounded man who objects and shrinks from the probe, so many would gloss over this sin and make it nothing. Not heeding the fact that thereby they cast reproach upon the suffering and merit of Christ. In minimizing the effect of sin, men do away with the need of a Saviour even as he who refuses to believe himself sick, has no need of the physician, as Christ declares, "They that are whole (or like the Pharisees think themselves whole) have no need of the physician."

III.

This brings us to the discussion of the *Remedy for Original Sin*, which is to be born again by baptism and the Holy Spirit. Thank God he has shown us the exceeding sinfulness of sin in order that we may have an appreciation of the remedy. "The wages of sin" are shown to be death, that we may know that "the gift of God" is "eternal life." The same remedy is here made to avail for original sin as for any other for "There is no other name under heaven, given among men whereby we must be saved." Acts 4:12.

All flesh who would be saved must be born again. "Except a man (mankind) be born again, he cannot see the kingdom of God." Accepting the doctrine of original sin, there is abso-

lutely no escape from a firm faith in baptismal regeneration * Even Dean Alford in his interpretation of John 3:5 and 6 agrees with the Lutheran Church on this point. "Without holiness no man shall see the Lord" and how can one be holy unless God who alone "worketh the willing and the doing" in child or old man, of his own will begets the soul afflicted with original sin that it should be one of the first fruits of his creation. "For it is God which worketh in you, both to will and to do for his own good pleasure." Dr. Krauth says of even an adult human being that "the power of such a person in the matter of his regeneration is *absolutely* negative. He can resist, he can thwart, he can harden himself, but in and of himself he cannot yield or consent or make his heart tender." This agrees with the Word which declares, Rom. 3:24, "Being justified freely by his grace through the redemption that is in Christ Jesus," where grace qualified only by the Word *freely* is made absolute. So also Eph. 2:8, "For by grace are ye saved through faith and that (faith) not of yourselves; (it is) the gift of God." How should it be thought a thing impossible that the infinite power of the Holy Spirit which can break and melt the stony heart of an adult hardened in sin, could not—yea would not touch and tender the heart of a little child? With God all things are possible. By boldly accepting the doctrine of original sin the adult, recognizing that his own good and perfect gift of salvation is from above, may quite readily comprehend that the same grace which controls and guides his prejudiced understanding can reach a little lower (or higher) and guide and control the pure and unprejudiced reason of the child. He will not take offense at the fact that, by the grace of God, "we have this treasure in earthen vessels" (weak preachers and earthly elements such as water in baptism) that the excellency of the power may be of God and not of us." 2 Cor. 4:7.

We see then that the cross whose redeeming merit is applied in baptism is not only an expression of the lowliness of man's fall but also of his untold value, for "ye are bought with a price." Baptismal regeneration is the doctrine which makes of

* The Lutheran Church does not teach that unbaptized infants are lost but claims that while God has limited us to the means of grace (baptism) he does not limit himself and *may* accomplish the change of heart without means.

the child an organism, a life, a reasonable being, something with a heart that must be changed. The Reformed figment of Baptism is that a being is acceptable to God which does not of itself accept God. Baptism, in the Lutheran Church, means that the reconciliation extends both ways; God accepts the child and the child is, by grace, led to accept God.

It is the very fact that men have assumed too great a share of regeneration on their own part, that makes this doctrine of child salvation difficult. But Christ says:—"Except *ye* become as little children ye cannot enter the kingdom of heaven." In this matter the Lutheran Church declares with St. Paul, "When I am weak then I am strong."

IV.

This leads us to the last division which is the relation of this doctrine to other teachings and systems. The Confession declares:—"They condemn the Pelagians and others who deny that this fault of origin is sin and that they may lessen the glory of the suffering and merit of Christ, argue that a man may be just before God by the power of his own reason."

This clause taken in its true sense rebukes all species of Pelagianism—Semi—Demi—Quasi—or Crypto Pelagianism in whatever form a rationalizing skepticism may present it. Pelagianism virtually denies sin of nature and limits it to act: This is a placing of the species for the genus; the branch for the tree. If Pelagian teaching concerning the primitive purity of man be suffered to enter, it opens the flood-gates to a vast stream of impure doctrine concerning the natural powers of man. It is, in some form or other, responsible for every phase of rationalism from those who interpret the words of the institution of the Lord's Supper to suit themselves to those who weigh the counsels of the Infinite in the puny balance of the human mind and attempt to reduce the infinite and transcendent God to a force to be comprehended and measured by science and immanent only in the stone which man raises or the clod which he turns. For the natural fruit of Pelagianism when driven to its logical conclusion is rationalism, that which the Lord in such passages as Rom. 11:33-34, challenges:—"Oh the depth of the riches both

of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?" Our doctrine of original sin teaches us so to be truly humble that "casting down imagination and every high thing that exalteth itself against the knowledge of God, (we may) bring into captivity every thought to the obedience of Christ." 2 Cor. 10:5. This article raises the bar high and turns the bolt firm and secure against the intrusion of each and every form of rationalism under the sun and leads us ever, in every time of doubt or darkness to the analogy of faith; that we may see the sun by its own light rather than by the tallow dips of ancient or modern science—in other words——let the holy Scripture speak for and interpret itself.

If the science of ethnology and anthropology have a question to ask of the Lutheran Church they will find an answer here. For plainly, the Lutheran Church must logically believe in the doctrine of Traducianism, that is, that the soul of the child is propagated along with the body by the parents. "For he hath made of one (εξ-ἐνος) all nations of men for to dwell on all the face of the earth." Traducianism is the *media via* between the doctrine of Creationism on the one hand, and Pre-existence of souls on the other hand. With respect to the former (Creationism) it is hard to see how it can logically escape making God the author of sin; with respect to the latter (Pre-existence, which was the doctrine of Plato) it is hard to see how it can escape the most baneful consequences of the doctrine of metempsychosis or transmigration of souls, the curse of India and China. The Lutheran doctrine of original sin with its teaching of inherited fault lands our church squarely in the lap of the safer and saner philosophy of Traducianism. We have made bold to treat this doctrine as a result or outgrowth of our doctrine of original sin, while Dr. Krauth makes it a pre-supposition. But Traducianism, like any point in a circle, may be both the beginning or the end of the thought.

The doctrine of original sin as taught in this article holds an important place in the discussion of the theory of Evolution. It does not try to disentangle the difficulties of the theory but cuts the knot squarely in two. Perhaps, after another half century

of vain endeavor to open the knot, science and the rest of the Christian world may awake to a realization that the Lutheran Church is right. In the light of this article there is no room for such doctrine as the spiritual and moral upward evolution of man *independent of Divine Grace*.

Clothed in its latest and most attractive garb which men call Theistic Evolution this theory is little more than a thinly veiled imitation of the exploded Darwinianism. A glance at the writings of its advocates with their oft re-iterated apologies for the fallen champion of their faith will convince the most skeptical that this is a fact. Darwinism sought a solution for the problem of the *origin* of species independent of an infinite, transcendent, personal God: the new Evolution seeks for a solution of the problem of *development* of species practically independent of an infinite, transcendent and personal God. In their mad effort to avoid anything looking like an external, transcendent Providence, they have apotheosized or made a God of an immanent, impersonal force and the strenuous appeals of the High Priests of this cult who have set up this golden calf in their efforts to convince their disciples that these be the gods that have led them out of the Egypt of ignorance and superstition would be amusing if the result were not so tragic. 'Tis sad indeed to see how men because they see an element of unity binding organic nature together and, in turn, binding it to the universe of being, have tried to force the whole universe into an unnatural union. It reminds one very much of the abortive attempts of certain ecclesiastics to force together contradictory elements in a union of churches.

Now, although by reason of sin, "The whole creation groaneth and travaileth in pain together until now," the Lutheran Church does not deny the possibility of an evolution in nature under the directive Providence of God; she does emphatically deny the possibility of an upward development in moral and spiritual things, without the *praevenient* grace of God. But under grace, she asserts the possibility of a development, for the human soul, beyond the wildest dream of Science. Men may keep on arguing until the judgment day, but the evidence of such volumes of brick and stone like jails, asylums, and living witnesses like armies of police trained to keep human nature

in subjection; the long lists of crime, the growing statistics of every city show that the preponderance of evidence is in our favor. Besides, such retrogression as the heathen world has always shown made eloquent by the voiceless ruins of Nineveh, Carthage, Babylon, Ancient Athens, and the land of the Sphinx still assert that we are right. Without the grace of God, man, cursed with the fault and disease of sin may develop but that development even though witnessed by external splendor will, owing to its internal death and rottenness be ever, ever downward. We trust that, ere long, Science herself may awake to believe that the patient Agazziz, the dogmatic Cuvier and the Augsburg Confession are right in asserting that man can rise to his true divinely intended glory and power only by the grace of the transcendent, personal God, who also "*worketh in and through all things.*"

Philosophically, this doctrine asserts a plurality of substance over against the abstract monism of Budha, Hegel, Leibnitz and others. Astouching the validity of human knowledge with respect to the problem of nominalism, the second article classes the Lutheran Church with those who believe a moderate realism with its assertion "*universalia in re.*" The Lutheran Church with her doctrine of inherited sin stands on ground mediating between Aristotelian realism and Platonic idealism neither making sin of the substance of nature nor reducing it to a hypostatized "*idea.*"

I have alluded to these speculative sciences, not because our Church teaches philosophy, but to illustrate the safe and mediating tendency of any Church which clings to the Eternal Word of God. For, with our Church the Word is first, last and every-time. Her fidelity to that Word is, at the same time, her reproach in the world and her pride and glory among the people of God. For well does the Church know that, though the sun may yet mark on the dial plate of the universe many aeons of time, that word will stand through the untold ages.

The present powers of the world may, indeed raise their political, literary, scientific and commercial achievements to most prodigious heights; these in time, may crumble and with Memphis, Carthage and Babylon lie long beneath the accumulated dust of ages. The very names, France, England, Germany,

America, may, like them, become mere blots on the pages of history, but the truths concerning original sin and redemption as taught from God's Word by his Church will survive the withering touch of time and live on to eternity for *thus saith the Lord*: "Heaven and earth shall pass away, but my words shall not pass away."

Pittsburg, Pa.

ARTICLE VII.

THE JOYS OF THE MINISTRY.*

BY REV. CHARLES R. TROWBRIDGE.

Any work that lacks the element of joy lacks that which is of the greatest value to the worker. What men accomplish for themselves or for others may be successful, but if their work is a joyless task it is in so far a failure. The thing worth while has been missed. Men are toiling unceasingly in all departments of effort, seeking a portion of pleasure in their search for profit, but too often finding the profit without the pleasure, and not realizing what or how much they are actually losing. A task, easy or difficult, brings satisfaction of the right sort only when something of joy mingles with the necessary effort, and brings a sweet content and peace that are full of lasting blessing. Men may work with grimly persistent faithfulness, and in the midst of surroundings and under circumstances that are unpleasant and uncomfortable, accomplishing their work well. What a joyless sort of labor it is, with few compensations, few attractions!

There is no work in all the world so productive of permanent joy, so abundant in its opportunities for lasting happiness, so sure to return a substantial reward for the efforts put forth, as the work of the ministry. In all the world there is no nobler work. Every one who enters it realizes that, to some extent, at least. As some one has beautifully said: "It is the noblest calling that can enlist to itself the enthusiasm, the devotion, the service and the sacrifice of a human being. It is no beggar at the door of the world. It is no ragged sentimentalist, thrumming a harp for smiles and pennies. It is no uncredentialed wayfarer, soliciting alms from a charitable and generous public. It is no prison of the soul, shadowed by a various assortment of glooms, chilled by a long procession of frosts, and dampened by drippings from moldy walls. It is *king* of the professions. It is more than a profession; it is a confession, it is a witness-bearer. It works at the springs of character, and hammers at the foundations of life. It is former and reformer. It deals

* Address delivered at Gettysburg, Pa., before Alumni of the Theological Seminary.

with evolution and revolution. It grasps humanity round all its circumference and toils upward with it towards heaven. It stands in the waste places, in the jungles, on the far frontiers, in the slums of the world, in the black belts of barbarism, among the fire-fringed threats of a thousand anarchies, among the pains and tortures and pangs that roll up from the nethermost pits of hell. It is found at the joyous feasts of life, companion to its innocent pleasures, sharer in its glad hallélujahs, lover of men, and, like its divine Master, lover of nature, friend to the sun and the wind, the meadow sprinkled with flowers, the wayside, the hillside, the roadside, hearing a divine undertone beneath the symphonies of the forest, finding the material world crammed with revelation, every bush of it alight with celestial light, and the whole universe a sounding board against which God's voice is heard continually thundering." (McKittrick).

All of us have undoubtedly felt something of the thrill and uplift of the lofty ideas that the ministry inspires in those who undertake the work it demands; but possibly with the passage of years, the routine of daily work, the increasing pastoral efforts, so unceasing and often so exhausting, the constant pulpit preparation from week to week, the thousand and one calls that the active pastor, in every community, must hear and answer, these have dulled the keen pleasure that once was ours, have dimmed the joy we once felt. It will be a matter for sincere thankfulness if any word uttered on this occasion will serve to recall, however faintly, some reason for joy in *our* ministry, that may inspire us to greater effort and more earnest faithfulness in the Master's service. Briefly, then, let me indicate some of the causes that are productive of real joy in our ministry.

The *first one is, a consciousness of the divine direction in our work.* The disciples of the Lord had the distinct direction of the Master when he said to them, "*Behold, I send you forth.*" Their commission came from him, the directions for their labor emanated from Christ. No disciple of the Lord Jesus since that early day has lacked a similar support. No minister of Christ, truly set apart to his work, need lack the feeling that his mission is of divine origin. The thought must bring joy with it, for he who works for and with God will surely win out. There is no one whose ministerial experience has not shown examples

of the fact that this consciousness of a higher power governing and ruling has evidently been wanting, and very often. The particular cases have exhibited a weakness, a failure, though evident ability has not been lacking. But there was no heart in the work. What was done was well done, but there was no joy shining through it. Something was wanting to add fullness, roundness, strength, attractiveness to the life. It was due to an absence of the recognition of divine guidance. The peril that attaches to such a condition is by no means small. If the ministry is anything it is a God-given task; it is man speaking for God, and on the authority of God to needy souls; it is the instrument of the divine to bring humanity into closer touch with the saving truth. *"How shall they believe in him whom they have not heard; and how shall they hear without a preacher?"* If this view of the ministry does not obtain, if this high ideal does not present itself, the lower view enters in and obscures the clearness of the vision, blots out the necessary notion of the divine direction, destroys the early enthusiasm, and brings about a total elimination of all sense of joy in the work. A man who, though a minister, gets into such a condition, has one of two courses open to him: either to get out of the labor that has become joyless and distasteful, or, better than that, to make the strongest efforts to get into proper accord once more with a correct idea of his work. No man can afford to get away from the source of divine power. He will become as dead as a trolley car that has lost its touch with the electric current.

A second source of joy in the ministry is the uplifting inspiration of great companionships. The history of the ages is open to us and the most noble characters wait for us to become acquainted with them. Not only is the Bible available as a means of introduction to great men and women of the past, but the wide world of literature presents numberless opportunities to the minister for the acquiring and the increasing of a close and intimate acquaintance with the noble thoughts of noble minds nobly expressed. If much of the world's best literature is a sealed book to multitudes of men, it is nevertheless an open volume to the preacher, and its rich store-houses of mental food and nourishment continually afford new joys and delights to the hungry soul. Here is a source of perpetual satisfaction that no one in the

ranks of the ministry can afford to neglect. Apart from the mental stimulus gained by association with the really great minds of the past and present, there is a joy in intellectual exercise, a pleasure in knowing and understanding the best in human wisdom that are wonderfully inspiring. Knowledge obtained simply for the sake of knowledge degenerates oftentimes into mere pedantry. Knowledge, as a means to better equipment for one's work in behalf of the elevation of human kind, means an added force for the best sort of influence, and as well a greater joy, in the use of that which we have acquired for broadening the vision of men, and giving them a glimpse of the great truths of God. A joy that such effort brings to the true man of God in the pulpit of the Church is like nothing else in the world.

A further source of joy in ministerial life and service is the recognition of the power of sympathetic helpfulness. No man has been in the ministry many months without making discovery of the fact that people *like* to be helped through the expression of an active sympathy. People *expect* to be helped, and as such experiences multiply during the passage of years it becomes a wonderful thing to feel and know that what a minister does and says actually helps men; that our sympathy makes the inevitable burden-bearing in human lives an easier task, makes it a less bitter experience for one here and another there. There are, it may be, lives that are sunnier than ours, but there are very many in which the shadows are deeper, the struggles fiercer, the path steeper and harder. To the minister, as to no one else, comes the opportunity as well as the command for the encouragement of his fellow man. In obeying the distinct call he will find many an unexpected joy that will most abundantly compensate him for any self-denial that may be involved. It is sad to think that there are some who forget this duty of sympathetic helpfulness. Too many in pulpit and pew are given to the utterance of words that dishearten and discourage instead of bracing up the faint-hearted and inspiring the weak. Too many are overly fond of perpetually dwelling on the hardships and discouragements of the conflict. From such there seldom comes a brave, heroic word. On whatever theme they speak the gloomy view predominates. The difficulties always loom up first and largest. This

age in the mind of such, is the most corrupt age of the world. The Church was never so worldly. There never was so much wickedness and so little piety, and so on to the end of the chapter. There is no room nor need in the ranks of the ministry for these men. The gospel we preach is a gospel of hope, and the preaching of it ought to put joy into our hearts and into the hearts of our hearers. The *living* of it ought to add yet greater joy, in that there is no sermon so eloquent as the sermon that is put into practice. To be useful is the highest ideal for any life. No curses in the Bible are so bitter as the curses against uselessness. Uselessness is the worst sort of failure. Usefulness is the measure of all true living. It is the Lord's own test of true discipleship, and it is the aim of the divine helpfulness not to make things easy for us, but to make something *of* us. If we read the story of our Lord's life aright, we find that he was at his best, he was happiest, when he was helping men to do and to be better, in body and soul. He gave himself for men in active uplift. This is possibly the most difficult part of the problem of helpfulness. It is usually easier to give relief than to help a fellow man grow strong. It is easier to answer the appeal of a hungry man for bread for his body than the appeal of a hungry soul for bread for itself. Yet the first is the lesser help; the second is the greater. To no class of men does the opportunity for this greater helpfulness come so often as to us ministers. We may help people best by not carrying the burden for them, but by showing them the source of strength which will enable them to carry the burden for themselves. The best joy will come to us when we can feel that we have in so far carried out the plan which is the divine plan. There is a story of two brothers each of whom wished to do something that should endure as long as time, and be a perpetual monument to his name. One erected with infinite pains and toil, a magnificent obelisk, standing as a gleaming pillar before the gaze of men, amid the sands of the desert. The other, in the same desert, dug a well, and planted about it palm and date trees, to give shade and refreshment to the weary traveler. Which of these two was the wise man?

The final reason that I would mention as one productive of highest joy to every one is that our deepest experiences are widened through self-sacrifice. That word has to most ministers a

very familiar sound—*self-sacrifice*. It is frequently heard from those who give advice to young men about to enter the ministry. It often appears in the columns of our Church papers in connection with admonitions to the clergy to practice this Christian grace in their daily living. It frequently falls from the lips of Church officers in speaking of the necessity for economy in the administration of Church affairs. Sometimes I wonder if it would not be a good thing to suggest that the use of the word be abandoned in its frequent application to the lives of the clergy, and to put it closer to the lives of the laity for their practical use and benefit. No class of men, take it as you will, sacrifice more, or more often than ministers. As some one has truly said, "There was a time within the memory of men still living, when the Christian ministry offered large rewards in a worldly sense. It carried with it a position of honor and of responsibility in society. It opened up avenues of pleasant contact and of wide experience. At a time when learning was confined to a few, the minister was the scholar of the community. In a day when official position was the badge of public respect, the minister shared with the judge and the doctor the social distinctions of office. But these conditions have largely passed away. Other professions compete with the ministry and the prizes they offer seem to many to be greater. Nor is it simply that other professions have grown more attractive. The ministry itself, regarded simply as a profession, seems to have changed for the worse. Considered merely from the economic stand-point, the ministry is one of the few professions in which the scale of compensation has not risen to meet the advancing cost of living, and this in spite of the fact that the demands upon the minister, social and charitable, are constantly increasing. Add to this the increasing uncertainty of tenure, the fierce competition for place, the unreasoning prejudice on the part of many congregations against calling an older man, the prospect at the end of an honorable and faithful life of being forced to depend upon the charity of the Church for the support of one's family, or the education of one's children—all this is a prospect from which high-spirited men naturally and rightly shrink." (Brown). But withall, I am sure that most of us will agree with the position taken, namely, that the joy of sacrifice comes to be more a healthy reality as our

experience deepens and broadens. If there is a sting in it, this is forgotten in the quiet, or it may be the exuberant joy that comes from sacrifice for the Master, or for one's fellowman. The practice of this virtue is not different in the ministerial life from that in any other life. It involves the identical principle and practice, and the results are the same. The trials of the ministry are often spoken of as though they were far apart from those of other people. True, there are peculiar trials that are not common to other men, but while these are often many and heavy, there is a real joy in them that makes them appear light. Any man who looks for a soft job in the Christian ministry will find it about as soft as some of the granite slabs in yonder hills. "But the man who is not looking for a soft job, but for a battlefield where every ounce of his mental and moral equipment shall be trained to the noblest service of humanity; who is willing to endure hardship as a good soldier of Jesus Christ; who is ready to burn like a candle down to the socket in the hand of his Lord; who will not dare to dictate terms to Providence, but will go wherever the bugle calls him; who will roll the sweet and the bitter together and get a divine discipline out of them both; who will stand with an eager eye at the doors of opportunity; who will walk in the ditch if it only brings him nearer the hearts of men and closer to the spirit of God," that man will not only find a plenty of opportunity to exercise his abilities, but will find joy as experience widens and opens new possibilities to him, that will be a foretaste of heaven. No man can find either success or joy in doing good without paying for the experience and paying well. The least we are called to do for men costs something. Even a grain of wheat must fall into the ground and die before the harvest comes. "*He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.*" It has been well and truly said, "All along the ages whatever is good and beautiful and worthy has been the fruit of suffering and pain. Civilization has advanced through wars and revolutions and failures, through the ruin, decay and death of empires and kingdoms. What Christian civilization is to-day it is as the harvest of long, sad centuries of weary struggle, toil and oppressions. Earth's thrones of power are built on the wrecks of hopes that have been crushed. Every advance worth

recording has been made through carnage and blood. It seems that without the shedding of blood there is not only no remission of sin, but no progress in life, no growth. Heaven's victorious throngs, wearing white robes and waving branches of palm, come up out of great tribulation. Even Jesus appears in glory as a Lamb that has been slain; his blessedness and his saving power are the fruit of suffering and wounding and death. We know that all the joys and honors of redemption come from the Cross, and that personal holiness can be reached only through struggle, conflict and crucifixion of self. Whatever is good on earth and in heaven is the outcome of pain, sacrifice and death."

Self-sacrifice brings the victory as it deepens and widens our experience. The victory means joy for the victor always, in this spiritual conflict. It is true that many find no joy in self-sacrifice, no satisfaction in the widening of their experiences. Every wave of trial, loss and suffering overwhelms them. They meet trouble as though not conscious of the promise of divine comfort. A novelist describes one in grief as he stands on the shore and gazes at the ship that is bearing away from him the object of his heart's love. In his absolute anguish he does not observe that the tide is rising. It rolls over his feet but he is not conscious of it. Higher and higher the waters rise, now to his knees, now to his loins, now to his breast. But all his thoughts are on the receding ship and he is oblivious to the swelling of the waves and at length they flow over his head and is swept down to death. So comes defeat, because the divine promise is forgotten. The religion in which we believe, the religion which we teach is designed to give complete joy in all our life. "*As sorrowing yet always rejoicing,*" is the scriptural ideal of a Christian life. Joy is not an accident in our experience. It is possible as a perfectly natural thing, as the outcome of whatever may meet us. If sacrifice is our portion we remember that it is by this that the best sort of life is secured and we rejoice to believe that in the great plan we have a place, and that the divine thought is including us within its protection for our development and ultimate happiness. Every experience, though won at the cost of personal sacrifice, in one way and another, magnifies the joy that should possess us, at the thought that all things work together for good to them that love God.

One of the suggestive tendencies of to-day, that has its positive influence on the ministry, is the power of simple honesty, in every phase of its manifestation. That this virtue, so necessary to decent living and proper success and happiness, can oftentimes be secured only through the expenditure of self-denial and sacrifice, is an admitted truism. I believe, as some one has aptly said, that "what the world demands in the twentieth century is not a speculative theology of formulated doctrine about Jesus Christ, but Jesus Christ himself; not simply the historical Christ but the living Christ, spiritually enthroned in the mind and heart of true believers, as the matchless teacher and miraculous personality of our times. The future Church is to be, not a theological laboratory where human prescriptions are labeled with denominational brands and dealt out to the favored few, but vast dispensaries of Christian help and beneficence for the masses, in the spirit and method of the divine Helper who went about doing good." (Newell, *Hom. Rev.* Oct. '06, p. 289). If Jesus Christ was anything of an exponent of true religion he was a simply honest man, who dealt with men in an absolutely honest way. The spirit of greed and graft in its lesser and its greater expressions is rebuked everywhere to-day; and it is the privilege, as it should be the joy, of the Christian minister to imitate his Master in doing good by a life of simple integrity.

Financial honesty, intellectual honesty, especially ecclesiastical honesty must be the mark of every minister's life. If, as some one has well said, "an honest man is the noblest work of God, Satan's ignoblest masterpiece is a dishonest Christian minister. Nothing so undermines the confidence of laymen in their spiritual leader as the slightest indication in him of double-dealing. No sin is more deadly and degrading to a man of God than insincerity. If a man is crotchety he can be tolerated; if he is prejudiced or ignorant he can be borne with; he may be lacking a score of qualities which men count desirable and still be a useful and an honored man. But who can endure a minister who cheats or lies? The gospel preached by such a man falls dead and deadening. Prayer on his lips seems blasphemy. A religious service conducted by him exasperates every heart which doubts him. Deplorable is the condition of a Church which has in its pulpit an anointed rogue." There is scarcely a more de-

spicable figure than a man clad in clerical garb, bearing the name of Christ's messenger, who stands in the pulpit, and for sordid gain, for social position, for prestige of any sort, preaches the doctrine of the Church in which he does not for an instant believe, advocates the tenets of the denomination whose name he bears, while in his secret soul not admitting their truth. A recent writer has said, "when we hire a hall and pay the price we can have any sort of a show the police department will permit, and utter any sentiments to which the auditors will listen without personal violence, but in a Lutheran Church, built with Lutheran money, supported by Lutheran believers, redolent of Lutheran piety, a man should confine himself to doctrines having the sanction of the Lutheran Church. When he has other knick-knacks to offer he should resign from that pulpit, refuse the salary, and then, free as air, give vent to his views beyond the shelter of the consecrated edifice. To proclaim Sabbath after Sabbath doctrines so repugnant to those naturally expected, that a man attracts notice from the public for the first time in his life, to persist until he has scattered a flock he never collected, to take refuge in silence only after dismissal, such a course is most reprehensible," and we may add, wholly dishonest, and destructive of all right influence and prohibitive of all peace and joy both to the congregation and to the minister. No wonder that some men never stay long in any charge, and never find any satisfaction worth while in the employment of the opportunities of the Christian ministry.

Brethren, while we magnify our office and defend our calling with all our power, let us not forget that the most precious compensation for which we can look is in the joy that comes through the service of God and our fellowmen.

May I reach
That purest heaven, be to other souls
The cup of strength in some great agony,
Enkindle noble ardor, feed pure love,
Be the sweet presence of a good diffused,
And in diffusion, ever more intense.

Easton, Pa.

ARTICLE VIII.

OUR CHURCH SCHOOLS: THEIR OBJECT AND THEIR METHOD.

BY PROFESSOR HOLMES DYSINGER, D.D.

A recent writer who speaks with authority on the subject says: "The question of moral education is the heart of the educational problem of our time." It is all but universally conceded that our schools have failed to produce that rich fruitage of moral character which is rightly regarded throughout the Christian world as the crown of culture. Accordingly the duty is incumbent upon all who are charged with the responsibility of providing for the training of the young—from the kindergarten to the university—"to reconstruct all education" with the moral requirements of human society ever held in view. Our leading educators of all classes recognize the fact, "that the building of character is the real aim of the schools and the ultimate reason for the expenditure of millions for their maintenance."

It is justly claimed that moral training is never lost sight of in the founding of church schools. Indeed this is invariably put forward as their excuse for being, and the ground of their appeal for public support and patronage. But it is hardly open to question that they must share in the responsibility for the failure of our system of education to make ethical principles regnant in our modern life. For many years the church schools had the leadership in every department of higher education. They not only inculcated a pure morality, but appealed to religious sanctions for human conduct, and thus endeavored to reach motives that are substantial and enduring. It is evident, however, to even the most casual observer, that "the hydraulic force of religion" has not been brought to bear upon motives and conduct with sufficient effectiveness to stem the tide of "that rank materialism that threatens to engulf us all." It therefore becomes us who maintain church schools for higher education to interrogate ourselves seriously, in order to discover, if possible, how far we are responsible for this failure, and address ourselves to the im-

portant task of providing an adequate remedy. Our opportunity and responsibility will be discoverable, if we place before our minds clearly the objects aimed at by the Church in founding her own schools, and the methods that must be pursued to attain those ends.

The end of all true education, and pre-eminently that which is kept in view in this discussion and which is commonly called "higher" by way of distinction, regarded as the completed product resulting from the combined action of all the forces that enter into the process, is Godlike character, embodied in full-rounded manhood; considered as an individual force, it is self-mastery and self-direction; viewed in its relation to the world of thought, feeling and conduct, it is the ability to enter into sympathy with truth of every form and human experience of every kind; conceived of as a process of unfolding the powers latent in the individual as a complex being, it is the harmonious development of all man's powers, including his moral and spiritual nature as well as his intellectual and physical endowments. This last conception is the most comprehensive, including the others at some stage of the process. It is the ideal education which the church school sets before itself as the goal of its endeavor.

Further consideration will disclose the fact that the Church has a three-fold object in establishing her own schools for higher learning. The first has in view the individual; the second, the Church; and the third, society in its largest relations. The design is to provide for the needs of man in every relation of life. A glance at the constituent elements of an education, viewed as the harmonious development of all man's powers, will set in clear light the object of the church school in its relation to the individual and its duty to the same.

Time need not be spent in discussing that upon which all agree, viz., that the acquisition of knowledge and its systemization, and the development of the ability to think clearly and logically,—to resolve complex ideas into their simpler elements, to distinguish accurately between related lines of thought, and to reason to a correct conclusion from given premises—are constituent elements of a sound education. All schools agree on these points and have them more or less clearly in view in all their work. They diverge widely however when the question pertains to the

kind of knowledge to be acquired, reduced to a system and made subject to the laws of thought. The church school concedes without argument that for the ends of mere information and discipline, it is not a matter of so much importance what branches of knowledge are taught, as it is for the student to see the subject under investigation in its relation to other forms and phases of truth. But on the other hand as the Church regards the spiritual as the real and the enduring, so the highest and most valuable knowledge is that of the spirit and must not be omitted in the training of the young. She at once recognizes as in harmony with her own teaching for centuries the fact that the last word of true science and the accepted conclusion of the best philosophy, as well as Divine Revelation, teach that the spirit and reason rule the universe. Accordingly she insists that what pertains to man's highest nature must not be crowded out of the curricula of her schools. Moreover, she emphasizes the fact that, the reasoning faculties must be trained upon spiritual truth, so that the individual may be able to justify his convictions and conclusions on logical and philosophical grounds in the sphere of ethics and religion. That so few so-called educated men can do this is due in part at least to the fact that they have not trained their intellectual powers in the use of spiritual truth as subject-matter for serious and candid investigation. The church school plants itself on an impregnable rock, when it makes the crown of her achievement through intellectual training to be the ability to reason on ethical and spiritual subject-matter with such comprehensiveness, clearness, consistency and force as to reach conclusions that are at once compelling and authoritative. This is a primary reason for its being.

The ability to appreciate truth of every form and reproduce the thought and feeling, the life and experience of any age or clime, is an essential factor in the education that completes and develops all man's powers. The church school that is true to its mission keeps the mind open and receptive, in a sympathetic attitude toward new truth as well as tenacious of that which has been tested by experience and not found wanting. It aims at bringing the entire realm of thought, feeling and action within the range of vision, reducing prejudice and provincialism to the minimum, and making the tastes and sympathies as well as the

standards of judgment cosmopolitan. It is conceded that this is an unrealized and unrealizable ideal in our educational program. But it is the goal toward which our schools must move, if they would meet the reasonable demands of our modern life.

That this element of sympathy is lacking in much of what passes for education in our day is evidenced at every turn. The specialism that characterizes present methods fosters narrowness, and even when it develops depth, it often does so at the expense of breadth. The contempt with which the investigator in one line will treat the claims of the specialist in another; the hostility of science to theology and theology to science, for example, as it is often exhibited by the authorities in both departments of knowledge, attests the statement. But it is evidenced in many other ways—in our inability to enter sympathetically into the experiences of the life above or beneath us; in the unwillingness of the girls and boys who are attending school to share in the work and help to bear the burdens of the home even during vacation, or when their school days have come to an end; in the refusal of the so-called educated members of the family to relieve those who have been less fortunate and need assistance; in the minister who has completed his course of study and enters upon his calling, but finds no pleasure or interest in mingling with his people and trying to enter into their experiences of success and failure, joy and sorrow. The true and complete education enlarges and enriches the life, and renders man capable of entering into the experience of others individually and collectively, and in whatever form it may be embodied; whether it be expressed in literature or art, science or religion; in social customs or political institutions; or in personal idiosyncrasies and individual conduct. The church school that loses sight of and fails to develop this power in the young entrusted to its care fails to fulfill one of the primary objects of its existence.

Self-mastery holds the first place in importance, though last in the order of development, among the constituent elements of a sound and complete education. Most of the effort of the day is directed toward getting the mastery over outward conditions. This receives so much attention in our educational programs chiefly because of the large amount of time spent in the study of science, pure and applied. But a true system of education leads to self-

mastery and self-direction and issues in fully-rounded manhood.

The child is essentially a bundle of impulses; and most people physically mature have not gained much more control over themselves than the child. They are still creatures of impulse. By proper education impulse is brought under the control of the will and conscience. The teacher's first effort is to secure the attention of the child, and to train it so that it may be able to direct its attention to a given object at will. One of the main purposes of a course of training in school is to enable the will to get such control over the other faculties of the mind as to make them obedient to its behests. When the student has arrived at that stage in his development where he can fix his mind in continuous intelligent thought for fifteen, yea for five, consecutive minutes on any desired subject, he is well educated. And he who has not to some degree at least attained this mastery over the powers of his mind is not educated, even though he boast university training and high-sounding degrees.

This self-mastery shows itself not simply in controlling impulse and directing the attention, but also in the performance of duty, whether it requires mental or physical exertion. No one ever shows greater mastery over himself than when he does what he ought to do, when he ought to do it, whether he likes to do it or not. A man may write well, preach well, sing well, or fight well, when he feels like it. But most men discover that these things must be done when they do not feel like doing them at all. A sound education aims at giving a man such a mastery over himself that he can direct all his energies to a given end according to the dictates of his judgment and conscience.

Possibly this self-mastery never appears in stronger light than when one is able to do the right because it is right, even though he knows that his choice of the right must issue in material loss and personal suffering—when the sense of obligation is stronger than inclination, and he accordingly chooses goodness and truth however great the sacrifice. An education that issues in such mastery not only develops the intellectual powers of the individual, but makes men morally better, purer within, and sweeter, kindlier, stronger in outward conduct. The will exercising its functions in harmony with the principles of righteousness, and under the influence of right motives has all the other powers of

the mind under its control and orders conduct in accord with the imperative of conscience enlightened by the truth. When this has been attained the goal of all true education has been reached. For such mastery issues in the perfection of character, the crowning achievement of man.

Respecting the individual to be educated the church school sets before itself the task of training in knowledge, power, sympathy, and self-mastery with the emphasis upon those moral and spiritual forces that control conduct and determine destiny.

But the Church has founded and maintained her own schools for her own sake. The instinct of self-preservation has impelled her to do this in order to provide and train an adequate and efficient ministry. The secular schools could not do this if they would. Without her own colleges and theological seminaries to direct young men to the ministry and prepare them for this work, its ranks would soon be so depleted as to leave most of our congregations without pastors. It is a fact well known that in our General Synod there is not a single institution for higher education that does not have its theological department or seminary closely affiliated with it, and that was not founded primarily because of the demand for more ministers on the territory. Wherever, therefore, this object is not kept in the foreground by those who are entrusted with the management of our church schools, they are proving recreant to their trust, and should be replaced by those who would be loyal to the interests of the Church that supports them. This truth is so self-evident that it requires no further discussion at this time.

Too often, however, our church schools have been looked upon as designed exclusively for those preparing for the ministry. No Church can attain any very high state of development without good schools in which she can train her laity to be loyal, faithful and serviceable to her own interests. An intelligent, loyal and consecrated laity is as necessary to the Church's prosperity and perpetuity as is a thoroughly furnished and consecrated ministry. The strength of a denomination can be correctly gauged by the character of its schools and the support she gives them. The one that neglects higher education has no future however great and extensive its present activities and opportunities. The Church that does not provide for its own will eke out

a precarious existence, only to become extinct sooner or later; while the one that entrusts the education of its young to other denominations, or what is worse, to those of no religious convictions, will be rewarded with indifference to, if not depreciation of, her claims and her work. If the young people of the Lutheran Church are educated by those out of sympathy with her life and doctrine and specific work, how can we expect them to know her history, to be proud of her achievements, love her services, and aid in maintaining her interests and enhancing her influence? To provide an adequate ministry and train an efficient and loyal laity is one of the main objects of the Church schools, and must not be pushed into the background, if they are to fulfil their purpose and mission.

We conceive of church schools as having a third object, not so sharply defined in the minds of founders and supporters possibly as those already mentioned. This object may be stated as the contribution the church schools make to the solution of the problems furnished by our modern complex social system. If the Church Universal has a mission of service in the world, so must each essential branch of it, it is natural to suppose, make some contribution to the sum total of the forces and influences that make for righteousness, the betterment of human conditions and the ultimate regeneration of human society. Let a few particulars be noted in respect to which the Lutheran Church has some things to offer that must be reckoned with before a satisfactory solution is found, and should not be overlooked by those who teach and prepare the courses of instruction for our church schools.

First. What is claimed by her theologians is beyond a peradventure true, viz., that the Lutheran Church has the most scriptural body of doctrine in Christendom. Why then should not all her schools inculcate that doctrine and defend the truth? Is it not truth that is mighty and must prevail? Why then should it be thrust aside or ignored simply because it is not included in the programs of the would-be leading educators of the time? Whatever else may emerge from the present chaos of ethical and theological theory, one thing is certain, viz., the final ethics and theology will rest not upon the shifting sands of human speculation, but upon the authority of the Divine Word. Why then

should we withdraw from the vantage ground that is ours? What contribution of equal value in the solution of our modern social problem to that of the inculcation of the principles in harmony with which it must be finally settled, can be made by any individual or organization?

Secondly. Lutheranism has been aptly described as "a mode of viewing, and receiving and living the truths of Christianity." It is a specific form of Christianity, and as such has characteristics of its own. It can therefore not only be differentiated from other forms, but it can be embodied in a system that can be taught. Without attempting to give the characteristics of Lutheranism in detail, it is sufficient to state at this point that they set forth not only a distinct system of doctrine, but also a distinct type of piety, and principles of conduct that are rational and practicable. Its pre-eminent characteristic is that it is evangelical, and therefore adapted for all conditions of mankind in every age and every clime. It was quite common not many years ago in some quarters to claim certain national peculiarities as essential characteristics of Lutheranism, and try to draw sharp lines of distinction between German, Scandinavian and American Lutheran Churches. But this has happily died out almost entirely, except in the case of a few belated travelers who were overtaken by the night while they were yet in the woods. Lutheranism in its essence is the same the world over, whether you find it in Germany, Scandinavia, Rome, the steppes of Asia, the jungles of Africa, the plains of South America, or in our own Republic. It is characterized by the same filial relation to God, justification by faith alone as its central doctrine, absolute confidence in and submission to the Word of God, and a type of piety that is humble, trustful, unobtrusive and joyous. One of our young men of rare scholarship, and enthusiastically devoted to his Church, said not long since, "I never understood Lutheranism until I studied in Germany. I was born and brought up in a Lutheran parsonage, but I was half-ashamed of my Church. I did not comprehend her spirit, and did not understand what it meant to be a Lutheran." It is to be greatly feared that many could be found who would be compelled to make the same acknowledgement, if they spoke with the same frankness on the subject. But such cases ought to be rare, and would be, if our

schools kept prominently in view the objects of their foundation, and the duty of embodying and expressing, exhibiting and inculcating the true spirit of genuine Lutheranism.

Thirdly. We are promptly met by the assertion that these forces count for little or nothing in our modern social system. Scriptural authority is repudiated, and our system of truth is declared to be antiquated and not adapted to meet the requirements of present conditions. These are not sufficient to deal successfully with those who are dominated by commercial ideals, and are unheard amid the din of machinery and the roar of modern industrialism. The new social relations must be moralized. It is conceded that the Church and her schools must answer the questions of each age in harmony with the modes of thought and feeling and expression of that age as well as in consistency with their own principles. The Lutheran Church has ever done that where she has been true to her doctrine spirit and life. So she has her answer for the questions raised by modern social conditions, and her method of social service. She believes and teaches that society is made up of individuals, and its transformation can be brought about only by dealing with units and not with the mass. She maintains that there can be no regeneration of society except through the individual; that there is no permanent reform effected by external means, but by the freedom that comes through the transforming power of the Gospel. She attaches little value to the blare of trumpets, the unfurling of banners, the efficiency of legislation in making men moral or religious, but puts forth her supreme effort in making men Christlike, convinced that it is the most effective means of bringing peace, prosperity and happiness to men—the surest method of inaugurating the reign of righteousness and truth in the world. The program of the Lutheran Church for social service is the transformation of the individual by the power of the Gospel, brought to men through every form of ministry in Christ's name, operated through the Church and eleemosynary institutions of all kinds, with every safeguard that wise and just laws rigidly enforced, give to the weak, the oppressed and the unfortunate. Such a program is worthy of the attention of the reformers of all ages.

In general it may be said that the objects of the church school

cannot be attained by following the lead of the secular schools, and especially that of the large universities. This would be impossible not only because of the limited resources of the church school but because the aims and ideals of the university center in material achievement or pure intellectualism with the shifting standards of utilitarian ethics, resting on expediency and making the conventional the measure of right, having as its end a dogmatic specialism that arrogantly flaunts its omniscience in the face of all who challenge its conclusions or mounts the throne of self-satisfied agnosticism. With this spirit and method the church schools can have nothing in common. On the contrary their legitimate work can be done only by keeping their own objects in view and providing for the same in their courses of study. By this method of the inculcation of the young in the principles for which the Church stands they must make their chief contribution to the solution of the problems of our modern life, and aid in leading present thought out of the maze. No one doubts the complexity and consequent difficulty of solving present social problems. They are so interwoven with human self-interest that only the highest expression of altruism, as embodied in self-sacrifice can furnish a solution. Then why abandon accepted principles and tested methods for untried theories?

Nor is the inculcation of our own principles and methods in which our faith and convictions are embodied sectarianism. It is common honesty. It is keeping faith with those who made sacrifices in order to found schools that the Church of their love might be perpetuated and fulfil its mission upon the earth. The Lutheran Church is not called upon to support schools in order to make non-descript Christians or indifferent religionists or even Methodists, Presbyterians, etc. There are other and better equipped schools for doing this work than the Lutheran Church can furnish. If she had such aims in founding her schools, it would be better to direct her gifts into other channels of benevolent and eleemosynary activity or turn her money over directly to the institutions established for those ends. Our church schools are founded to train the young in or into the Lutheran conception of truth in general and of Christianity in particular. For by ranging ourselves under the banner inscribed with her name we proclaim our acceptance of her doctrine, and

acknowledge our obligation to defend it against all assailants, or we brand ourselves as false witnesses.

As in all forms of truth that require the consent of the will as well as the assent of the understanding, the indirect method is by far the most successful in securing effective lodgment of ideas in the minds of the young, so the objects of the church school, and especially in those particulars in which it differs from the secular, are best attained through the personality of those who are charged with the responsibility of administration and instruction in the same. If therefore moral and spiritual truth is of the greatest worth; if the ability to reason accurately and conclusively on our ethical convictions is the highest intellectual plane man reaches; if the power to enter sympathetically into the experience of man as man, whatever be his age, clime or stage of advancement in culture and civilization, is characteristic of true education; if mastery over self rather than the forces of the natural world is the crown of culture; if manhood embodying character fitted to the mold eternal realities is the end and aim of our discipline, the chief need in the educational work of our Church and time is not money, but men; not material sources but dominant personality; not larger faculties and more numerous courses of study, not increased endowment and better equipment, but the restoration of the personal factor to its rightful and commanding place in our educational system. Extensive appliances and large resources, scholarly faculties and numerous courses have many advantages, indeed are greatly needed in most of our schools. Hence they are neither depreciated nor regarded as unimportant. They are all but indispensable in our day. But they should not occupy the first place in the thought of the public or the aims of our educators.

The main thing in education is the sympathetic and inspiring contact of the pupil with the live, enthusiastic, consecrated teacher. A man of this kind is a whole corps of instructors in himself. He makes a college after the idea of a Garfield—a Mark Hopkins sitting on the end of a log with eager listeners gathered around him; or, a Socrates followed about the streets of Athens by the noble youth of the city, eagerly catching what fell from his lips; or an Arnold revolutionizing the educational methods of England while molding the rebellious boys at Rugby

to high ideals of truth and duty. Booker T. Washington in his autobiography writes of General Samuel C. Armstrong, the head of Hampton Institute, when Mr. Washington was there as a student, as follows:

"One might have removed from Hampton all the buildings, classrooms, teachers and industries and given the men and women there the opportunity of coming into daily contact with General Armstrong, and that alone would have been a liberal education. The older I grow the more I am convinced that there is no education which one can get from books and costly apparatus that is equal to that which may be gotten from contact with great men and great women."

In another place he writes: "The greatest benefits I got out of my life at Hampton Institute perhaps may be classified under two heads: First, contact with a great man, General Samuel C. Armstrong, who was in my opinion the rarest, strongest and most beautiful character that it has been my privilege to meet. Second, at Hampton I not only learned that it was not a disgrace to labor, but learned to love labor, not alone for its financial value, but for labor's own sake, and for the independence and self-reliance which the ability to do something which the world wants brings. At that institution I got my first taste of what it meant to live a life of usefulness, my first knowledge of the fact that the happiest individuals are those who do the most to make others useful and happy." How vast is the difference between what Booker T. Washington got out of his social life at Hampton Institute and the modicum knowledge with which so many boys come home from college to loaf and smoke, to swear and swagger, and squander their fathers' money! And yet is the boy alone to be blamed? Is not this state of affairs, wherever it exists to be credited in part at least to the schools? attributable to the fact that boys at college have not come in touch with a General Armstrong?

It is a matter of great importance that a man learn to reason logically and speak correctly, but it is a matter of infinitely more worth that he think purely, feel nobly and act wisely and justly. Every parent is desirous that his children have the best opportunities for intellectual culture that he can afford, and most reasonably too. But is this the end of his solicitude? The ques-

tions furnished by mathematics or physics, history or philosophy are insignificant compared with the problem of life. In its solution whether furnished by parent or preacher or teacher, personality is the chief factor. Its elimination changes the terms of the equation so materially that we have only the problem of brute creation, not of human life to solve. Moreover it is personality that leaves the deepest impress upon the minds of others. If one were to ask the graduates of our colleges and universities what it was in their professors that had been most influential in molding their life and character, the answer in almost every case would be that the personality of the teacher was of far greater worth than the instruction he had given. Students forget the teaching, but they never forget the impression that the teacher makes upon their minds through his personal character.

Accordingly the friends of true education, and especially those representative of the Church, cannot afford to lose sight of the fact that the personal factor must have the first place and consideration in all our educational work. It is through this agency that the pulpit must get its chief support in neutralizing the commercial spirit of the age. The Church and the school as they hold up higher ideals of life, and embody them in ministers and teachers, must and do oppose this spirit, and are the chief, though not the sole agents in doing so. How much men like the elder Aggazi are needed, not only in our schools of advanced learning, but in other walks of life as well—men who do not have time to make money, though they could accumulate it at the rate of \$500 or \$1000 per night. Great is the need for more men like Booker T. Washington, who will give themselves to the elevation of the degraded and down-trodden, and turn aside every offer to make money that will not contribute to that end. Neither Agassiz as scientist nor Mr. Washington as the eloquent advocate and educator of his race has left as strong an impress upon humanity in general and his own constituency in particular, as each has by means of vigorous and enthusiastic personality, ever setting before his pupils lofty ideals of life and duty.

It is chiefly through personality and not from books and appliances that the student gets his views of life. How important therefore is it that corps of instructors be composed of men who are strong, noble and reverent; men of strong personality and of

large views of life; men incapable of petty bickerings and jealous rivalries; men whose very presence will generate an atmosphere charged with the electricity of ideas instead of the carbonic acid gas of mean personalities; men who are above the littleness of place-hunting, and are willing to serve in the positions in which gifts and Providence have placed them; men who scorn the pettiness of partizanship, and can see good in a personal enemy; men who have the grace of tolerance along with the grit of conviction; men like James Russell Lowell, who would regularly and cheerfully sacrifice whole evenings, that would have been spent most profitably and enjoyably at his books, in order to give a crude but promising youth broader, truer, nobler views of life.

The crowning influence of personality is in the sphere of religion and morality. The tendency in educational circles has been and still is to divorce culture from all religious influences. The Church is strongly set against this tendency. But it is destined to prevail outside of the church schools, except where personality is the dominant factor, and where that is permeated by religious conviction. There are few who have not noted the deleterious effect of the life at our large schools upon the religious convictions, and the interest of our young people in the Church. How many of those who were faithful and active in all their Church duties before they entered the college or university are rarely found within the sanctuary after their return. One reason for this is not difficult to find and one which gives emphasis to the contention that the personal factor is the most important in education.

The traditional faith of a man must become personal, or he remains an infant in spiritual things. Indeed every man sooner or later in the light of his own experience and knowledge, sometimes deliberately, more frequently without being aware of it, "enters upon a revisal, more or less critical of his religious and philosophical creed. While this process is going on, the school, whether it be a college or university, becomes of necessity the Church, and the teachers and associates are for the time being priests and oracles; for it is in the light of what these attest and prove that the old creed is reaffirmed or questioned or renounced. And what if this Church has no religion and the priests have no consecration? What again if they are thoroughly and unaffected-

edly Christian? In a crisis like this, and it comes in the life of every thoughtful student, a word, a look from the living teacher, a chance remark in the one direction or the other, an earnest and candid spirit, or scoffing and dogmatic doubt, or the combined impression his intellectual temper and personal spirit have in thousands of instances been fraught with bane or blessing to his confiding pupil." The indifference to religion and the Church shown by so many young people when they return from school is often due to the fact that in passing through this crisis, they have lost their grip on religious truth, and largely because it had no hold upon those who were dominating their lives.

It should not be overlooked that personality is a determining factor with most young men in the choice of a profession. Not only indirectly by weakening religious conviction, and even destroying it in some instances, but quite as often by the direct personal influence of the teacher have young men in recent years been turned away from the Gospel ministry. It is a fact well known that by example and often too by precept a life of self-denial has been discredited, and one of self-seeking and material gain set up as the ideal,—which is utterly at variance with all that the Church stands for, and her schools as well where they are true to their purpose. We do not hesitate to attribute the decline in the number of candidates for the ministry from our church schools in no small measure to the example, personal influence and ideals held up before the students by the professors themselves. In days gone by most of the professors' chairs were filled by men who had taken upon themselves the vows of the Church, and were interested in her welfare. But for some time it has been popular to decry this practice, and to eliminate the Church's influence even from her own schools as far as possible. Only the specialist, who in the minds of this class must be a layman of course, whose interests in the Church may not go farther than the service she can render in advancing his own personal and professional ambitions is thought to be qualified to fill a professorship. How can it be expected that there will be any positive influence exerted in behalf of a cause so foreign to the ideals, habits of thought and practices of men of this class? In most instances they assume a critical attitude toward the Church and her ministry. Their influence is accordingly against rather

than for those agencies that make the church school a possibility. If the Church is to continue to do her work and perpetuate herself, her schools must be manned by men whose personal influence will lead others to consecrate themselves to her service.

The church schools have simply to remain true to the purpose of their foundation and their future is assured. They have always held to the only solution of what has been called "the heart of the educational problem," viz., the inculcation of sound morality, resting on religious sanctions and animated by religious motives. They always lose when they abandon their own ideals, cut themselves loose from their moorings and drift out into the current of secularism. Besides the church schools never had a better opportunity for coming into possession of their own. The secular schools that have had the lead for years and have claimed the whole field of education as their own, in many cases, acknowledge that their efforts at inculcating morality have failed because it lacked the dynamic, and are turning to the Church for help. Further, the call for that personal touch which is so effective in molding character and determining destiny was never so loud and insistent as at the present time. The church school with its limited numbers gives its professor the largest opportunity to come into the most intimate relation with the students and to exert of his personality for good or evil in the largest measure. A little personal attention, encouragement and sympathy, "a word fitly spoken," is invaluable in individual cases and goes far toward solving problems of the greatest import in the life of the young. Nor have the church schools, that have remained true to the object of their foundation, to contend seriously with those evils which threaten the existence of some of the institutions that have turned aside from their original purpose. They are not frequented in large numbers by those "who make the side-show the whole circus, and are a menace to the institution's future." The following indictment of university life, recently made by the President of Princeton University, is not true of the church institution that has held to the purpose of its founders: "The indifference of parents whether their sons really acquire an education or mere surface polish and other outward evidences by which 'a college bred' man is to be distinguished from his less fortunate fellows; the complete dissociation of the life of the

student when beyond the classroom doors with the work done within them, and absence of serious purpose on the part of the majority of students." A large majority of the students in our church schools are there for the serious purpose of securing an education, and they are encouraged by their parents to seek the genuine article. The church school, therefore, in the future as in the past will have to furnish a large proportion of the scholars, as well as the preachers of the Gospel.

It is a matter for congratulation that the schools of the General Synod are not lagging in the rear of the procession. Never have we had so many interested and investigating the questions provoked by the modern trend of education. Besides the Board of Education, alert to every movement that will advance the cause has removed in part at least the pressure that resulted from too limited resources. It has rallied the whole Church to the more generous support of all our institutions of learning, helped to carry financial burdens with greater ease, unified the educational aims and efforts of the entire body and stimulated all to greater zeal and activity. We have passed that experimental stage. Every biennium, like the one just closed, should record a giant stride in advance, so that our schools may stand in the front rank of the educational hosts of the land.

The conclusion we reach is that the church schools—those of our own denomination as well as others—have specific work for our time; that they will perform it by remaining true to the purpose of their founders, viz., to furnish an education that develops all man's powers harmoniously; that will serve the Church in carrying forward her work; that will minister to the needs of humanity in every line of service; that will inscribe on their banners and embody in life and work the sentiment of the motto—"For Christ and the Church." This must be accomplished primarily through the power of personality—the character and spirit of the men to whom the young of the Church are entrusted for training—men who are loyal to the Church and consecrated to her ideals of service. We have come to the kingdom for such a time and work as this. Let us arise and possess our own.

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ARTICLE IX.

REVIEW OF RECENT LITERATURE.

HENRY ALTEMUS CO. PHILADELPHIA, PA.

The Bible as Good Reading. By Albert J. Beveridge. 12 mo., Cloth. Pp. 94.

This little book in ten brief chapters, will no doubt accomplish good out of all proportion to its size. It has an interesting origin. Two tired men were spending their vacation "in camp in the deep woods, many days' canoe trip from a human being." Following the advice of Emerson they had taken no reading matter, except that one had brought his Bible. After some days they began to pine for reading. The one who had brought the Bible suggested that it had more good reading in it than any other book. He began to read it aloud to the very great delight of his companion. "By chance, one of the guides was near and he sat down and listened. The next day all the guides were there. The day after, the reading was delayed and Indian Charley modestly suggested, Isn't it about time to have some more of that there Bible? And more of it they had." This incident led to the writing of these chapters, which first appeared in *The Saturday Evening Post*.

The book is well worth reading for its own sake, but it will be read also because its author is a distinguished United States Senator. He approaches his subject without any critical pretensions and translates some of its stories into the thought and language of today in the spirit of unquestioning faith and with a freshness of expression that is most charming. He has read the Bible as it is meant to be read and found in it the delight which has captivated men like Franklin, Webster and Gladstone.

The author deplores the fact that lawyers do not read the Bible today as did the great leaders of the bar in the past. He says "I have advised every law student who has ever consulted me to study the laws of Moses before he begins his Blackstone, and keep on studying the laws of Moses after he has completed his law course. And then keep on...*...*...during his practice." He declares the Bible to be the most quotable book in all literature, surpassing Shakespeare, Dante, Milton, Horace, the Koran and Confucius combined.

J. A. SINGMASTER.

THE GERMAN LITERARY BOARD. BURLINGTON, IOWA.

Mysticisms: Psychology, History and Relation to Scriptural Church and Christian Life. By Rev. J. B. Remensnyder, D.D., LL.D. Paper cover, illustrated. Pp. 25. Price 25 cents; by the dozen, \$2.00 postpaid.

This brief monograph is a credit to the printer's art as well as to the talented author. The subject is clearly outlined in its several aspects. The danger of a false, morbid mysticism is shown. On the other hand the value of a deep mystical experience grounded in the Word and wrought by the Holy Spirit is emphasized. Luther, while drawn by his spiritual yearnings toward mysticism, apprehended and exposed its perversions as practiced by the Zwickau prophets, insisting earnestly on the necessity of cherishing the external, objective Word, in which the Holy Spirit is present and through which he ever operates.

J. A. SINGMASTER.

THE MACMILLAN CO. NEW YORK.

A Commentary on the Holy Bible by Various Writers. Edited by the Rev. J. R. Dummelow, M.A., Queen's College, Cambridge. Complete in one volume, with General Articles and Maps. Pp. 1092. Price \$2.50 net.

This volume is a remarkable illustration of *Multum in parvo*. In turning its pages one is constantly surprised to find how much valuable information and genuine help to the understanding of the Scriptures have been crowded within it.

Besides the running comment on the text there are over one hundred and fifty pages of introductory matter covering a great variety of topics, such as, General Introduction to the Bible, The Creation Story and Science, Genesis and the Babylonian Inscriptions, The Laws of Hammurabi, The Messianic Hope, The Synoptic Problem, The Person of Jesus Christ, The Trinity, Miracle, &c., &c. All of these articles are well written, scholarly, up-to-date in every way, thoroughly critical and yet safely conservative.

Besides these "General Articles" there is a quite full and satisfactory "Introduction" to each individual book, covering such points as the author, the date of writing, the contents, the purpose, &c. For the general reader, and for the average Bible student, these articles will be found amply sufficient and really much more helpful than the more elaborate discussions found in the

large commentaries, or in the encyclopedias and Bible dictionaries.

The contents on the text are necessarily brief, and yet they are genuinely illuminating. When the meaning is already plain little or nothing is said, thus leaving room for explanation where explanation is needed. Time and space are saved also by a most admirable system of cross-references, which also tends to make the Bible its own interpreter.

We can very heartily recommend this commentary for the use of Sunday School teachers, Bible students and general readers. We know of no other single volume commentary that will so admirably and so fully meet their needs. And even ministers who may have larger commentaries on their shelves, will find that by keeping this volume within easy reach they will save themselves a great deal of time and trouble, and will yet have at hand just the information and help desired.

JACOB A. CLUTZ.

A. C. ARMSTRONG & SON. NEW YORK.

The Atonement. By the Rev. James Stalker, D.D., Professor of Church History and Christian Ethics in the United Free Church College, Aberdeen. Cloth. Pp. 138. Price \$1.00.

This volume from the pen of an eminent author consists of three lectures on the Atonement, a subject of deep and perennial interest. The titles of the lectures are the following: The New Testament Situation, The Old Testament Preparation, and The Modern Justification.

The New Testament Situation is admirably summed up in sentences like these: "Nowhere in the New Testament, not even in the Gospels, does the history of Jesus either end with his burial or commence with his birth; and while fragments of the Christian community may be satisfied with a fragment of the Gospel, Christianity itself must keep possession of the whole gift of God." "If this Man was, in his origin and destiny, all that the New Testament represents him to be, then it harmonizes with the entire phenomenon to believe that his death, besides being the key to the mystery of his earthly fortunes, was a transcendent act, effecting for human beings in the world unseen a change by which have been secured both their peace with God here and their unending felicity hereafter; and this objective result of the death of Christ, anterior to our experience, is the primary benefit and virtue of the Atonement."

The author justly believes that the doctrine of the Atonement can not be understood "without an appreciative knowledge of the

sacrificial system of the old dispensation." He has no respect for the negative criticism which professes to believe "that the sacrificial system was the product of a late and decadent phase of religion," foisted on the people by a designing priesthood. He finds that the prophets arrive practically at the same point as the priests. "Christ is a victim, and his death a sacrifice; his soul was given for the souls of men; and, through the sufferings of the innocent, the guilty are raised to glory, honor, and immortality."

In the third lecture of the volume, on *The Modern Justification*, the author seeks to set forth a historical view of the modern mind on the Atonement. The Reformation, of course, re-established practically the Anselmic theory in the strong insistence of the Reformers on the doctrine of justification by faith. The first strong opposition to this came from the Council of Trent which unhappily confused the order of salvation, making no distinction between justification and sanctification.

Osiander is quoted as having rendered useful service in calling Protestantism away from a one-sided view of justification—a view which left justification too isolated. While the service of Osiander is not to be ignored, his view approximated that of Rome.

The third movement by which the Atonement was brought to the front was Arminianism. The exaggeration of the doctrine of election naturally resulted in a limitation of the Atonement itself, "for the Son could have died only for as many as the Father had chosen from all eternity." "Thus there came into theology the dreariest set of discussions by which it has ever been darkened; the Atonement being reckoned as a quantitative magnitude; Christ been represented as if he had paid the exact equivalent of the sins of so many persons and no more."

The author seeks to eliminate the idea of election entirely from the Atonement. He says it has absolutely nothing to do with it. There is a deep mystery in election and "in the relation between the human and the divine wills in salvation." Salvation is of God; "yet on the other hand, the will of man is free; it can take and leave God's offer; and it is urged to exert itself as if everything depended on its own energy." "This mystery of God's will and man's will lies inside of the doctrine of election," our author declares, and not in that of the Atonement. The Scriptures clearly set forth that there is no limit to the Atonement. Here then is the difficulty in which Calvinism has always found itself and against which Arminianism was a protest. Vainly, it seems to us, does Dr. Stalker protest against the confusion of the doctrines of election and atonement as taught by Calvinism. History shows that men have always con-

nected them. He is perfectly right, however, in dismissing election in this discussion and in quoting the deliverance of the Synod of Dort, "that the death of Christ is sufficient for all, adapted to all, and freely offered to all."

Horace Bushnell is next mentioned as having recalled theologians to the recognition of the true relation between the Father and the Son in the redemption of the world. He maintained that the death of God the Father participated in the pain suffered by the Son.

John Macleod Campbell and Albert Ritschl are introduced because of their rejection of the doctrine of the Atonement while really maintaining all the truth for which it stands—the reconciliation of God and man.

Dr. Stalker, however, finds in Campbell an idea which gives him a hint of the solution of the mystery of the Atonement. It is the idea that if the vilest sinner repented God would forgive him. If all the sins of all the sons of men had been committed by one man, he would have been forgiven if he had thoroughly repented. But, we ask, may we assume that any man would have ever felt godly sorrow for sin, had God withheld his love, especially as it is seen in the gift of Christ? We doubt it.

The ingenious argument proceeds. It is said that "when genuine contrition is shown, the righteous wrath of the soul is appeased, and the offender is taken back with a warmth and an interest never felt for him before he had sinned." "God is reconciled when Christ offers, in behalf of the race, a representative and universal repentance, which literally breaks his heart, so that he dies of it." This, then, is the Atonement! But is there any proof that Christ ever repented of anything? He never confessed a sin, for he was sinless. He could not have repented of sins of which he was not guilty. We can understand how he could suffer, "the just for the unjust," in the place and in behalf of others; but it is inconceivable to us that he should have repented for others.

While we can not agree with the *theory* of the Atonement advanced by Dr. Stalker, we do heartily commend the book to the ministry. It is full of sweet and blessed truth, expressed in fine diction and in a reverent spirit. He holds on to the fundamental facts of Christ's work in reconciling God and man.

J. A. SINGMASTER.

Quiet Talks With World Winners. By S. D. Gordon, Author of "Quiet Talks About Jesus," etc. Cloth, 12 mo. Pp. 280. Price 75 cents net.

Quiet Talks with World Winners is true to its title. It is an

appeal to Christians to win the world for Christ—the whole world. Special emphasis is properly laid on the heathen world. The author is fully acquainted with the dire need of the slums of the cities, yet this need is not the greatest, for it is overshadowed by that of heathen lands. “The vastness of the numbers there, the utter ignorance, the smallness of their chance of getting any of the knowledge and uplift of the Gospel, all go to spell out that word ‘greatest.’ The awful cumulative power of sin, unchecked by the common moral standards of life, with the terrific momentum of centuries; the common temptations known to us, but with a fierceness and subtlety wholly unknown to us in Christian lands—and yet how terrifically fierce and cunningly subtle some of us know them to be!—These make every letter in that word ‘greatest’ stand out in biggest capitals, and in blackest, inkiest ink.”

The book consists of two series of discussions: one on World-Winning and the other on Winning Forces. Each of these is treated under seven heads, setting forth in a luminous way the great comprehensive themes.

The book is not learned. It is not scientific in the strict sense. It is only “Quiet Talks,” but such Talks! They sparkle, they move the heart, they convince the head, they arouse the will. They are full of facts illustrated not by figures but by wonderful stories. O, ye preachers who have never learned to talk plainly and simply to people, and who are perhaps heart-broken over empty pews, read this book. You will find many sermons in it that will keep your people interested. You may even learn to imitate the simplicity and directness of these “Quiet Talks” and thus make your preaching a revelation to others and to yourselves.

This is one of those little books that ought to be in every library. It is just as interesting to the layman as to the clergyman. Its circulation in a congregation would do much, it seems to us, to deepen spiritual life and quicken activity in the kingdom of God.

J. A. SINGMASTER.

GENERAL COUNCIL PUBLISHING HOUSE.— PHILADELPHIA.

The Separated Life. A Biblical Defense of the Divinity of Christ. By John Edwin Whitteker, D.D., Author of Analysis of the Augsburg Confession, etc. With an introduction by Theodore E. Schmauk. Cloth, 12 mo. Pp. 204. Price \$1.

Dr. Whitteker has produced a fine Biblical apologetic. His treatment of his theme is logical and convincing. He has repro-

duced the usual proofs of our Lord's divinity in popular form, clothed in simple idiomatic English. No honest believer in the authority of sacred Scripture can resist the conclusion that is set forth in *The Separated Life*.

The title, it seems to us, is somewhat misleading. To the average reader the words, "the separated life" refer to what is often called "the consecrated life," the life of earnest faith and sacrifice, the life of the true believer, rather than to the life of Jesus. Moreover, in a very real sense the life of Jesus was not a life of separation from men.

The book is worthy of the subject and deserves a wide circulation. Its perusal will confirm the faith of many and save that of others from shipwreck. It would be a good thing if some generous Christian would emulate the liberality of a wealthy Unitarian who distributes gratuitously some of the writings of his sect. It would be well if his people were permitted to read *The Separated Life*.

J. A. SINGMASTER.

HOUGHTON, MIFFLIN & CO. BOSTON AND NEW YORK.

The Christian Philosophy of Life. Sermons preached in the Dartmouth College Church by Samuel Penniman Leeds, Pastor 1860-1900. Pp. 298.

The fact that a preacher was able to hold the same pulpit for forty years, and this, too, in a college town and in a college church, is evidence of unusual grace of character and pulpit power. These sermons, nineteen in number, give ample proof of both of these. They are thoughtful, suggestive and stimulating, and must have been helpful to the young men who heard them, as well as to the general congregation. Yet in reading them one misses that strong evangelical touch which ought to characterize all preaching, and especially sermons addressed to the young. The prevailing tone is moral rather than spiritual. Jesus is presented as a teacher and example rather than as a Savior. Possibly an extract from the author's preface to the volume will explain and also account for what we mean. "In my view less needs to be said to sceptics than might be supposed. Rather would I remind them of the four anchors. In Paul's shipwreck the seamen 'cast four anchors out of the stern and wished for day.' Genuine respect—and any religion deserves more or less of that, be it Mohammedan, Brahmanic, or Buddhist—prompt obedience to know and knowable duty, service to one's fellowmen, and profound reverence for Christ—however conceived metaphysically, these will hold the ship."

JACOB A. CLUTZ.

THE LUTHER PRESS. MINNEAPOLIS, MINN.

Luther's Epistle Sermons. Epiphany, Easter and Pentecost, translated with the help of others by Prof. John Nicholas Lenker, D.D., author of "Lutherans in All Lands," translator of Luther's Works into English, etc., Volume 2, (Volume 8 of Luther's Complete Works.) Third thousand. 1909.

If genius is to be defined as a capacity for hard work, then Doctor Lenker has earned the title of a literary genius. He continues to place the American Lutheran Church under increasing obligation by steadily adding to the English volumes of Luther's Works translated into this, the official language of America. The colossal undertaking is being gradually accomplished, ten volumes having already been received by those so fortunate as to have subscribed for the set.

It would be a superfluous work to attempt to commend the classic work of the great Luther as a preacher.

The sermons embraced in this volume emphasize the evangelizing revision of the Gospel, based on the Epistles for the cycle of the church year from Epiphany to Pentecost.

Dr. Lenker's dedication is appropriate:

"To All, Pastors and Laymen, who appreciate the true place of Luther's writings in the evangelization of Europe, and are interested in the evangelization of the world, this volume of Easter and Pentecost Epistle Sermons of the English Luther is gratefully and prayerfully dedicated."

THE QUARTERLY urges upon every American Lutheran pastor the decided advisability of obtaining this volume, those which have preceded it and those which shall follow. To Dr. Lenker we extend our cordial congratulations upon the distinguished service which he is thus sending to the entire Church and the credit he is thus reflecting upon the branch of his own origin.

F. G. GOTWALD.

Luther's Small Catechism, Christian Educational Series—Book One.

Luther's Large Catechism, Christian Educational Series—Book Two.

Luther's Two Catechisms Explained by himself in six classic writings. All of these translated, with the help of others, by Prof. John Nicholas Lenker, D.D. The first two are bound in one volume, and the third in one volume. Price 50 cents each. Cloth.

It is doubtful whether the world will ever outlive Luther's Small Catechism. It is so simple, so Scriptural and so vital in its contents that it may be called a little Bible. Probably no other book, the Bible alone excepted, has been so widely circulated, so frequently printed and translated as this little Catechism. Its character is so well known to all readers of *THE QUARTERLY* that nothing need be said in commendation of it.

Luther's Large Catechism, as the name indicates, is practically an enlargement, by way of discussion, of the Small Catechism. It was intended originally for the clergy, as the latter was for the laity. While never as generally circulated as the latter, the Large Catechism is well worth perusal, as all the writings of Luther are.

The Six Classic Writings by which the two Catechisms are explained are "The Law, Faith and Prayer," "The Three Universal Creeds," "The Lord's Prayer Explained," "Sermon on Holy Baptism," "Instruction on Confession," and "Benefits of the Lord's Supper."

We are always impressed in reading Luther's writings with their wonderful vitality and power. They were all brought out by the pressing needs of the day rather than by the mere desire of writing. They are always worth reading by all, ministers and laity.

Luther anticipated the pedagogical ideas which are now being so earnestly insisted on. He was an ideal teacher, knowing his subject and understanding the nature of the child as few have.

Dr. Lenker deserves much credit for bringing these little but great books within the reach of all interested.

J. A. SINGMASTER.

LUTHERAN PUBLICATION SOCIETY. PHILADELPHIA.

The Wonderful Story of Life and Death, as written in the Books of Nature and Revelation. By Rev. Matthew G. Boyer, D.D. Cloth. Pp. 390.

We commend Dr. Boyer's book for its plainness and thoughtfulness. It deals with great and vital truths—man's origin, life and destiny. It is written in the devout spirit of a sincere Christian who believes the Scriptures as the truest history, the profoundest philosophy and the only way to life everlasting. He may not always succeed in reconciling the two Books. No man has done so fully yet. Nevertheless, he shows that there can be no contradiction.

The statement is hardly in accordance with fact when the author says, "Scientists generally regard these six days of creation as

long periods of time, but theologians, as a general rule, look upon them as six natural days." The fact is that as a general rule modern theologians regard the six days as long periods of time.

The author is more fortunate in dealing with purely theological truth. Here he is at home and sets forth the old doctrine in a fresh manner.

J. A. SINGMASTER.

The Rational Test. Bible Doctrine in the Light of Reason. By Leander S. Keyser, D.D., Author of "In Bird Land," etc. Cloth, 12 mo. Pp. viii. 189. Price 75 cents.

The author of this admirable little volume defines his viewpoint as follows: "To show that certain fundamental Biblical doctrines as held by orthodox believers, are reasonable—that is the chief purpose of this volume. The author's position is that reason should not be placed above the Bible; that is rationalism."

The eleven chapters of this treatise cover in a sense the whole subject of theology: Introduction, God, Man, Christ, The Holy Spirit, and The Last Things.

The discussions are necessarily brief, coming from the pen of a busy, thoughtful pastor rather than from a trained theologian. They are, nevertheless, clear, simple and helpful, and reflect much credit on their author.

The opening chapter entitled "The Rationale of Theism," discusses some of the false conceptions of the universe. Over against anti-theistic evolution, it is maintained that "involution is inscribed everywhere no less distinctly" than evolution. "Nothing in nature was ever evolved that had not previously been involved." No product of nature can surpass the potency with which it must have been endowed. Consciousness could not evolve itself out of unconsciousness.

The author is a firm believer in "the plenary inspiration of the Bible." The Bible not only contains the Word of God, but is the Word of God. This being settled, all the deductions following are logical.

Dr. Keyser has given the Church a wholesome book which ought to be placed by pastors in the hands of honest skeptics, as well as intelligent believers. The thought is clearly expressed in simple diction. This will make the book acceptable where a technical work would not be read. We commend it heartily.

J. A. SINGMASTER.

G. E. STECHERT CO. NEW YORK.

Testimonium Animae, or Greek and Roman before Jesus Christ.

By E. G. Sihler, Ph.D. Price \$2.25.

This "series of essays dealing with the spiritual elements in classical civilization" is a very suggestive presentation of what the Greek and the Roman before Jesus Christ thought on the problems which affect the mind and heart of man most profoundly. It is the author's plan to allow the thinkers to speak for themselves. He has consequently given us a rich compilation of their choicest sayings. He writes from the Christian standpoint, and his work has a considerable apologetic strain. The soul bears witness of its noble origin and its high destiny. The Greek and the Roman show how man, left to himself, gropes but poorly towards higher things. Even Socrates, who called "the pursuit of wisdom down from the vaulted firmament" could see only ignorance in Theodote the Courtesan—by the side of this the penitent Magdalene forgiven presents a contrast which shows the sublime elevation of the Divine Christ as against the moral philosopher.

The author, after thirty-five years of special study of the literature of this period, finds many points at which to take issue with archeologists and professional historians, especially those of the Hegelian school. Zeller and Mommsen are too much absorbed by their theory of history to be historical, and, as for Mahaffy, he "is endured painfully by those who read Greek for themselves." These criticisms are uniformly brief and severe, perhaps too severe for the best interests of the author's own purposes. However, the careful reader of this work will be slow to yield to Humanism and Classicism that high devotion which characterizes Positivists of every sort. He will be strengthened in his appreciation of the Divine in Christianity, and he will be furnished with first hand evidence against any explanation of Christ and Christianity as either inferior religiosity or mere ethical evolution. The spirit of the book will become evident from a single sentence taken from preface: "This book is written in the full conviction that man is endowed with an immortal soul and with a transcendent responsibility of conscience and conduct, and that man's personality is the highest thing in nature known to us, and that all efforts to beastialize man by any form of physical or zoological hypothesis must prove futile in the end."

The book is not a systematic treatise, but rather a presentation of the best which the uninspired great thinkers of antiquity thought—the *Testimonium Animae* of the natural man, in a

way which places "the absolute and divine worth of revealed religion" in beautiful contrast.

C. F. SANDERS.

EATON & MAINS. NEW YORK.

Sacerdotalism in the Nineteenth Century, A Critical History
By Henry C. Sheldon, Professor in Boston University. Cloth,
8 mo. Pp. ix, 461. Price \$2.00 net.

The historical and doctrinal studies of Dr. Sheldon gave him a peculiar fitness for the authorship of the important volume before us. It is thoroughly critical, being based upon authoritative documents or reliable citations from them. Nevertheless, it is also plain and practical. Its object is first to set forth history, and secondly to warn the present generation against the destructive character and effect of sacerdotalism at the present day.

By sacerdotalism Dr. Sheldon means "the profound emphasis on priestly authority and on sacramental efficacy. The name is indicative of the system which exalts the office of the priestly hierarchy and the virtue of the rites supposed to depend for their valid administration upon that hierarchy." In short it is that system against which the Reformation was directed and which indeed made the Reformation a necessity. Sacerdotalism was scotched but not killed in the sixteenth century. Dr. Sheldon gives it as his opinion that "the spirit, purpose, and action of priestly hierarchies were never surcharged more deeply than at present with an intense hatred of that evangelical teaching which emphasizes the freedom and responsibility of the individual in the sphere of religious belief and practice."

It is the task of the volume to set this forth and thus to equip the evangelical teacher and pastor to defend the faith by rational means. Too frequently the pastor is at loss to substantiate his charges against Romanism for lack of information.

The matter is set forth in two parts, the first dealing with "the Roman 'Type' of Sacerdotalism, and the second with "Greek, Anglican, and other Types."

Under the first heading are discussed "The Principle of Ecclesiastical Authority," "Papal Absolutism," "Some Features of the Sacramental System" and "The Outlook for Roman Sacerdotalism." In this discussion are set forth the relation between Church and State, and the questions of Personal Rights and Liberties. These topics are of the most vital importance to every man, especially to the American. The claims of Papal supremacy and infallibility are set forth in all their arrogance and successfully refuted. The fallacy of the sacramental system is also exposed.

The possibility of the existence of such a monumental mass of errors is often a surprise to the Protestant. It must not be forgotten, however, that the Romish system is not unmixed error. The Catholic accepts much that the Protestant believes. The persistence of the system depends, as Dr. Sheldon thinks, upon three things: first, "a high pressure of sentimental devotion;" secondly, "a steadfast and comprehensive employment of patronage in its behalf;" and thirdly, "a radical scheme of intellectual surveillance and restriction." How long these can be maintained in the light of modern progress no man may predict. That they can not last perpetually seems a certainty.

The character of Greek Sacerdotalism is only less absurd and erroneous than the Roman. At times some of its doctrinal writers have approached Protestantism, only to be repressed. Its errors, however, are less dangerous because of the comparative ignorance of its adherents.

The Anglo-Catholic movement, known also as "Tractarianism," "Ritualism," and the "Oxford Movement," is treated with fulness and fairness. Its history is traced from its genesis to the present day. It is shown how it has often led to Rome, as in the case of the illustrious Newman, and how its logical end is Romanism. It occupies the contradictory attitude of leaning toward Rome and yet denying it. The author expresses the hope that historical and philosophical studies will exercise a leavening influence in the Church of England and enable it to realize its own splendid possibilities.

The minor examples of Sacerdotalism are the abortive efforts of a few Neo-Lutherans, of the Irvingites, and of the Mormons.

That the author does not mean to condemn liturgical forms of worship is apparent from the following quotation. "It is worth considering whether a further demand does not rest upon evangelical Protestantism, namely, the demand to bestow increased study upon the problem of edifying forms of worship. Thoughtful people will hardly come to deny that it is a matter of very considerable importance to bring Protestant worship as near as possible to the happy mean between excessive plainness and a burdensome superfluity of forms. A legitimate motive to incline to the side of plainness may exist where there is a liability that forms should be regarded superstitiously. But when once ceremonial has been divorced from all connection with magic and theurgy, and has come to be rated simply as a means of expressing the subject-matter of faith by emblematic act or symbol, liberty in its use will properly be limited only by the extent to which it can be made useful in impressing truth."

J. A. SINGMASTER.

FUNK & WAGNAL'S CO. NEW YORK. PERIODICALS.

The Literary Digest. A weekly magazine. Pp. 43 each. Vol. xxxviii. Pp. 1126. January-June. Price \$3.00 a year in advance.

If a man were able to subscribe for only one paper we know of none, except probably his denominational religious paper, which we could more heartily recommend than *The Literary Digest*. Its departments are Topics of the Day, Foreign Comment, Science and Invention, The Religious World, and Letters and Art. Under these several headings are grouped articles, selected and original, giving fresh and comprehensive information. The reader who faithfully peruses them, keeps in touch with all the great social, political, scientific, literary, artistic, and religious movements of his age at home and abroad. For instance, the number for the last week in June contains articles on The President's Corporation Tax, Cold Water on the Waterways Project, Wall Street, An American Holiday, The Philippines, German Predominance in Europe, Socialism in Persia, Watertight Compartments in Ships, How to Drive a Nail. Professor Foster, Mrs. Eddy, etc., etc.

The Missionary Review of the World...An illustrated monthly magazine of missionary methods, problems, biography and history. Each number contains 80 pages, 8 vo. Price \$2.50 a year.

This is the most comprehensive missionary periodical extant. It is a veritable Acts of the Apostles in mission lands. No other publication covers the same ground. It is indispensable to a knowledge of the progress of the kingdom abroad. Every reading room and every minister who desires to be abreast of the times should have it. The average minister does not preach frequently enough on the subject of foreign missions, and the reason in many cases is because he has no fresh, stirring information. The Review furnishes ammunition and inspiration for scores of interesting sermons.

THE LUTHERAN QUARTERLY.

OCTOBER, 1909.

ARTICLE I.

JAMES WILLIAM RICHARD, D.D., LL.D.

Born February 14, 1843. Died March 7, 1909.

BY PROF. S. G. HEFELBOWER.

It is proper that the LUTHERAN QUARTERLY should take special recognition of the character and services of the late James William Richard, Professor of Homiletics and Ecclesiastical Theology in the Theological Seminary at Gettysburg, Pa. For one-third of a century he was a regular contributor to this journal, and since 1898 one of its editors. During this time he exercised a strong molding influence over its policies, and gave it standing as a scientific journal that won recognition among theologians of other denominations. And in the various fields of service in our Church in which he labored, his strength and zeal as a Christian scholar and teacher made him a directive influence that still lives, and will continue to be felt during succeeding generations.

PARENTAGE AND EARLY ENVIRONMENT.

Dr. Richard's ancestors, on both sides, were mostly Germans, who had settled in the Shenandoah Valley in the eighteenth century. His great-grandfather, on his father's side, was a native of Germany, and after his emigration to America, served as a

soldier under General Gates during the Revolutionary War. From the information at hand, it is clear that his forebears were frontier farmers with all the sturdy virtues of the early pioneers. They owned their land and tilled it, and their sons after them did the same. They were all Lutherans, and, so far as we can learn, the children were loyal to the faith of their fathers. His father, Henry P. Richard, was a man of genial disposition, a stern, but kind parent. In his early life he was a school-master, and later his active interest in education made it possible, already in the late fifties, for the youth of that community to have a school, eight miles out of Winchester, at the foot of the Allegheny Mountains, where Algebra and Latin were taught by the Reverend Jacob Summers, who was then pastor of a Lutheran congregation in the neighborhood. Later he made many extended trips in order to secure the best teachers available. Dr. Richard's mother, nee Margaret Rosenberger, was a woman of marked personality, alert and decisive in both thought and action.

The home was just what a home should be—a place where character is formed, under the strong and authoritative guiding influence of Christian parents. It was the home of a prosperous farmer, whose children experienced many of the limitations but enjoyed all of the many great advantages of country life. James William Richard, during his boyhood and youth—that important formative period of life—had the privilege of being near to nature, not only when at work as a farmer's son—plowing the field, sowing the seed, cradling the grain and threshing with the old-fashioned flail—but also when he roamed the mountains during the day hunting deer and wild turkey, and when he went coon-hunting at night.

As the days of unrest immediately preceding the Civil War approached, after certain States had seceded and the war was upon them, Father Richard found himself among those who, though living in a State that had seceded from the Union, were out of sympathy with that secession and did not approve the war. There were no slaves on any of his lands. It required independence of thought, and no small amount of courage, to assume and maintain that position in the Shenandoah Valley at the time of the war.

The influence of the early home life and its surroundings made an indelible impression upon the personality of the man. When he left for college, he was strong and vigorous of body, alert and independent in thought, and devoutly religious; he had already dedicated himself to the ministry.

PERSONAL CHARACTER.

One of the resolutions passed by the faculty of the Gettysburg Theological Seminary reads as follows: "That we recognize in Dr. Richard steadfastness and untiring devotion in the pursuit of his ideals, unflinching courage in maintaining his convictions at any sacrifice, a fine scorn for every semblance of duplicity, an unswerving adherence to his conception of truth and duty, together with a tenderness of heart like that of a child—in a word, the sterling qualities which constitute a well-poised Christian man."

The key-note of the whole man was his absolute honesty. It permeated his entire life as a directive force in every activity. "Dr. Richard was the incarnation of conscience," and hated sham and hypocrisy. He had strong convictions, which he frankly and courageously asserted, no matter what the opposition was. He never hesitated in the presence of opposing majorities, for he had arrived at his conclusions after honest and thorough investigation, and truth meant more to him than the approval of men. He was unselfish. When he took up the work of the Church, he gave up all that he was to his Master's cause, in his chosen field of labor. No task was too great for him, if it was for the advancement of righteousness and Christian education. This same selflessness characterized him in all his social relations. In his associations with his fellow-men, he was the courteous gentleman, genial and companionable, and in his friendships, he was true and tirelessly unselfish. He was a man of remarkable energy. His life was intense. The zeal with which he approached a task did not permit him to rest until it was done. His love of truth and his passion for study were always driving him to work up to the very limit of his strength, and it is altogether probable hastened his death. The crowning glory of this strong personality was his simple, Christian faith. It was not something

apart from his daily living, but rather its mainspring of action. In all things his life was that of a Christian, attaining its fitting triumph in its closing scene, when he said: "Let me go. My work is ended."

THE STUDENT AND THE SCHOLAR.

It is certainly true in the case of Dr. Richard, that the child was father to the man. His love of study and reading became apparent at an early age. As a mere boy in the country school, he was not satisfied unless he was excelling in every branch. Even at that time he was an omnivorous reader, and made use of practically every book that he could find. During the long winter evenings he studied by the light of the hearth or the pine torch, and thereby laid the foundation for his defective vision from which he suffered through life, though it did not develop until some years later. At the age of eighteen he left home for Roanoke College, where he spent the academic year of 1861-2. The next year found him studying under John Marvin, in his private seminary in Winchester. Then he taught during the succeeding winter in the public schools at Bloomery, Hampshire county, West Virginia. In the fall of 1864 he resolved to go north to pursue his education farther, and by flanking both armies, that were then near his home in the Valley of Virginia, he reached the Potomac, crossed over into Maryland, and taught near Hagerstown until the spring of 1865, when he entered the Freshman class in Pennsylvania College, from which he graduated with the class of 1868.

While at Gettysburg, "studiousness is what distinguished Dr. Richard more than anything else." "He was rarely seen upon the playground, and was not given to much physical exercise of any kind. He was an agreeable companion but did not give much of his time to sociability." His recitations were thoroughly prepared, and time that was not devoted to them was spent reading. He achieved a high class standing, and graduated with honors.

The methods of work that he had followed in college were continued during his years in the Seminary. His zeal and capacity for study made it possible for him to carry his full course in the

Seminary, and at the same time act as tutor in the Preparatory School during a portion of his Seminary course.

About this time there was considerable discussion and planning in connection with the proposition to found a college in Illinois. This led Dr. Richard, who had already decided to go West, to seek a pastorate in that neighborhood, in the hope that he might become a teacher in the institution that was about to be established. The life of the student appealed to him so strongly that he had already decided that, if circumstances should permit, he would be a teacher in the institutions of the Church.

During the two years in the pastorate, from 1871 till 1873, he "always managed to do some extra work beside the preparation of sermons." While he was professor in Carthage, from 1873 to 1883, he was busy most of the time with the work of his department, which was Latin and History. He also devoted considerable attention to Greek and historical theology. While he was secretary of the Board of Church Extension, from 1883 till 1885 he carried with him a copy of the New Testament in Greek, and part of the time the Old Testament in Hebrew, as well as the volume that he happened to be reading. While at Wittenberg, from 1885 till 1889, he devoted most of his time to the duties connected with the Culler Chair of Sacred Philology. His most fruitful years were spent at Gettysburg, from 1889 to 1909, and, though at times he contributed scholarly productions outside the subjects he was teaching, his specialties were Liturgics and Symbolics, subjects which belonged to his chair in the Seminary, and which were most in debate during the time that he was professor at Gettysburg. He also devoted several years to the preparation of his biography of Melancthon.

If we would understand the method of this tireless student, we must regard it from the viewpoint of his absolute honesty. His love of truth created in him a passion for study. He sought fact with a zeal that gave him no rest until he was convinced that he had found it. His vigorous intellect could not be satisfied with superficial solutions, which to him were intolerable. If the differences that agitated the Church during his formative period as a theologian—say from 1866 to 1885—were to be harmonized, it could be done only by a broader and more thorough study of the entire subject, which would enable him to arrive at

correct conclusions. Accordingly in his study of the many problems that were under discussion just after the withdrawal of the Pennsylvania Ministerium and the organization of the General Council, and later, during the discussions of the closing decade of the last century, he was convinced that the only sure way to find a solution was to study the theology of the Lutheran Church from its sources. He found the literature of Lutheranism locked up in Latin and German. Therefore, early at Carthage he began the study of ecclesiastical Latin, and, not having had German in his college course, while at Wittenberg he began the study of the German language by reading daily from Luther's translation of the Bible. Even before his graduation from the Seminary, he cherished the ambition to go to Germany, but was not able to do so. We heard him say repeatedly: "I do not want to take anything at second hand." Accordingly, he sought for his library copies of the writings of those who were the molders of the Lutheran Church in the 15th and 16th centuries. At the same time he procured the best modern works in theology. For years he collected books, many of them old and very rare copies of the early documents of the Church. He had manuscript copies made of documents that have never been printed. A few years ago, through a German professor, he heard that the Elector of Saxony's "Confession of Faith" was in manuscript in the archives of the Vatican at Rome. Through the kindness of an influential friend in the Roman Catholic Church, he secured an accurate copy of this manuscript, and published the same in the LUTHERAN QUARTERLY; since then it has also seen the light in Germany, but this journal was the first to print it. He also had a copy of a valuable manuscript containing important information concerning the early doctrinal development of our Church, which he hoped to publish after his volume on the Confessional History of the Lutheran Church had come from the press.

In all his activities as a student, he was continually seeking acquaintanceship with the greatest thinkers and books of his age. He was not of those who thought it possible to achieve scholarship in himself, or upon the line of the least effort, for by every possible means he sought to widen his horizon — by the study of foreign languages, comparatively late in life, by visiting Euro-

pean universities after he had come to Gettysburg as teacher, and by seeking and gaining contact with great scholars.

As a result of such persistent habits of study, his mind was not only well informed on the various subjects that had absorbed his interest for years, but he had acquired a remarkable historical sense. Though he never had any regular training in historical criticism, he developed such methods of work as enabled him to produce articles that have withstood severe tests. He likewise had a wide mental grasp, capable of viewing at one time a large group of facts while they were being studied and interpreted; he seemed to be able to bring to bear on a proposition every fact that he ever knew that was in any way related to it. The result was a mastery of the subject that left little to be said. He had gone to the root of the matter. Consequently, when he spoke, it was with a certain air of authority. He was not dogmatic, in the sense of seeking to carry his point by aggressive self-assertion, but in the subjects of his own department, having sought out the ultimate facts, and having consistently interpreted them, he stated his views with a confidence that was the natural expression of his own certainty. The aggressiveness of his personality, his uncompromising loyalty to his convictions, and the fact that the subjects that he taught were frequently in debate, account for the part that he took in the controversies of his times. With supreme confidence that truth would vindicate itself, he willingly awaited the verdict of history, though not with idle hands. During recent years his thoroughness and accuracy as a scholar were more and more recognized within the bounds of our own Church, and had gained, among theologians of other denominations, an ever-widening circle of admiring friends.

PREACHER AND TEACHER.

Dr. Richard loved the pulpit, but during recent years was keenly conscious that his work as an investigator had in a measure unfitted him for preaching. It is true, that in his recent pulpit ministrations the teacher frequently dominated the preacher; however, there were times when he would captivate his audience with an earnest and direct presentation of the gospel

message. A sermon on the "Kingliness of Christ," preached to the students of the Theological Seminary, at Gettysburg, called forth enthusiastic appreciation.

In his brief ministry at Empire, Illinois, he won the admiration of his congregation and established himself firmly in their affections. One of the prominent citizens of the community writes: "The people fairly idolized him, and there was great lamentation when he left to take a professorship at Carthage College." He is described as having a ringing voice, fluent, earnest and enthusiastic in manner. Later when he served as pastor of the College Church at Carthage, in connection with his work as professor, an attorney of the town, who knew him both as professor and pastor, writes: "Dr. Richard had a strong hold on his people and had good audiences. His sermons were vigorous, carefully studied and prepared, thoroughly in hand during delivery, and were delivered in a powerful, masterful manner. He was a man who was capable of such vigorous work in the pulpit, not only from the standpoint of thought, but also of delivery, that I have always felt it was a great pity he had not devoted his life purely to the ministry."

The content of his message was the gospel for a sin-cursed world as revealed to Paul and conceived by Luther, applied to present-day needs. He chose his themes almost exclusively from among the great truths of the Christian religion, and in his teaching, as well as in his preaching, he magnified the fundamental Protestant principle that the preaching of the Word is the chief function of the Christian minister. His personal faith never staggered under the burden of doubt, consequently the gospel message which he preached was not befogged with uncertainties.

Dr. Richard's career as a teacher covered all but four years of his active life after he graduated from the Seminary in 1871. While at Carthage, he is described by one who was under him, and who has since attained an eminent place in the Church, as "A master teacher and splendid preacher." The attorney from Carthage, quoted above, writes further: "When he took up a text-book and began to teach, he constantly read everything bearing on the subject. Every attentive student was seized and held fast during the entire recitation by vigorous and intense delivery

of his lectures on the subject." The volume on Wittenberg College, published in 1887, indicates plainly that he was already recognized as an important factor in the educational work of that institution. At Gettysburg, where he spent the twenty most useful years of his life, his ability as an instructor was recognized and appreciated. His students, at the time of his death, did not hesitate to refer to him as "an instructor of exceptional ability, a Christian counsellor and a true friend."

Dr. Richard's method of instruction in the class-room was that which is generally followed in post-graduate schools. He had his own lectures, which he had carefully prepared, for all but one or two of the subjects that he taught, and, when he used the textbook, the student always had the impression that it was merely a guide for himself and not for his teacher. Dr. Richard's manuscripts never became yellow with age : he was always revising, enlarging and re-writing. He had a standing order with his foreign book dealer, to send him everything new that appeared in his field. Consequently, whatever his subject, he was always fresh, and was able to give his students the benefit of the latest literature in that particular field.

The method that he followed left small room for the hearing of recitations. He presumed that students who came to the Seminary were sufficiently interested in their subjects to study them. He was not a great teacher for those who needed other incentive than the desire for knowledge. But his mastery of his subject and his intense enthusiasm inspired young men.

HIS SERVICE TO THE CHURCH.

We who have lived with Dr. Richard are too near to him to pass a final judgment on his work. However, along some very important lines, his influence is now and has been strongly felt, for he set forces in motion that are likely to continue as a directive power in the life of the Church. Dr. Richard's work was positive and constructive ; he laid broad and sure foundations on which succeeding generations can build. He blazed the way, and now it is less difficult for others to follow. His articles and books are already used by investigators as guides to the sources.

Dr. Richard rendered valuable service to the Lutheran

Church, more especially to the General Synod, by emphasizing a wholesome, conservative type of Lutheranism. He stood firmly for an aggressive denominational consciousness, and opposed sectarian tendencies. In Liturgics he taught the use of pure Lutheran forms, and opposed a barren non-liturgical service, as well as an ultra-liturgical service. "It is not to be forgotten that, in the days of churchly indifference, he stood for pure Lutheran usage." In Symbolics he advocated the sufficiency of the Augustana, "the symbol of Lutheran catholicity," as over against the Book of Concord, "the symbol of Lutheran particularity;" and in defining Lutheranism, he magnified its central and fundamental doctrines, and did not allow them to be overshadowed by those doctrines that are peripheral or by those things that are adiaphorous.

Dr. Richard realized very early in life that we were not profiting by the progress that conservative German theology had made during recent years. Large portions of our Church in this country, more particularly the German and the English speaking elements, had long since ceased to be in touch with the Church in the Fatherland, and there was a strong tendency to regard only that as purely Lutheran which had come down to us from the old dogmaticians. Schmid's *Compendium of Dogmatics*, which its author intended should show what Lutheranism was in the sixteenth and seventeenth centuries, was used as a sort of theological plumbline for determining what Lutheranism is. And yet this was to be expected, for Lutheran theological literature was very scarce, in fact Martensen's work on Dogmatics was about the only good authority we had in English. The Church—laity, clergy, and even theological professors—had been Anglicized more rapidly than its theology had been translated. Dr. Richard early learned the value of German theological thought, and by teaching and writing sought to make it accessible to English students. No man has done more for our American Lutheran Church as a mediator of the best that Germany has produced.

It was Dr. Richard's privilege to assist in the training of fully 350 of the clergy of our Church. The twenty-five best years of his life were devoted to teaching in theological seminaries, and his influence will continue to be felt for many years.

He has also left "a rich treasure to theological literature," the product of his careful, painstaking years of work, which to him is a monument more lasting than brass, and an honor to our Church.

A professor of Historical Theology in a sister denomination writes: "He knew more of the Reformation, especially on its creed side, than any English-speaking man, and his articles on the theological aspects of the Lutheran movement were the most scholarly, the most valuable that have ever appeared in English. One of his great achievements was to vindicate against Professor Warfield the thesis that the root of the Reformation was the doctrine of Justification by Faith, and not Foreordination. His articles on this subject well deserve permanent form in a book. His *Melanchthon* is almost a classic." A priest of the Roman Catholic Church, speaking of Dr. Richard's literary productions, says: "I know little aside from his life of Melanchthon, which, so far as my knowledge goes, is not only decidedly the best that we have in English, but the most scholarly of the whole series of which it forms a unit. I would hesitate to call it great—just as he no doubt would disavow it being classified as such, and just as the program of the series did not call for greatness." Soon after this book appeared, he received a letter of appreciation from a bishop in South Africa. Professor Kirn, of Leipzig, found his book useful in preparing the article on Melanchthon for the *Herzog-Real Encyclopedia*. Professor Rietschel referred to the work on Liturgies, of which he and Dr. Painter are joint authors, as a very industriously written book, which is also very useful.

Dr. Richard magnified Christian scholarship. He saw clearly the great need of higher educational standards for the pulpit and for the professor's chair, and he held up before his students, both by precept and example, a very high ideal. He taught that the Church of to-day demands the most thorough training possible of her servants, and that the man who was intellectually lazy was not fit. The problems of to-day, which the Church is seeking to solve, demand the best efforts of strong men, and if American Lutheranism is to make itself felt as a power in this country, it must be strong in its ministry and in its educational work. "He made it plain that God grants no favors for Luther's sake, and that if our beloved Church shall continue worthy of the name

she bears, she must work. * * * He knew too well that the inevitable result of second-rate scholarship is a second-rate Church." Accordingly, he urged his students to avail themselves of every opportunity for further study, and largely as a result of his encouragement, a number of young men from our Seminary at Gettysburg, became students in foreign institutions. During the year that has just closed, four of his former pupils were matriculated students in German universities. Dr. Richard fully appreciated the importance of the practical work of the Church, but he was convinced that the present generation underestimated the value of scholarship. Education is power, and the Church of to-day needs power. The history of the Church, from the time of the fathers, shows plainly that its great leaders were men of profound learning. Accordingly, he taught that if the Church is to assert herself as a molding force in the present age, the first requisite is the Spirit of the living God, and the second is thorough scholarship. Recently when advocating higher education for our Church, he said, "What we need in our Church is producers, producers, producers—men who can bring forth something around which the Church can rally."

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ARTICLE II.

THE TEACHING FUNCTION OF THE CHRISTIAN
MINISTRY.*

BY REV. ELIAS D. WEIGLE, D.D.

We are assembled as the representatives of our Seminary to engage in a very important service, officially to induct into high and honored position as professor of Practical Theology the Rev. Jacob A. Clutz, D.D., who was unanimously elected at the annual meeting of the Board in May, to fill the vacancy in the faculty caused by the death of the Rev. J. W. Richard, D.D., LL.D. In harmony with the time honored custom it becomes my duty, as President of the Board of Directors of the Theological Seminary, to deliver the charge to the professor elect, after which, having taken the obligation required by the constitution of the Seminary, he will pronounce his inaugural address, and enjoy full professorial prerogatives.

As the teaching of Homiletics, together with a number of subjects which readily coordinate themselves with this principal subject of your chair, will be your special work, my brother, we concluded to let our charge to you be controlled by what a consideration of *The Teaching Function of the Christian Ministry* may suggest.

It should be emphasized, in a preliminary way, that the importance of the work of the chair to which you have been elected cannot easily be over-estimated. In your work the material, whether viewed in the form of the subject-matter in sermon building, or in the light of student personality, appears in the product. In your chair all the teaching of the Seminary comes into ripest fruitage. A modification of the curricula of our theological seminaries is advocated by some. It is claimed that too much attention is given to things of the dead past and not enough to things of the living present. With proper qualifications this may be accepted as true. Old and New Testament interpreta-

* A charge delivered by Dr. Weigle in Christ Lutheran Church, Gettysburg, Pa., Sept 16, 1909, to Dr. Clutz at the latter's inauguration as Professor of Practical Theology in the Theological Seminary.

tion, whose basis is the original Hebrew and Greek, Christian Dogmatics and Church History, as also the History of Doctrine, and the things which relate to the confessions and the worship of the Church must continue to hold an important, if not the chief place, in any well-arranged Seminary curriculum. But there are other subjects which must be included in an up-to-date theological seminary. More attention should be paid to sanely religious psychology and the principles of pedagogy. A preacher who is not a teacher is not fully qualified for his work. A chair of Sunday School interests and of church music would meet a great need. The place of worship in a well-ordered church service is so important that the neglect of instruction in the history and power of music by our seminaries has become a source of great weakness to our young ministers.

It is because of the demands, which are becoming insistent on our seminaries along these lines these days, that the chair which you shall occupy will be looked to, as supplying, at least, some of these needs. While you teach the central place of the sermon in the worship of God's house, and insist that the best of consecrated ability should be put into the sermon, you will, at the same time, point out the value and helpfulness of unanimous participation in the service and praise of God's house. For the congregation to remain entirely passive, while the minister and a paid choir render the service and sing the praises of God's house is neither Protestant, Christian, nor edifying. The ideal church service is that in which every worshipper is an active participant; where all take some part. Such a congregation will be prepared for the message which comes from God through his accredited ambassador.

That the Teaching Function of the Christian Ministry should receive special emphasis, in the preparation of young men for their high and holy work, becomes apparent from the place teaching holds in the Old and New Testaments. A prophet was a seer, a revealer of what was yet future, but also one who spoke forth by word of mouth the divine message, for the edification of the people in truth and righteousness. Christ's power, humanly speaking, lay in the fact that he was a great teacher. Friends and foes acknowledged this fact. Most of his miracles were performed, to prepare the way for teaching the people. He was

recognized by all who heard him as the one who taught with authority. Peter's eloquent and pungent sermon on the day of Pentecost convicted the multitude, but they were brought to faith in a crucified, risen and exalted Redeemer, the confession and the joy of salvation, "when he testified and exhorted with many other words." Moreover, the three thousand brought to faith in Christ, continued steadfastly in the apostle's *teaching*, and in fellowship, in the breaking of bread and the prayers. In the very beginning of the Church's history this Teaching Function of the Christian Ministry received special emphasis. Apollos was an eloquent man, and also mighty in the Scriptures, but it was only when Aquila and Priscilla expounded unto him the way of God more accurately, that he powerfully confuted the Jews, publicly showing by the Scriptures that Jesus was the Christ. Paul was a logical and most convincing preacher as the outlines of sermons given by Luke clearly show, but much of his best work as the great missionary apostle was done by adopting the educational, teaching, and catechetical method. His epistles to the churches he founded are models of edifying doctrinal teaching, always concluding with practical precepts enforcing the influence right teaching must ever have upon the life and character.

While we thus emphasize the Teaching or Educational Function of the Ministry we would not be misunderstood, as losing sight of eloquence, emotion, and the advantage of hortatory appeal. He who with the gift of spirit-inspired eloquence can sway an audience at will, and move them to intense emotion, until the will, under the impetus of grace, chooses the right, ever has been, and always will be, a power in the pulpit; but in order that he may be preacher, pastor, and administrator of the affairs of the kingdom, he must be, along with any other qualifications and endowments, pre-eminently, a teacher-preacher, a teacher-pastor, and a teacher-executive. We would not for a moment advocate a Teaching Function of the Ministry which would make the pulpit a mere echo of the professor's chair. If the gospel is to become mere diluted sociology or literary criticism, if the minister is to be a mere pedagogue, then indeed the ministry is robbed of its power and the Church will become an appendage of the college. In the language of another: "The great task of the minister is to give the people an abiding sense of moral and spiritual

values, to make them realize what is worth while. It is to give them some dominating conception of life and its meaning. It is to furnish some general standards that may reconcile and unify the scattered and conflicting insights of our complex and hurried civilization. It is to lift men to some mount of vision from which they may 'see life steadily and see it whole.' It is to give men some general conceptions on which they may string the beads of particular and isolated experiences." "The Educational Ideal in the Ministry." Faunce, p. 24.

The liturgical conception of the minister's task which was supreme in the mediaeval Church must not be overlooked. The Puritan movement was a reaction, caused by an undue emphasis on the liturgical conception of the minister's task, and nobly maintained the idea of the ministry as involving fundamentally the Teaching Function. The oratorical conception of the minister's task, which especially dominated the French preachers, had its day. Its limitations and defects have become so pronounced, where it alone or chiefly is relied on, that the present generation has become suspicious of mere oratory. The Church of to-day must consider afresh the earliest of all conceptions of Christian preaching—that indicated in the far-reaching commission: "Go ye and make learners of all the nations."

The situation among us, touching the bold claims of much of the so-called radical modern thought, together with the multiplying eccentric isms which do their utmost to disturb our pulpits and unsettle our pews, pleads for a specially cultured ministry, with keen discernment, and apt to teach; not afraid to call things by their right names, whether it be a new paganism under the name of a new religion, or a beclouding mysticism under the name of Faith Cure, Christian Science, or Emanuel Movement, which divert the untaught and the unwary into the high-way of pantheistic atheism.

The fundamental doctrines, attacked under the rationalistic impulse to get rid of the supernatural in revelation and life, are that of the Trinity, the inspiration of the Scriptures, the Deity of Christ, the moral perfection of Jesus, in some cases, and the denial of the resurrection. These central, fundamental doctrines are entirely swept away by the more radical of the destructive Higher Critics, while, by others under the impetus of modern

thought, and the scientific spirit, there is a tendency to explain in a Sabellianizing way, the person of Christ, which is construed in terms of ethical value, the doctrine of sin, which becomes more or less a stage in man's evolutionary development, the doctrine of the atonement in which the "moral" aspect is emphasized to the exclusion of the judicial. A certain haziness characterizes the treatment of these great subjects. A more positive and less ambiguous attitude toward the great doctrines on the part of Christian teachers is the need of the hour. Divine inspiration must not be put on the plain of lofty genius. The incarnate Son of God must not be denied pre-existence, nor should he be looked upon as a man of his generation only, liable to error in his human knowledge, and in any way limited in his conceptions and judgments. The most serious element in the newer thinking is to doubt or surrender even the moral perfection of Jesus. Prof. Foster, the most recent example of the lengths to which the radical school may go, writes: "Even now we may not see in Jesus an absolutely perfect model without jeopardizing the freedom and the progress of humanity. The democratic goodness about us is not so much a donation from Jesus as a creation of modern men who are as certainly children of God as Jesus himself was." In such a declaration the whole tendency stands revealed, and in its outworkings eliminates every trace of the supernatural from revelation and life, and leaves a merely human Christ, whose very sinlessness is beclouded with hazy doubt.

It is a matter for devout gratitude that what is now obtaining in the Fatherland, where exists the union of Church and State, cannot find place with us, at least, not in our church schools. It is a sad fact that the State appoints advanced theological professors at the universities who are teaching the coming generation of pastors and preachers principles and doctrines absolutely irreconcilable with the acknowledged standards of the Church. So strong has the radicalism become at the universities, that in many cases a theological student loses his faith there, under the teachings of the advanced professors, instead of having it confirmed. The note of hopefulness is found in the fact that the Church has already taken steps toward helping herself without the co-operation of the State, in the establishment of vacation lecture courses, which oppose the radical theology, taught in the universities. For

it will ever remain true that while young men may be interested in negative criticism, and the destruction of evangelical faith and human hopes in the seminary, when they come face to face with the facts of life and the sin-sick souls of men, nothing but a positive gospel, which proves itself the power of God unto salvation, will be accepted and satisfy the deep needs of humanity. May our universities be saved from this new paganism.

In our recent summer schools at Rockford, Ill., and Mechanicsburg, Pa., there was not one note of dissent from the accepted teachings of our Church, by the various speakers upon a wide range of themes. This is exceedingly gratifying. No destructive criticism of the Sacred Scriptures, no so-called new theology with its shallow views of sin and its elimination of the supernatural from revelation and the Christian life, no new religion which is nothing more nor less than the old rationalistic unitarianism, under a more pronounced pantheistic paganism, can find acceptance among us. Our unrevised Augustana, the Gibraltar of ecumenical, as over against a particularistic, type of Lutheranism was never in greater honor than today. To its evangelical position, in the great things of faith and life, the historic churches of Christendom are coming. May we not say, without seeming to be too self-centered as a Church, that the Evangelical Lutheran Church has a special mission to, and for, these times of theological and social ferment, confusion and unrest. Her Christo-centric theology, her evangelical faith, her educational methods, her scriptural worship, her special care of the young, her peculiarly joyful, hopeful, assuring type of piety adapt her to meet the needs of this feverish age in a special sense. The Lutheran Church planted in any community, in loyalty to her origin, her history, her teachings, her cults and her evangelical character wins favor, and ministers the Gospel acceptably and savingly to all classes. Hence, the most needed development in the theological seminary is provision for efficient teaching in, and training for the actual work of the ministry. The teaching no less than the preaching, pastoral and administrative functions of the ministry call for the accentuation of the right kind of teaching and training. While the unchangeable fundamentals must be held to, there must be an adaptation of these to the ever new demands, which every age makes upon Christian teaching by rea-

son of ever new problems. A minister who has so broadened and extended the horizon of his thinking, that he has the power to translate the past into the present will never be dull. Out of such a ministry would come that teaching evangelism for which the world is still waiting. Not less mastery of the Bible in the original languages, not less theology and history and sound dogma, but more emphasis upon the practical application of these to the needs and problems of the hour is that for which we plead. To divorce the objective and the subjective, doctrine and life, knowledge and faith, the facts of the Gospel and the experience of their power is to invite disaster in the realm of mind, heart and life. Positive teaching in loyalty to that for which our Church and its institutions stand, with special emphasis upon an applied Christianity, is what is especially needed. And this will naturally be followed by a teaching pulpit in the regular services of the Church, a pulpit which will grapple with the intelligence before it, and seek to move men not only by power of appeal, but by genuine communication of truth—the truth as it is in Jesus.

It is an important part of the theological training of to-day, to teach and convince the young men that they can never accommodate the Gospel to much that is currently allowed by not a few church members and even some ministers, in a frivolous, pleasure-seeking and pleasure-loving age. The worldliness of professed Christians is the bane of all true church progress and influential Christian living. Many of the eccentric, heretical isms challenge study, and must be sternly met. A preacher who lacks world-renouncing and Christ-following faith is as useless as a teacher of music who has no ear for tune. When there has been a loss of faith in fundamentals, then the way is prepared for the elimination of hell, the disbelief in a personal devil, and the disallowing a belief in future rewards and punishments. There is no need of a sin-atoning Savior, if sin is only a slight defect in man, instead of the deadly thing the Scriptures declare it to be.

The true teacher will ever seek to interpret doctrine in terms of life. The central truths of Christianity are wonderfully reinforced, when they are interpreted in terms of life. "Many theological difficulties are to be solved, not by the pathway of metaphysics, but by a deeper understanding of the spiritual life of man." (Faunce, p. 183.) The facts of Christianity, how-

ever appealing and convincing, are dead things until translated into the power of life. Each one of the central truths of Christianity loses some point of difficulty, or offers some new avenue of approach when seen from the standpoint of experience. The young men whom you teach how to preach will be faithful expounders of God's Word only as they themselves feel the saving power of the Gospel which they preach to others. A divine call, a thorough training, a whole-hearted consecration are a trinity of essentials for pulpit power.

The Bible itself is a book of experience rather than of philosophy. It is the witness of the men, who, of all history, have perceived the Infinite most vividly and experienced his presence most profoundly. It is the revelation of God's will through the agency of men divinely inspired. Moreover, the chief benefit of the psychological view-point is, that it enables the minister of Christ to see his local task as part of the education of humanity, and at the same time, as related to the salvation of the whole world. It gives him a practical knowledge of human nature, in the widest sense, as the material with which he has to work. The pastor of to-day must be the inspiring and directing power of every department of the Church's work. No laymen's movement, however helpful, can ever become a substitute for the personal superintendence and oversight of the pastor. What a field for the pastor is the modern, highly-organized Sunday School, as the church school of religion. He can neglect that only at the peril of his entire ministry. Yet this is the part of the Church's work for which the average preacher has neither training nor aptitude, nor inclination.

Acknowledgement should be made of the excellent work being done in this seminary in the interests of pastoral efficiency in the Sunday School by the occupant of the chair of Biblical Theology. It is hoped the day is not far distant when our Board shall be in a position to create a special chair, whose incumbent, as is the case in some of our sister seminaries, shall give his whole time to the preparation of our young ministers for efficiency in the proper training and management of the Sunday School forces of our churches. The history and very genius of our Church, with its happy interest in the young, and its emphasis on early indoctrination plead for such service in our seminary.

If I may be allowed to express one more thought, as I close, it is this: The theological teacher of to-day needs to know, not only his subject, his method and himself, but also his pupils. A college or seminary professor should be on as intimate terms of confidential friendship with the students under him, as is the wide-awake, up-to-date pastor with his members. An unapproachable gulf of dignity separating the teacher from the taught, in the class-room, the social and every day relations of life, should be bridged over by mutual interest, professorial cordiality and a common Christian life. Open, frank and honest treatment in the seminary relationships and friendly recognition on the street, too often overlooked, have magnetic power to cement your relationship with your students into the joy of a real affection and high esteem.

You, my brother, come into service in our theological seminary at the call of the Church, as expressed by the unanimous voice of our Board of Directors, in the maturity of life, in the possession of a well-rounded scholarship, with large experience in the class-room, the pulpit and pastorate and the general work of our rapidly enlarging Church. These elements of strength, discounted sometimes, but not here, will serve you well, in the work of the chair to which you have been called. You have the unqualified confidence of your brethren, and the love of the Church is with you as you enter this highly important service. We bespeak for you, a most fruitful ministry in the position into which this service officially places you.

Mechanicsburg, Pa.

ARTICLE III.

THE ESSENTIALS OF PULPIT POWER.*

BY PROFESSOR JACOB A. CLUTZ, D.D.

The chief business of the preacher is to preach. Whatever other functions he may have, and no doubt there are many of them, this is his supreme function.

There is often a tendency, in these days, to turn the minister aside from his pulpit and to occupy his time and his energies largely in other work. He must be a pastor, going from house to house making social calls, visiting the sick, ministering to the dying and comforting the bereaved and sorrowing. He must be an administrator, organizing societies and directing their work, appointing committees and meeting and counselling with them and often doing the work which they were expected to do. He must be a man of affairs and keep his hands on the business of the church to see that enough money comes in to meet the expenses and that a steady and abundant stream of contributions is kept flowing into the treasuries of the several boards and institutions of the Church. He must be ready, if called upon to do so, to take a place in the directorate of these boards and institutions and to give all the time required to look after their interests. He must attend all kinds of conventions and be prepared to make addresses on all sorts of occasions and on the greatest variety of subjects. He must also be public spirited. He must take an interest in municipal affairs, and seek to promote good government and civic righteousness and the general welfare of his town or city. He must be a reformer and always be ready to assist every man or woman who may chance to see an evil to be corrected, or a wrong to be righted, or some good thing to be done, and straightway proceeds to organize a "society" to do the work. He must be well informed and wide awake on the social questions of the day and must take an interest and lend a help-

*An address delivered by Dr. Clutz in Christ Church, September 14th, 1909, on the occasion of his inauguration as Professor of Practical Theology in the Lutheran Theological Seminary, Gettysburg, Pa.

ing hand in all movements that look towards the regeneration of society and the more speedy ushering in of that blessed millenium when everybody will be good, and everybody will have plenty, and everybody will be contented and happy. And, with all this, he must of course continue to be a student and keep abreast of all the racing developments in science, and in history and literature, as well as of all the new vagaries in theology and in criticism higher and lower. In short, he must be an encyclopedic man in this truly encyclopedic age.

Now, with all these duties and demands crowding in upon him and consuming his time, and his attention and his energies, it would not be strange if his pulpit should sometimes recede into the background and almost disappear in a haze of whirling rivals, or come to look comparatively small and unimportant, and so be compelled to be content with only the fag-ends of his time and his strength. But woe be to the preacher who gives place to this temptation even for a single hour.

Many of these claims are valid enough. Many of these duties are highly important. Perhaps all of them are important in their legitimate places, and have a just claim upon the minister for a due share of his time and his strength. But I have no hesitation in saying that their place is a subordinate one, and that the amount of time and attention given to them should never be allowed to encroach unduly upon that given to his pulpit and to the preaching of the gospel. His pulpit is his throne, and if he ever neglects that, or allows it to be pushed into the background, he might as well abdicate at once and surrender his crown. Indeed he has already abdicated and been dis-crowned, and is no longer king, whether he knows it or not, and his people will soon understand this even if they have not discovered it before he has.

A minister may be a great pastor, and a great administrator, and a great conventioner, and a great publicist, but if he is not a good preacher he cannot be pronounced a success in his calling. If, on the other hand, he can preach well and can persuade men, he can never be written down a failure even though he may be weak in all else. The people will excuse and forgive almost anything and everything else in their minister rather than poor preaching.

It is in view of these facts, and because I believe them to be facts, that I have chosen as my theme for this inaugural address, "The Essentials of Pulpit Power."

In the development of this theme I want especially to emphasize four things. They are by no means the only things that enter into success in preaching, or contribute towards it, but they are pre-eminently the essentials.

I.—AN ASSURED CONVICTION OF THE TRUTH OF HIS MESSAGE.

No man can speak convincingly on any subject unless he is sure of his ground. If he himself does not believe thoroughly in his cause, how can he hope to make others feel that it is worthy of support? No matter how learned he may be, nor how eloquent his speech, there will be a false note and an air of insincerity in all that he says that will be heard and felt by his hearers even though they may not quite understand it, and all his fine speaking will be to them but little more than "sounding brass and a tinkling cymbal."

But while all this is true of any speaker on any subject whatever, it is especially true of the Christian minister. In a pre-eminent sense he is the servant of the truth, and unless he is thoroughly loyal to it himself how can he expect successfully to establish or defend its kingship in the hearts and lives of others? We often hear it said that the pulpit is losing its power, that men no longer look to it as they once did for instruction and guidance even in spiritual things. In so far as this is true, are not ministers themselves largely responsible for it? They no longer speak with authority, too often, because they have lost the sense of authority themselves. Too often they are uncertain themselves whether they really have any authority back of them or any authoritative message to deliver to men. The prevalent doubt of the day has in many cases settled down upon the pulpit as well as upon the pew, and has enshrouded the preacher himself in the fogs of scepticism and unbelief. It is not strange that the people should not care to follow as their guide a man who has lost the way himself and does not know whither he is going.

If the trumpet give an uncertain sound how shall the army prepare itself for battle? Too frequently the trumpet sounding

from the modern pulpit is quite uncertain and hesitates and wavers, because the trumpeter's heart has failed within him, and he is not sure whether the enemy is in his front or in his rear, and hardly knows whether to sound an advance or a retreat, a charge or a surrender.

It was never so with the preachers of Bible times, nor with the preachers of power in later times. The Hebrew prophets always went to their work with a clear and positive "Thus saith the Lord" in their mouths, which they had no right either to withhold or to modify. Hence they were not afraid to stand before kings and princes and even recreant priests, nor to rebuke sin in high places and in low places. No wonder men trembled before them, and kings bowed themselves in the dust, and priests confessed their sins, and whole cities and peoples repented and turned unto the Lord. When Jesus came and began to teach and to preach the tone of positive conviction was so pronounced in his preaching that this more than anything else attracted the attention of his hearers so that they said, "He teaches as one having authority." The apostles maintained the same positive and authoritative tone. They never used the subjunctive mood. They had no "ifs" or "buts." They said "We know," "We speak the things we have seen and heard," and "If any man preach any other gospel than that which we have preached let him be anathema maranatha." So was it also with Augustine, and Chrysostom, and Savonarola, and Luther, and Knox, and Wesley, and Whitefield, and Jonathan Edwards, and Brooks and Moody, and a whole host of others who were recognized as the pulpit princes of their day and generation, and under whose preaching men trembled as before the prophets of old. All these were men of clear and strong convictions. They all believed and were sure that the Bible was the Word of God and that its teachings were the absolute truth, the very truth of God. And so must every man believe and be sure who would have power in the pulpit.

There are many things to-day well calculated to weaken the preacher's faith in his message, and even in the Bible itself on which his message is based. The assured and often contemptuous dogmatism of an atheistic science which knows nothing but matter and its laws and forces, the prevalence of a materialistic philosophy which recognizes no God but the potency which is in

things and no mind or spirit in man except "the flux of our sensations and emotions as they pass," and the persistent and often most arrogant assaults of a rationalistic and destructive criticism within the Church itself that seeks to discredit all supernaturalism in the Bible and would reduce the old Book to but little more than a loosely woven tissue of folklore and old wives' fables, all these things tend, if heeded at all, to make the preacher hesitate and stammer, and to doubt whether, indeed, he has any good reason for the hope that is in him, or which was in him when he began to preach, or decided to devote himself to this high calling. In just so far as he yields to this doubt or suspicion he will be robbed of all real power. In some way he must conquer them or he is lost. In some way, even though it be at the cost of tears and blood, he must work his way to the assured conviction that the Book from which he preaches is indeed a revelation from God, and that though in some places the horizon of truth may still be obscured by heavy mists he does feel beneath his feet what Gladstone once called "The Impregnable Rock of Ages." Unless he can do this he might about as well stop preaching. As another well says, "I do not believe a man has a right to preach who cannot speak the great truths of the Christian revelation in accents which do not waver, and with an emphasis that burns with fervent heat."

II.—A PROFOUND SENSE OF THE IMPORTANCE OF HIS MESSAGE.

Many things are true that are not vital, nor even highly important. No great harm can come to men by reason of ignorance of them, nor because of gross errors concerning them. For thousands of years men believed just the opposite of what was true in astronomy, especially as connected with our solar system and the relative position and movements and importance of the earth and the sun. But the mistake did not in any way seriously affect their lives or their destiny either physically, or mentally, or morally and spiritually. They lived and they died, they bought and sold, they loved and hated, they sinned and suffered and were lost, or they repented and trusted in God and were saved, without any reference to whether our solar system was geocentric as they believed, or heliocentric as we now know it to be.

But nothing of this kind can be said of the truths which it is the province of the Christian minister to teach and to preach. These are of supreme importance. These are absolutely vital to every son and daughter of Adam.

If we look at these truths from the standpoint of God's estimate of them we find that they are the only truths which he thought it necessary or worth while to give to men by a special revelation. The truths of science, and the truths of philosophy, and the truths of history, the truths relating to physiology and hygiene and agriculture and economics and government, &c., &c., all these, however important they may be and however much they may have to do with human life and progress and happiness, men were left to find out for themselves by long centuries of study and research and experiment, and they are still finding them out, not seldom by the most costly and disastrous mistakes and failures.

But the truths of religion, the truth about God, and about sin and salvation, about human responsibility and destiny, these, or so much of them as was necessary for man's salvation, God revealed to men in the most wonderful ways, and at an enormous cost of time and trouble and effort, culminating in the incarnation of his own Son, and in his wonderful human life and ministry and his still more wonderful death and resurrection, and in the history and work of the Church which he founded to bear witness to him and to which he gave the commission to go and preach the gospel to every creature. Why? Surely not without reason. Surely not as a mere freak of his fancy. God never works in that way. It can only be because he knew that, beyond anything and everything else in human life and experience, it was important that men should know these things. On what a very pinnacle of importance does this fact set the preacher's message, if he really preaches the Word of God! It is not a mere human message that he has to deliver. It is not his own word that he preaches, nor the mere faith of his Church nor even of the Church universal. It is the very word of the living God.

Neither does the importance of this message dwindle in the least when looked at from the manward side. Here also we find that it is just the message which, above all others, men need, and which alone of all others can meet their highest and deepest and

most vital needs. Of course there is a sense in which men may be said to need all truth. The truths of science, of history and philosophy, of economics and sociology, &c., all these are important because they all minister to man's welfare and happiness, and to his highest efficiency. But none of them are so essential to his welfare and happiness as the truths of religion. These are absolutely essential. These are absolutely vital. Without them men cannot live at all in their higher spiritual nature. Without them men are "dead in trespasses and in sin," and so they must remain forever and forever, only that spiritual death is a progressive fact or experience, and becomes more and more dreadful, and hopeless and helpless as the years and centuries roll on, and time lapses into eternity. For this reason it is called "eternal death" in the Word of God.

Now when we keep all this in mind, and when we think of a human soul, of a whole generation of men, of the entire race, as exposed to and in immanent danger of such a fate, how great, how transcendent, how overwhelming becomes the importance of the one way of recovery and salvation by repentance toward God and faith toward our Lord Jesus Christ! And how transcendent also becomes the work of the Christian minister when he stands in the pulpit to declare this way to men and to endeavor to persuade them to walk in it!

All this the preacher should remember so that every time he stands before his congregation he may speak, to use an old-fashioned but very expressive phrase, "as a dying man to dying men," and may try honestly and sincerely, and with all his might, to send his message home to their minds and hearts red-hot and all palpitating with his own sense of responsibility, and with the deep and strong conviction that unless he can convince his hearers of its truth and persuade them to accept it and act upon it they must be forever lost. If he has no such conviction his message will lack power, however perfect it may be in content or in form. With it he cannot fail to speak with power even though he should violate every rule of grammar and of rhetoric, and of homiletics as well, in the delivery of it.

III.—A DEEP PERSONAL SENSE OF MISSION, OR OF DIVINE CALL
AND ACCREDITING.

An "apostle" is one who is "sent." That is the real meaning of the word. It comes from the Greek verb, *apostello*, which means literally to send off or away. The "twelve apostles" were so called because Jesus sent them to preach the gospel of the kingdom. Paul was called an apostle also because, though not one of "the twelve," he also was directly and personally called and commissioned by Jesus as the "apostle to the Gentiles."

In the strict sense of the word there were, and could be, no true successors to the apostles. But in a wider sense of the word, no less real and legitimate however, every true minister of Jesus Christ is an "apostle," that is, one sent. Every true minister is called of God and sent into the world to preach the gospel and to make disciples just as really and as truly as were Paul and the original twelve, albeit in a somewhat different way or by a different instrumentality.

In his second epistle to the Corinthians, 5:20, Paul says, "We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God." Paul never uses the editorial "we," nor the "we" of mere dignity or of a false humility. When he speaks for himself alone he says "I," as all sensible men do to-day. He was speaking here for himself as a minister of Christ, as a preacher of the gospel of Christ, and he includes with himself, as in the same category, all other true ministers of Jesus Christ, Timothy and Titus and all others to come after them, and he says of them as a class, "We are ambassadors on behalf of Christ," &c. All true ministers are "ambassadors," therefore, men sent of God, men who represent God and his Son Jesus Christ, and who speak in their name and by their authority. In this sense all true ministers are "apostles" of Jesus Christ. What a sense of dignity, of responsibility, of authority, of power, this fact must give to every true preacher of the gospel who really apprehends it!

I know that it has become the fashion to-day in some quarters for ministers to speak very modestly in the pulpit. It is supposed to be the supreme mark of a fine culture, of a scholarly up-

to-dateness, for the preacher to suggest rather than to instruct, to pose as himself a mere searcher after truth with his people rather than as a messenger, one to whom the truth has been given that he may give it to others and who has been "sent" to declare it with positive conviction and with authority, to speak simply as a man among men and as having no larger or clearer vision and no more authority than his hearers.

No wonder such preachers are shorn of their power. No wonder the people do not care to hear them, and that their churches are deserted, or are filled only when they make a bid for the curious or for those who have "itching ears." When a man is really sick he does not want a physician who merely guesses and experiments. He wants a man who knows his business and who can speak with authority, who can tell him exactly what to do.

No man can speak with assurance or with power in the pulpit who does not have a sense of mission, who does not feel, and feel deeply, that he has been called and sent of God to preach and that he has a message to men from God which no one else can deliver so well as himself, and which may never be delivered at all if it does not come from his lips. It was because each of them carried in his mouth a positive "Thus saith the Lord," which he was fully persuaded that he had been sent to speak to the house of Israel, or to their kings or priests, that the prophets of old were so fearless and were so greatly feared and respected by both kings and people. It was this same sense of divine call and mission that fired the hearts of the apostles and early preachers of the Christian faith and sent them out from Jerusalem and Judea to Samaria, to Galilee, to Syria, to Asia Minor, to Macedonia and Greece and Italy, and on to the North and West until the flaming evangel had been carried to the very farthest limits of the Roman Empire and of the then known and civilized world. It was so with the great Reformers of the fifteenth and sixteenth centuries, with Luther and his co-workers in Germany, with Calvin and Zwingli in Switzerland, and with Wycliffe and Knox in England and Scotland. It has been so with all the really great and successful preachers in all lands and in all ages. The men who "have turned the world upside down," the men under whose preaching sinners have trembled and cried out "What must we do?", the men at whose rebuke vice and crime

and wickedness of every kind have slunk away into the dark and secret places, the men under whom the Church has been enlarged and believers multiplied and built up in the faith, have always been men who believed and were sure that they had been called and sent of God as really and as truly as were John and Peter and Paul. Such a sense of mission will always give a man confidence and courage and power such as he cannot possibly have without it.

IV.—I NAME ONE MORE ESSENTIAL OF PULPIT POWER, THE PRESENCE AND HELP OF THE HOLY GHOST.

Though this comes last it is by no means least either in my own estimation or in fact. Rather the opposite. I have put it last partly because it is the greatest and is a fit and fitting climax to the list. I hardly think this element of power will ever be found where the others are not also present. I am sure that without this one they are not sufficient. Of preaching more truly than in any other work in life it may be said that it "is not by might nor power but by the Spirit of the Lord of Hosts."

The Holy Spirit is the active and always efficient agent in the application of the plan of salvation. When Jesus Christ had finished his personal work on the earth and was about to return to the Father he said to his disciples, "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I go I will send him unto you." John 16:7. A little later he makes clear why the presence of the Comforter, "the Holy Spirit," would be a greater blessing to the disciples and to the Church ever afterwards, than the continuance of his own bodily presence with them. The Holy Spirit was fully to qualify and equip them for their future work by bringing to their remembrance all that Jesus had taught them, by leading them into all truth, and by enduing them with power from above. He was also to make their work effective by convicting the world in respect of sin and of righteousness and of judgment.

Hence they were to wait in Jerusalem for his coming. This they did, and on Pentecost the promise of Jesus was fulfilled. The Spirit came, not indeed for the first time, but now in fuller

measure and with greater power than ever before. You know the result. You know how the gift of tongues followed and especially the baptism with power. You know what different men they became from that hour, and with what success they now bare witness to Jesus and the resurrection. You know that under Peter's first sermon after this enduement with power three thousand were converted and baptized, that a few days later the number of believers was five thousand, that very soon they became "a multitude," and that in less than three centuries the whole Roman Empire was at least nominally Christian.

No doubt the apostles and some of their successors in the ministry were great preachers and great missionaries. Many of them were men of extraordinary natural gifts, men of great learning, men of unsparing devotion and of unceasing activity. They went everywhere preaching the gospel. They gave themselves up body and soul to this one work. They counted not their lives dear unto themselves if they might finish their course with joy and the ministry which they had received of the Lord Jesus. It might seem that such men could not possibly have failed. And yet they certainly would have failed, and failed completely and miserably, if the Holy Spirit had not been with them to direct them and to help them and to make their ministry a ministry of power.

No one would have been more ready, or more quick, to recognize this than these men themselves. What St. Paul says of his own preaching, may be said of all of them, that it was not because their speaking was with "enticing words of man's wisdom," but because it was in "demonstration of the Spirit," that it was "with power" and was so eminently successful. So it has ever been and so it must ever continue to be. This should never be forgotten nor lost sight of.

No doubt it is true that men need the Spirit's presence and help in every kind of work, that all light and inspiration and all life and development come from his brooding. I doubt if any discovery has ever been made, or any new invention perfected, or any forward step in civilization successfully taken without his assistance. Still men may accomplish such things as these without realizing their dependence on him, or without any special

sense of his presence. Certainly there have been great inventors and discoverers, and great scientists and philosophers, and great rulers and statesmen, who have never thought of God's Spirit, or have thought of him only to repudiate his help or even to deny his existence.

But it is not so with the Christian preacher. I am sure that there never has been a great preacher, there never has been a successful preacher in the truest and highest sense, a preacher of genuine and great spiritual power, who has not consciously and constantly relied upon the Holy Ghost as the real source of all his power and success, and who has not gladly given to him all the glory for whatever he has been able to do.

These then, are, in my judgment, the four essentials of success in the preaching of the gospel, or of pulpit power, to keep to the language of my theme:

1. An assured conviction of the truth of the message as drawn from the Holy Scriptures which are the Word of God.

2. A profound sense of the importance of this message as God's message of love and salvation to a world that needs it most desperately and must perish without it.

3. A deep and abiding sense of mission, or of divine call.

4. The presence and power of the Holy Spirit.

I have called these the "essentials" of pulpit power. I want to insist on that word "essentials" and to emphasize it strongly. Many other things are very useful and very important as adjuncts or helps. Natural gifts of a high order, education, culture, a good command of language, a forceful delivery, pleasing manners, the special training of the professional school, all these and a multitude of other things which I cannot stop now even to mention, much less to discuss, all these may be very helpful, and they are all very desirable. But none of these things are "essentials" in the same sense in which these other things that I have been speaking about are "essentials."

One can easily think of a preacher without any unusual natural gifts, and without much education, and without literary culture, and without any of the graces of oratory, yet having "power" to move men and to lead them to Christ and to build them up in Christian character and life, provided he possesses, even

in a fair degree, these things which I have called "the essentials." The history of the Church has been full of illustrations of this. It would be easy to mention the names of many such men, some dead and some still living, and some of which are familiar as household words in almost every Christian home.

But it would be hard, impossible I believe, to conceive of any man being largely or permanently successful in preaching the gospel if he is without these essentials, it matters not what other qualifications he may have. He may be gifted, he may be learned, he may be cultured, he may be eloquent, but if he is not sure that the word which he preaches is the Word of God and that it offers to men the only way of life and salvation, or if he has no sense of mission or of dependence on the Spirit's presence and help in his work, then his preaching cannot be with power, nor in demonstration of the Spirit.

In closing my address I wish to call attention yet, very briefly, to the bearing which all this has upon the work of the theological seminary and of each and all of the professors in such an institution.

I hope that nothing that I have said will be understood as in anywise meant to discredit or to minify this work. Nothing could be farther from my purpose or my thought. It is a great work that the theological seminary has to do, and it is vitally important to the preparation of a strong and successful ministry. The better the seminary is equipped for its work, therefore, the stronger its faculty, and the more carefully and conscientiously their work is done both by the teachers and the students, the better the young men will be prepared for their great and responsible task, and the more power and success they will have in doing it, other things being equal. That is, granting the presence or the possession of the "essentials" of which I have spoken, the more and the richer the adjuncts the better. No doubt God can use "foolish things" and "weak things" and "base things," and even "things that are not," mere nothings, to accomplish his purposes, and sometimes he does this "that no flesh should glory before God." But let no man conclude from this that God is indifferent about the character of his instruments, or that he has no use for wisdom, and strength, and nobility and the very best training and culture that a man can bring to his service. When

he has a really great and important work to do he generally selects the best and fittest instrument at hand. Witness Moses who was learned in all the wisdom of the Egyptians, and Paul who had sat at the feet of Gamaliel, and Luther who was the child of one of the best universities of his day.

But as the adjuncts can never take the place of the essentials in the work of preaching, they should never be allowed to usurp their place in our thought, nor in the work of either the professors or the students in the seminary. I think there is great danger of this. There is a natural tendency for a man to magnify his own office and work. The teacher is likely to think that teaching is the greatest thing in the world, and also that the subject which he has to teach is the most important subject of the whole course. There is a natural tendency also for students to lose sight of the general in the particular, to be occupied with the superficial rather than with the fundamental, and to be more interested in the subjects which they study than in the use which they are to make of them. Because they are so earnestly and so constantly engaged in the study of theology and church history, and Hebrew and Greek, and homiletics and liturgics, &c., there is danger that they may come to think that these, the mere tools with which they are to work, are more important than the work itself, and that they may be more concerned about the materials and the methods and the machinery for making and delivering sermons than about the sermon, or that they may come to rely more on the mere content and the external forms of their preaching than on the spirit of it and the power which alone can make it effective and worth while.

The seminary must guard against these dangers and these errors in relation and proportion. It must seek ever to keep first things first. It must remember that its work is not only to make preachers, but also and chiefly to prepare men to preach, to give them such a conception of their work and of the true conditions of success in it, that they will never lose sight of the things really essential in seeking the things that are only adjuncts and helps however important.

To keep this before the minds of the students who may come under my instruction, to seek always to keep alive the sense of

true proportion and place the emphasis where it really belongs, both in my own mind and work and in theirs, this shall always be my aim and my hope as a teacher in this seminary, in humble reliance upon the guidance and help of the Holy Spirit.

Gettysburg, Pa.

ARTICLE IV.

THE OLD AND THE NEW THEOLOGY COMPARED.

BY LEWIS J. MOTSCHMAN.

To treat this subject with any degree of thoroughness would require a great deal of patient labor and far more time than is allowed to this paper. To present the teachings of the "Old Theology" and then that of the "New Theology," and follow this by a thorough comparison of the two, would require about three volumes of considerable size. This might prove a valuable addition to one's theological library, but we cannot furnish it at this time.

We are spared a great amount of labor by the fact that it is not necessary at this time to say what the "Old Theology" is. We all know what it is, and if any are in need of information upon this part of our theme, they can readily find it in the standard symbols and theological works of the Church.

The case is quite different with the so-called "New Theology." There is no authoritative symbol or testimony, by any organization, or even by any individual, upon this subject. While we may all have a pretty good general idea as to what is meant by the term, "The New Theology," perhaps none of us would be prepared to state in definite terms what it is. Such a statement has not yet been given to the world, and it is hardly probable, nor yet, possible, that such an unequivocal declaration of the new faith will be forthcoming. Indeed, the very genius of the "New Theology" is that it cannot be reduced to clear and definite formula. It is a sort of a theological mirage in the desert of materialism.

What then is the "New Theology?" Permit us at this point to introduce the testimony of a few men, whose opinion we all value. They are all men who are classed as adherents of the "Old Theology." In our study of this subject we have written to these men and asked them to tell us what in their judgment is meant by the "New Theology." Their answers show us that there is a general agreement among those who uphold the faith

of the Church as to what this new-born religious bastard is. Few will therefore be deceived by its pretentious name.

Dr. J. B. Remensnyder, author of "The Atonement and Modern Thought," and who has a book in press treating this whole subject, entitled, "The Post Apostolic Age and Current Religious Problems," says, "I believe that the "New Theology" is not a reaction of the "Old Theology," as it should be, but revolutionary. Its chief characteristic is that it eliminates the supernatural in the Bible, in our Lord's person, in his atoning death, and in the reality of his physical resurrection."

Dr. L. S. Keyser says, "The New Theology" means the present day heresies, which follow rationalistic views of the Bible. It treats the Bible as if much were legend and allegory; generally sides with evolution; rejects virgin birth of Christ and vicarious atonement."

The late Prof. J. W. Richard, D.D., LL.D., in a letter written a few days before his death, says, "It is an easy matter in general to differentiate the old from the new, but it is not so easy to particularize. The old is pretty dogmatic. It still toils under the heavy burden of scholastic philosophy and under the doctrine of verbal inspiration. The new is much influenced by the conclusions of the natural sciences and by a conception of the Bible that regards it chiefly as a book of religion."

Dr. J. A. Clutz answers, "The New Theology" is rather an indefinite term and would cover, I suppose, in a general way, all the departures from the accepted orthodox standards greatly varying in degree, most of them under the lead of German theologians of a more or less rationalistic cast."

Dr. E. F. Bartholomew of Rock Island College, says, "It is very difficult to give an exact definition of the "New Theology" as contrasted with the "Old Theology." Nothing as far as I know along this line has been reduced to definite formula, and yet we all know that there is a new theology. Just *what* it is, no one can affirm very positively. In general, I would say, the "New Theology" is a reaction against tradition. Earlier the traditions of churchmen, theologians, etc., were considered authoritative in matters of doctrine, interpretation, etc., but the current theological thought is impatient with tradition. Men insist upon doing their own thinking irrespective of what the fathers thought

and said. Again, the "New Theology" insists on *freedom of thought*. Hence it is essentially a *free thought* movement. In this feature it is closely allied to rationalism. Again, the "New Theology" interprets the historical symbols of the Church loosely. It is a *loose-constructed theology*. This is evident from the movement toward the revision of creeds as seen in some of the old line denominations, for example the Presbyterians."

It is not necessary to further multiply this sort of testimony concerning the "New Theology." It is but fair that we should introduce representatives of the "New Theology" themselves and let them tell us, if possible, what it is. There are a great many who profess themselves no longer in harmony with the accepted teaching of the Church, who, however, decline to be classed as "New Theologians." These, no doubt, feel the force and wisdom of the poet's admonition:

"Be not the first by whom the new is tried,
Nor yet by whom the old is laid aside."

But there are some who boldly proclaim themselves as having altogether outgrown the theology of the Church. This they say has been achieved by them because they have been doing their own thinking, instead of having some one else do it for them. Many have made shipwreck in their blind and foolish undertaking to "Think for themselves." This is always a hazardous excursion into an unknown region. No man is capable altogether to think for himself. A few may be able to do so in some particular field of thought in which they are specialists, but even here how rare it is that a man thinks altogether for himself. And it is to be observed that whenever a man really has brains enough to think once in a great while for himself and give to the world a really original and altogether independent thought, he is wise enough not to boast about it. Especially in matters that have to do with the fundamentals of religion should one be modest in his announcements that he has discovered an altogether new thing. How many problems there are here that perplex the best and wisest of men? Problems that

“Hover on the bounds of mortal ken,
And have perplexed, and will unto the end
Perplex the brains of men.”

Sir Oliver Lodge in his work, “*The Substance of Faith Allied to Science*,” according to Bishop Gore, of Birmingham, gives us the “*New Theology*” in its most favorable light. Dr. Orr says, “Lodge has his face towards the light.” Lodge thinks that the “*New Theology*” is, in part, a reaction against the materialism and agnosticism represented by Herbert Spencer. He pleads for a “right” in place of a “wrong” agnosticism. The only credal statement of the “*New Theology*” that we have come across is found in this work by Sir Oliver Lodge. We here give it in full as quoted by Bishop Gore in his book, “*The New Theology and the Old Religion*”: “I believe in one infinite and eternal Being, a guiding and living Father, in whom all things consist. I believe that the Divine Nature is specially revealed to man through Jesus Christ our Lord, who lived and taught and suffered in Palestine 1900 years ago and has since been worshipped by the Christian Church as the immortal Son of God, the Savior of the world. I believe the Holy Spirit is ever ready to help us along the way towards goodness and truth; that prayer is a means of communion between man and God, and that it is our privilege through faithful service, to enter the life eternal, the communion of saints, and peace with God.”

Now, this is not so much at fault in what it says as in that which it omits to say. It seems to be an effort at a substitute for our noble and comprehensive Apostles’ Creed. But what a striking contrast here between the new and the old! The one gives us a foundation of sand, while in the other we have the solid rock of positive conviction.

Perhaps the most popular, and certainly the most radical advocate of the “*New Theology*,” is Mr. Campbell, pastor of the City Temple, London. His views are set forth in his book, “*The New Theology*.” There is nothing commendable in this book. It is not scholarly, and is altogether lacking in modesty and reverence, such as should characterize a work dealing with so profound a theme as the relation of God and man. It is just such a book as an Ingersol might be supposed to write upon the same

subject. It makes light of the cherished faith of the most pious people in all ages of the world. St. Paul's admonition might be wholesome for such a man. "Be not wise in your own conceits," (Rom. 12:16), "For if a man think himself to be something when he is nothing, he deceiveth himself." (Gal. 6:3). The words of Solomon would also prove helpful: "It is not good to eat much honey: so for men to search their own glory is not glory." "Be not righteous over much, neither make thyself over wise; why shouldst thou destroy thyself." (Prov. 25:27; Ecc. 7:16). What has Mr. Campbell to say about the "New Theology?" Let me give you some passages from his book in answer to this question. "The New Theology cannot be a creed." If that be true, which it is not, the advocates cannot believe anything. But they do believe all sorts of incredible things. Mr. Campbell explains the title of his book by the statement: "A considerable portion of the public at present persist in regarding me as in a special sense the exponent of it; indeed it is evident that many people credit me with having invented both the name and the thing."

He says that he does not know "Where, or when the name New Theology arose." He affirms that it has been in use "At least one generation." It is, therefore, very much like the wind. No man can tell whence it has come nor whither it may go.

Here are a few more quotations dealing with the general make-up of the "New Theology." "The fundamental principle of the New Theology is as old as religion." "The fundamentals of the Christian faith need to be rearticulated in the terms of the immanence of God." "The New Theology is an untrammelled return to the Christian sources in the light of modern thought." "The New Theology is spiritual socialism." "The New Theology is but the religious articulation of the social movement." "The New Theology is the religion of science." "The New Theology regards all mankind as of one substance with the Father." "The philosophy underlying the New Theology is monisticidealism and recognizes no fundamental distinction between matter and spirit."

These quotations give us a fairly satisfactory presentation of that which has been and is now, masquerading among us as "The

New Theology." It will be easily recognized as errors against which the Church of the living God has been testifying in every age of its history.

That we make a more careful comparison of the teachings of this, so-called New Theology and that of the Old Theology, let us make a brief review of its teachings concerning the fundamental truths of our holy religion.

God.—The first doctrine about religion, is the teaching concerning God. What does the New Theology say about God?

"When I say God, I mean the mysterious Power which is finding expression in the universe and which is present in every tiniest atom of the wondrous whole. I find that this Power is the one reality I cannot get away from, for whatever else it may be, it is myself." "Why a finite universe? Because God wants to express what he is." "In order to manifest even to himself the possibility of his being, God must limit that being."

Now this may strike us as indeed "New Theology," but it is quite hoary with age in the field of pantheistic philosophy. Even Mr. Campbell feels the pantheistic trend in what he says, for he takes occasion at once to tell us that it is not pantheism, but he should bear in mind that to call black white does not take from it any of its darkness. The "Century Dictionary" defines pantheism as "The metaphysical doctrine that God is the only substance, of which the material universe and man are only manifestations." Continuing his discussion of the idea of God, Mr. Campbell says, "When I look at Him (Jesus), I say to myself, God is THAT and if I can only get down to the truth about myself, I shall find that I am THAT too." There is then no essential difference between God and Jesus and myself.

But here follows another statement still more remarkable, when you think of it as coming from one who professes himself to be a Christian. "God is ceaselessly uttering himself through higher and ever higher forms of existence." "We are helping him to do this when we are true to ourselves." "To see one form break up and another take its place is no calamity, for it only means that the life contained in that form has gone back to the universal and will express itself again in some higher and better form."

We cannot refrain from making the observation after read-

ing this that it approaches very near to orthodoxy in the religion of Buddhism. It could hardly get further from the cherished Christian conception of God.

Man.—"What is man?" asks the New Theology, and proceeds to answer by saying, "It is only as we read him (God) in the universe that we can know anything about God." "The universe is God's thought about himself." "The ultimate self of the universe is God." "The Spirit is at once our being and God's." All this appears to be a continuation of the subject of God, and so it really is. It is however also a discussion of man, for the New Theology insists upon "The fundamental identity of God and man." Mr. Campbell declares that the words of Jesus, "He that hath seen me hath seen the Father" are as true of any man as of Jesus. He further says, "There is no substance but consciousness." It is then explained that God is infinite consciousness, while man, including Jesus, is finite consciousness.

Sin and Evil.—The problem of evil, the New Theology thinks, was solved in human thought before Christianity began. This solution is incorporated into the New Theology and is set forth in the following quotations: "The devil is a vacuum." "Evil is the absence rather than the presence of something." "Evil is not a principle at war with good." "Good is being and evil is not being." "The ideal existence must be that in which good and evil are both transcended in the life eternal." "In our present state evil is necessary that we may know that there is such a thing as good."

We might stop to inquire what can "the life eternal" be which transcends both good and evil? And if evil is not at war with good why has society in all ages gone to such pains in defending itself against it?

Evil is said to be only a shadow which is but the absence of the light. But does the New Theology not know that the shadow is caused by a real object getting into the path of the light. The Old Theology still believes that the devil is the real being getting into the path of the true light of the world.

Sin is thought of as a mistaken "quest after life," or what is the same thing, a seeking after God. "Sin is the opposite of love." "Sin is selfishness." "Sin is always a blunder." "Sin has never injured God except through man. It is the God

within who is injured." It is not therefore such a thing as brings upon the sinner the wrath of God. It is but a failure of God to express himself perfectly in the finite being. There is hence no guilt attached. For dogmatic arrogance we desire to give you a specimen from the New Theology. "It is absolutely impossible for any intelligent man to continue to believe in the fall as it is literally understood and taught." No argument is necessary to show that a man does not do that which to him is an "absolute impossibility." Hence it follows that those who still believe and teach the doctrine of the church concerning the fall of man, either possess no intelligence, or lie in their profession. Now, as to intelligence, the advocates of the Old Theology will compare very favorably with their boastful brethren of the New Theology. I know of only one other book that, for intellectual weakness, in treating upon the subject of theology, can compare with Mr. Campbell's work, "The New Theology," and that is the garbled forgery of Mrs. Eddy, "Science and Health with Key to the Scriptures." Indeed these might pass as companion volumes.

"The doctrine of the fall is an absurdity." "Modern science knows nothing about it." We may at least ask that some proof be furnished setting forth wherein the absurdity lay. And surely modern science cannot be said to be altogether ignorant of a fall of some kind in the history of man. Science is continually insisting that something is wrong, for man does not live as he ought to, nor as long as he should.

Even the New Theology believes in a fall of some kind. Let us see what it is. "The coming of a finite creation into being is itself of the nature of a fall." "It is that the universal life may realize its own nature by limiting its perfection." This is then illustrated by the prism breaking up the white light, so God has broken himself up in creation, and this limitation of the infinite is, according to the New Theology, the fall. To quote further: "Our present consciousness of ourselves and of the world can reasonably be accounted a fall, for we came from the infinite and unto the infinite perfection we shall in the end return." This return, we are taught, is accomplished, not by any free agency in man, nor by the grace of God, but by an inevitable and unalterable process of evolution.

The Apostle Paul is blamed for bringing this absurd doctrine of the fall into Christianity. This was due, it is claimed, because of the influence of both Judaism and Hellenism upon his training. It is claimed that "Jesus never said a word about it." But this is contrary to fact. Did not Jesus declare that the very purpose of his coming into the world was to "seek and save that which was lost." Jesus recognized human nature as so radically out of order that he declared even to Nicodemus, "Ye must be born again."

Jesus.--The attitude of any theology towards Jesus is of utmost importance. The New Theology begins the study of the personality of Jesus by saying that we must first note "What the civilized world" is saying about him. That Christianity is the only true religion we are told is pure "nonsense." And yet Mr. Campbell says, "It is no use to place Jesus in a row along with other religious masters. He is first and the others nowhere; we have no category for him." But are we not entitled to ask, how can this be, if Jesus is in his essential nature nothing different from what other men are? This is the clear position of the New Theology. "In Jesus," it says, "we have the most perfect life ever exhibited to humanity." The New Theology will affirm that Jesus was divine, but just as all men are divine. It however utterly repudiates the Deity, or Godhead of Jesus. Not only so, but it becomes responsible for saying that everybody else rejects this teaching about Jesus. Here is its dogmatic declaration about the Godhead of Jesus. "As regards this tenet the most convinced adherent of the traditional theology does not believe and never has believed, what he professed to hold." This is such a glaring piece of intentional falsehood, that it does not require any word of refutation.

The New Theology has a sort of a trinity of its own, which is set forth in the following involved statement: "Deity, divinity and humanity are fundamentally and essentially one. By Deity we mean the all-controlling consciousness of the universe as well as the infinite unfathomable and unknowable *abyss* of being beyond." "By divinity we mean the essence of the imminent God—perfect love." "Humanity stands for that expression of the divine nature which is associated with our limited human consciousness." "Humanity is divinity viewed from below, divinity

is humanity viewed from above." "We do not need to talk of two natures in him (Jesus)." "In him humanity was divinity and divinity was humanity." Mr. Campbell denies that he makes Jesus "only man." "I make him *the* only man." "We have only seen perfect manhood once and that was the manhood of Jesus." "The rest of us *have got to* get there." But what a striking inconsistency we have here. It is affirmed that Jesus was essentially just what every other man is and yet in all the history of the race his is the one and the only perfect life. We are told that his life was never governed by any other principle than that of perfect love.

The New Theology denies the eternal existence of Jesus because it "puts an impassable gulf between Jesus and every other man." This is in conflict with what is styled the foundation truth of the New Theology, "The fundamental unity of God and man." It is declared that the statement of St. John concerning Jesus Christ, "God manifest in the flesh," is true of every person just as it is true of Jesus. We cannot comprehend God "But we are justified," says the New Theology, "in holding that whatever else he may be, God is essentially man." This theology talks about the "Eternal Christ," but this Christ is but the ideal man which has found a place in the dreaming of all ages. Jesus is this man realized in history. He is styled, "The eternal Son, or Christ, or ideal man, who is the Soul of the universe and is the light that lighteneth every man that cometh into the world."

Of course the New Theology rejects the *Virgin Birth* of our Lord. It also informs us that "Most reputable theologians have now given it up." Jesus was born just as every other man is born. He was the natural child of Joseph and Mary. "It is quite a false idea to think of Jesus and no one else as the Son of God incarnate." But how can the New Theology be true to historical criticism in maintaining that Jesus was the natural Son of Joseph and Mary? There is not a line of history that does not deny such a claim. But the New Theology has a virgin birth doctrine after all and it is far from being a simple and sane one. Here is what we are told it is. "It is the downpouring and incoming of the higher to the lower which produces through the lower the divine manhood which leaves the brute behind." "The lower cannot produce the higher, but the higher

is shaping and transforming the lower; every moral and spiritual advance is therefore in the nature of a virgin birth."

Atonement.—If we remember what the New Theology has to say about sin and evil, we can easily conclude what its doctrine about the atonement must be. It charges in the first place that "There is something seriously wrong with the conventional presentation of the doctrine." It is certain that there is no sort of an agreement between the teaching of the Church and that of the New Theology upon this subject. Here again the New Theology shows itself inconsistent. It boasts of being true to the historical method in its conclusions. But in discussing the doctrine of the atonement it says, "The psychological should take precedence to the historical." There is no thought of sacrifice for sin, or the rendering of satisfaction for wrong done, in the New Theology. The atonement is but the self-offering of a life of perfect love for the good of the whole. It is the giving of "the self to the whole." "The root principle of the atonement is not that of escaping punishment for transgression, but the assertion of the fundamental oneness of God and man." "Atonement implies the fulfilment of the unit in the whole." The example of the mother giving her child through fire to Moloch is cited and the observation is made. "She did it because she had been taught to believe that to give one's dearest and best possession for the life of the whole was an action acceptable to God." But such an observation is not correct. This great sacrifice was made in the belief that the God was propitiated on account of the offering.

The Bible.—What authority does the Bible have in making up the New Theology? None whatever; not one whit more than any other religious book. It is recognized as containing some valuable truths scattered here and there in the midst of a lot of error due to the age in which it was written, but it is no more God's word than what I may write is his word. Here is a quotation on the subject of the atonement which illustrates the place that the Holy Scriptures hold in the estimation of the New Theology. "The New Testament language about the atonement, especially the language of St. Paul, is the prolific source of most of the mischievous misrepresentation of it which exist in the religious mind." And here is another equally reverent. "When a

preacher declares that he takes his stand and bases his gospel on the infallible Book, he is either a fool or a rhetorician."

The New Theology explains that the Bible "has come to be revered because we have found it helps us more than any other book." According to this theology the Scriptures are but the records of the experiences of earnest souls of old speaking of the relation that obtains between God and man. For that reason these Scriptures are valuable, but are in no way binding upon us. The New Theology says, "They will no longer bind us; they can only help and encourage us." "The Bible is not infallible for the simple reason that the natures, even of the wise and great men, is not infallible." Does the New Theology then recognize no authority at all? So far as any external authority is concerned, it has none, neither creed, church, nor Bible. Its authority is indicated in the following quotations: "Never mind what the Bible says if you are in search of truth, but follow the voice of God within you." "The reason and the moral sense are our guide." The only true authority is within the soul. External authority "at best is only a crutch."

This is pure rationalism and makes every one a law unto himself. In other words it is religious anarchism. It will therefore be seen that there is no common basis for comparison between the Old and the New Theology.

Enough has been said to enable all to see what the New Theology teaches upon any and all of the cardinal truths of our holy religion, without going into further detail. There is, of course, no physical resurrection either of our Lord or of ourselves. Mr. Campbell, however, is willing to admit the reality of the physical resurrection of Jesus, though he says that his friends unite in denying it. He thinks that Christianity could not have started at all without a belief in some real return of the Lord.

"Salvation consists in ceasing to be selfish." "The uprising of the deeper self." "The true Christ who was and is Jesus, but who is also the deeper self of every human being, is saving individuals by filling them with the unselfish desire to save the race." "There is no such thing as punishment, no far off Judgment Day, and no judge external to ourselves." "The deeper self is the judge, the self which is essentially one with God."

There is a sense in which we might apply the term "New The-

ology" to the theological teaching of the Protestant Church of to-day. But this theology is new only in the dress in which the old truths are presented. But that which is usually thought of by the "New Theology" is utterly non-Christian and revolutionary. It is the enemy of the Church of the living God.

Chicago, Ill.

ARTICLE V.

AN EMPIRICAL STUDY OF EVANGELISTIC MEETINGS.*

BY REV. A. BUNN VAN ORMER.

PRELIMINARY STATEMENT AS TO PLAN.

In working over the material contained in the responses to the questionnaire on which this study is based it seemed to be desirable to make a main division in the material. Question No. 14 was chosen as the one to be used in making the division. This question calls for a "Yes" or "No" answer, each of which expresses a distinct attitude of the respondent to the question of evangelistic meetings such as the one just held in the respondent's town or city. We are thus able to compare the results and the concomitant conditions of the two classes of evangelistic meetings,—those that left "a taste for more" and those that left a "never again" impression upon the respondents.

FACTORS THAT ENTERED INTO THE RESULTS.

It will be noted that this main division of the material is based on the results of the evangelistic efforts. It seemed of possible advantage to still further divide the material, thus subdividing each of the main groups. The elements that may be regarded as factors productive of the results rather than as results of the efforts were chosen for these subdivisions. The factor-elements treated by the questionnaire seem to be covered by

1. The person conducting the meeting: Pastor, other pastor, Evangelist.
2. The place in which the meetings were held: Church building, not church building.
3. The time of the year at which the meetings were held.

* This study is based on a questionnaire issued by Dr. A. Holmes, of the University of Pennsylvania. The study was made in partial fulfillment of the requirements for the course in Adolescence.

The third factor-element has been ignored in making the subdivisions. The resulting groups under one of which every usable response can be placed (some responses were not usable) are as follows:

- I. Answering question No. 14 "Yes."
 1. Yes—A-1. By a pastor, in a church.
 2. Yes—A-1. By a pastor, not in a church.
 3. Yes—B-1. Another pastor, in a church.
 4. Yes—B-2. Another pastor, not in a church.
 5. Yes—C-1. An Evangelist, in a church.
 6. Yes—C-2. An Evangelist, not in a church.
- II. Answering question No. 14 "No":
 1. No—A-1. By a pastor, in a church.
 2. No—A-2. By a pastor, not in a church.
 3. No—B-1. Another pastor, in a church.
 4. No—B-2. Another pastor, not in a church.
 5. No—C-1. An Evangelist, in a church.
 6. No—C-2. An Evangelist, not in a church.

Because of the choice of these elements for the purpose of classifying the responses questions No. 3, 6, 14, do not appear in the tabulation other than in connection with these several classes.

There is to be found in the responses a large element of estimation. This can not be avoided in the present unsystematic way of keeping church records. Now that the problems of the Church are being attacked in scientific ways it would be well were more attention paid to the matter of the records of the separate congregations. Such systematic records could be made a means of more effective pastoral work at the same time that they would furnish material for still further studying some problems of church work.

The following questionnaire was issued rather generally to pastors in the Christian denomination. It was issued Jan. 18, 1908:

QUESTIONNAIRE OF EVANGELISTIC MEETINGS.

1. Has your church had an evangelistic meeting? When? . .
2. What is the population of your city?

3. By whom held? The home-pastor?.....Another pastor?
.....An evangelist?.....
4. How many additions were reported?.....Men?.....
Women?.....Children 15 years old or under?.....
5. How many united with the local congregation?.....
6. Was the meeting held in the church building?....In some
other place?.....
7. How many converts remained in the church at the end of
the 1st year after the meeting?...Second?....Third?...
8. What permanent effect did the meeting have upon the offer-
ings for
 (a) Current expenses?.....
 (b) For missions?.....
 (c) Building funds?.....
9. What was the membership of the church before the meet-
ing?.....Attendance before?..... After?
10. What was the attendance of the Sunday School before?....
After?.....
11. What was the popular opinion as to the permanent value of
the meeting in the opinion of the
 (a) Congregation?.....
 (b) Of the leaders of the church?.....
12. What is your opinion of the permanent effect?.....
13. Has there been a change of pastors since the meeting?....
If so, how soon after?.....
14. Would the church desire another such meeting?.....
Would you of your own initiative, lead in another such
meeting?.....
15. What was the general character of the church and commu-
nity before the meeting?....New, old, conservative, etc.?
.....
16. Remarks.

Name.....

NO. 1. MEETINGS HELD.

Doubtless an interesting contribution to the study would have been made if the questionnaire had contained material that would have called forth statistics from pastors who had not held the

special meetings. We would thus have had a basis of comparison between the two methods of church work.

The fact that the replies dealt with in this study are from men who have had the special efforts in their congregations or communities, and from no other, will make more significant any note or notes of opposition to the method that may appear in the results; for it is experience that speaks in this study. Any opposition that may appear is not the opposition engendered by any theoretical considerations or denominational prejudices. It is an opposition based on results of efforts participated in in some way by the respondents.

DATES OF THE MEETINGS.

So far as the years of holding the meetings are concerned there is little if any reason to note them here. They serve one purpose however. They show that the meetings were all of such sufficient recency as not to seriously vitiate the returns through the dimming of memory, or the falsification of memory as it sometimes occurs from the events of later experiences, a modification of impressions by an attitude gotten after the impression experiences had been passed through.

SEASON OF THE YEAR.

There may be nothing of importance attaching to the season of the year during which the meetings were held. Their monthly distribution is as follows:

Table I.

	"Yes" Cases.	"No" Cases.	Combined.
3 winter months	20 = 59 per cent.	5 = 62 per cent.	25 = 60 per cent
9 other months	14	3	17
Cases reporting	34	8	42

Here is to be noted the prevalence of the efforts in the winter months. There seems to be nothing that would indicate that the season of the year had anything to do with the failure of any efforts. The fact that about the same per cent. of disapproved-of efforts and of approved-of efforts fall in the winter months seems

to show that the season of the year has but little to do with the success or the failure of the efforts, approval or disapproval of the efforts, preferably; for that is really the thing we have in the 14th question, on which our classification is based.

The fact here appears that winter months are chosen in preference to the others of the year. Has this any significance, any explanation?

1. Can it be that the fact of winter's taking away so many things that call to the out-of doors in the other months makes it the favorable season?

2. Or, is it that there is something about the winter season, some climatic condition that is especially favorable to religious fervor and effort? (There is room for some investigation here.)

NO. 2. SIZE OF CITIES.

The "Yes" and "No" efforts group themselves in the same proportion above and below the 10,000 population line. There seems to be no difference so far as the size of the city is concerned as to the approvability or non-approvability of the results.

It is worth noticing, in case smaller places were written to, that there are so few places with a population less than 10,000 represented, 15 out of 41, but 2 of the 15 cases having less than 2,000. It might be possible to show, with more adequate data, that the revival has its sphere in the cities. This is intimated by the results of this study. But there is nothing stronger than an intimation. With no statistics before one, this seems to be a valid contention, though it should not be construed as against special efforts by congregations and their pastors in smaller towns. For it seems that there are advantages attaching to special efforts, times of readjustment, of reconsecration.

NOS. 4 AND 5. ADDITIONS.

12543 "additions," or "conversions" were reported by the respondents as the result of the efforts put forth and reported on. The following table will show that the gross number of additions is larger than the sum of the additions of men, women and children, as shown in the same table. This fact is accounted for by

the fact that many of the respondents did not report the number of men, women and children, but reported only the gross number of additions.

In this large number of conversions there is found sufficient support for evangelistic efforts to throw the burden of proof on any who would undertake to oppose evangelistic efforts in general.

Table II.

"Yes" Cases.	Men Added.....	Women Added.....	Children Added.....	Gross Additions.....	Added to Local Congregation.....	** Not to Local Congregation.....	Per Cent. of Loss...
Pastor, in church	172	199	221	1611	1371	60	.04
Pastor, not in church.....	....	....	....	....	....	....	....
Other pastor, in church	149	235	158	679	674	5	.007
Other pastor, not in church.....	....	....	....	....	....	....	....
Evangelist, in church	1559	2648	1394	6499	5260	601	.11
Evangelist, not in church.....	120	179	123	590	576	14	.025
"No Cases.							
Pastor, in church.....	....	....	....	....	....	....	....
Pastor, not in church.....	....	....	....	....	....	....	....
Other pastor, in church.....	45	75	50	170	162	8	.047
Other pastor, not in church.....	....	....	....	....	....	....	....
Evangelist, in church	324	492	515	2054	1922	132	.06
Evangelist, not in church.....	....	....	....	940	*785	155	.16
Totals	2369	3828	2451	12543	....	....	....
Total for men, women and children, 8648; undistributed cases, 3895.							

Number added to local congregation or not to local congregation were not reported on by all.
* Nearly all - 185, out of 200.
** Based on number replying to this question.

POPULATION FACTOR.

It seems hardly profitable to undertake a percentile study of the number of conversions based on the population of the respective cities. There are so many factors that would enter such a study that it would be practically impossible to disentangle them, to isolate and eliminate them so that the population factor in terms of those who were to be regarded as available persons for evangelistic influence could be studied. The number of Christians in each town would need to be known; the number of Catholic Christians and those persons of Catholic traditions and inclinations who do not co-operate in such efforts and who can be

brought within the sphere of their influence only in ways that are very indirect; the reports of efforts by other denominations would need to be taken into consideration. These factors make any such percentile statement of conversions of little value.

MORE WOMEN THAN MEN REACHED.

It is a fact of interest that in all the classes of efforts there was a larger number of women reached than of men. Table No. 3 deals with this fact in the returns. The table is not based on the gross number of conversions, 12,543; but it is based on the actual number of conversions reported by the respondents who also reported the distribution among men, women and children. It is apparent that any percentages for the sexes based on the total conversions would be very unreliable, indeed absolutely false. The falsification would take the line of a reduction of the percentages, because of the increased base on which they would be computed. The following table shows the *percentages* of men and women among the converts in the several classes of cases.

Table III.

		Pastor.....	Other Pastor.....	Evangelist I.....	Evangelist II.....	"Yes" Evangelistic Efforts Combined, Not Averaged..	All Classes Combined..... (Per Cent. Not Averaged.)
"Yes" Cases							
Women		47—	48*	46*	42	47*	47
Men		32—	30*	27—	28	27*	27
		15	18	19	14	20	20
"No" Cases.							
Women .....		.....	44*	38*	.....	.....	37
Men.....		.....	26*	24*	.....	.....	24
		.....	18	14	.....	.....	13

"Yes" cases and "No" cases combined, result still in percentage: Women, 45; men 27, surplus of women, 18.

N. B.—There was but one meeting-series which won more men than women.
This table reveals several things of interest:

1. That in all the classes of meetings studied and in the aggregate of all conversions reported more women than men were reached. There was but one series of meetings reported in which the men outnumber the women.

2. The percentage surplus in favor of women can be arranged in an ascending series, as follows: E. II, 14; P. 15; O. P. 18; E. I. 19.

SEXUAL DIFFERENCES IN RELIGION.

As to the first of these facts, it may be noted that the question of sexual differences in religion is forced upon us if we attempt to go behind the returns, searching for explanations.

The question might be avoided by showing that the per cent. of women present at the meetings and not at the time professing Christians was larger than the per cent. of men of the same description present at the meetings in the same ratio as found in the respective per cent. of conversions. In that case the question of sexual religious differences so far as our study is concerned would be eliminated, unless we should want to inquire as to the cause of this larger per cent. of attendance on the part of women. On the other hand if the data should show—our data are silent on the matter of attendance—that the per cent. of women present at the meetings was less than that of men, then would the question not merely not be eliminated; it would be all the more insistent and obtrusive.

If it should appear that there are actually more women than men in the population and in about the same proportion as the per cent. we have found in our material, then we have simply found that which should have been expected, and there would be no occasion for any further attention to the phenomenon. I have been unable to find statistics dealing with the relative number of men and women in the population. The absence of statistics leaves room for nothing but conjecture as to the phenomenon's cause. But conjecture, as conjecture, may have a legitimate place. Trouble comes when it is exalted to the place of fact and then made the starting place for practical procedure—a thing not wholly unheard of in educational history.

NOT BY METEROLOGY.

How shall the greater per cent . of women be accounted for? Shall we attribute it to the meterological effect of the season of the year at which the meetings were held? The one series of meetings that reached more men than women—"Yes," B No. 3,—occurred in June, not in one of the three winter months during which the greatest number of meetings were held. Could we generalize thus hastily, how easily the problem of reaching men! But there is no justification for any such hasty generalization; for, "On the whole, there is still need of future investigation before it can be asserted as a general rule that the chief varieties of meteorologic sensibility are more marked in women than in men." (1) Dr. Dexter thinks that his studies show: "A greater susceptibility of women to weather influences." But his studies have to do with crime, suicide, drunkenness, insanity, health and attention. He does not touch anywhere the religious life in any way other than in its absence or in its negative or irreligious form.

This must be discarded.

IS WOMAN MORE RELIGIOUS?

Shall we regard woman as more religious than man, or as more susceptible to evangelistic processes than man? There seems to prevail a general popular belief that woman is the more religious of the two. Captain Mahon voiced this conception in his celebrated Bible-presentation speech when he said:

"..... because women are more religious than men." (2) This is scarcely the voice of one entitled to speak of this matter authoritatively.

A rather limited search for a scientific study of this problem has failed to find any deliverances upon it. Ellis says, "No one will question woman's aptitude for religion, whatever the organic basis for that aptitude may be." (3) This same remark may

(1) *Man and Woman*, Havelock Ellis, 227.

(2) Quoted by Case: *Masculine in Religion*, 25.

(3) *Man and Woman*, 190

justly be made of men. Yet, I think it is meant to leave the inference of the greater aptitude of women.

President Hall in his "Adolescence" lists sex-differences in vital capacity, bilateral symmetry, carbon exhaled, growth, skull-growth, respiration, size of waist, and specific gravity of blood. If there is any significance attaching to silence, it is then to be noted that religious differences, or differences in the religious possibilities, susceptibilities of the sexes find no place in this list.

SUSCEPTIBILITY TO EVANGELISM.

As to woman's greater susceptibility to evangelistic proceedings our data speak, though uncertainly because of the absence of statistics as to the number of men and women not already professing Christians who heard the presentations that won more women than men.

There are reasons for suspecting that women would be more susceptible to evangelistic proceedings than men would be, it being claimed that she is of "greater affectability" and of greater "suggestibility." (4) But the uncertainty as to these things is such as to call for further study.

SEX DIFFERENCES AND SOCIAL ENVIRONMENT.

There is a tendency at present to refer such mental differences as seem to exist between the sexes to causes that are wholly independent of sex and that are non-organic in their nature; causes that are not permanent in their nature and that make possible a modification of the differences. Thus we hear Miss Thompson say, in concluding her laboratory study of the problem of the "Mental Traits of Sex": "*The point to be emphasized as to the outcome of this study is that, according to our present light, the psychological differences of sex seem to be due, not to difference of average capacity, nor to difference in type of mental activity, but to differences in the social influences brought to bear on the developing individual from infancy to adult years...*" The question of the future development of the intellectual (here she narrows her thought, above it is psychological differences, and hence comprehensive of the whole of mental life, hence religion) life of

(4) Man and Woman, 97.

women is one of social necessities and ideals, rather than of in-born psychological (here she returns to the broad conception) characteristics of sex.(5) So, too, as to our modifiability we read in Ellis, "Just as we have sure reason to believe that sensitivity may by training be increased so there is still greater reason to believe that affectability may by training be decreased."(6)

These authorities do not assert that there are now no differences. May it be asserted that these differences together with a certain type of appeal and presentation of facts would account for the large percentage of women reached? Our data are insufficient to do more than raise the question. It would easily be possible to study this phase of the problem in a way that would justify definite conclusions. The questionnaire would have to be circulated before the occurrence of the meetings, and the co-operation of pastors or qualified laymen be secured. The laboratory for such study must be the place where the evangelistic meetings are held and at the time they are being held.

PASTORS REACH MORE MEN THAN EVANGELISTS DO.

A second thing of interest in table 3 is the fact that the differences of women over men reached in the several classes of meetings can be arranged in the following ascending order:

Pastors, 15; other pastors, 18, evangelists, 20. This means that the pastors reached more men, a larger percentage of men, than the evangelists reached.

It is to be regretted that the mass of the data is not larger. Were it so we would have more reliable results, the constant factors would make themselves felt and would steady the results. But with whatever trustworthiness the mass of our data calls forth we may note that the inherent and necessary differences between the sexes seem to be not so "inherent and necessary" after all. The pastors secured results that differed from those secured by the evangelists, results telling in some measure against the asserted, "women are more religious than men."

Pastorally conducted meetings would in all probability, if not

(5) *Mental Traits of Sex*, 182.

(6) *Man and Woman*, 314.

of necessity, represent a lower registration in the emotional and the spectacular elements,—the novel, the exceptional, the suggestive, thus appealing less strongly to woman as they are said to be constituted at present. Or, putting it the other way, the appeal to men would be stronger.

ADDITIONS TO LOCAL CONGREGATIONS.

The percentage of converts connecting themselves with the local congregations—considering only the cases responding to question No. 5 in determining the base is 93.5 per cent. This percentage certainly seems to justify the special efforts, unless it could be shown that some method could be employed whereby the 6.5 per cent. awakened but not permanently won to the Church could be eliminated, or kept from the lapse into indifference that is implied in the non-connection with the church.

Table 2 shows that the percentage of persons not connecting themselves with the local congregation is larger in meetings conducted by professional evangelists than in those conducted by pastors. In the absence of information as to the “follow up” method employed, we can assume, other things being equal, that a pastor would and could more efficiently follow up persons reached by himself than persons reached by another. The evangelist having counted his converts goes his way to another field, having no occasion for a recount.

AS TO PERMANENCY.

It is to be regretted that, for some reason or other, so few of the respondents replied to question No. 7, dealing with the number of converts remaining after 1, 2 and 3 years respectively. Here again there is need of a systematic attack of this problem by means of a system of church work that has been specially devised. Nor would the church suffer from such scientific attempt to study her problems. All co-operating pastors would be helped in their work by the procedure. The results shown by the answers to No. 7, though on rather small bases, are seen in the following table, expressed in terms of the *percentage* of the additions that had remained after 1, 2 or 3 years.

Table IV.

"Yes" Cases.				
After	Pastor.	Other	Pastor.	Evangelist.
1 year	98.3		25	85
2 years			74	77
3 years				79
"No" Cases.				
				2 respondents only.
1 year.....				69
2 years				68

Two things appear in this table:

1. Pastorally conducted meetings have by far the largest percentage of permanency at the end of the first year. (Many of the meetings reported on had not been held more than a year before the time of the making of the reports, hence no report for the previous years was possible.) The pastor is able to follow up and to hold persons reached by his own efforts better than he can those reached by an outsider. Here we see the baneful outcropping of pastoral minimization as a resultant of the work of professional, itinerant evangelism. A minimized pastor could not work effectually with converts who had learned to idolize and idealize one who had come and gone away, not having to stand the torsion test of living his life in close contact with the people for a considerable and continuous length of time.
2. The second thing shown by table 4 is the fact that there must be differences among evangelists. The "no" percentages are very much below the "yes" ones in the table. These low percentages of permanency in the "no" case may explain, and in some measure justify the opposition represented in the "no" cases to a repetition of the experiences reported on. 31 per cent. of backsliding the first year is a serious proposition, in the light of the character-effect on the backsliders themselves, to say nothing of other effects that associate themselves with such backsliding.

THE FINANCIAL TEST.

Coming to question No. 8 we find the financial test applied to the several forms of evangelism. This test is a legitimate one, as it indicates the presence of altruism in the heart. Altruism must surely follow a surrender of the self-citadel to Jesus Christ. This test is not only a legitimate test; it is the most severe, save one, of all the tests that can be applied to the religious life.

Table 5 sets forth the result shown by the answers to this financial test question. It is to be regretted that not all the respondents replied to this question.

Table V.

	Pastor. ...		Other Pastor. ...		Evangelist.	
	Yes.	No.	Yes.	No.	Yes.	No.
Number of responses(1).....	9	0	8	0	31	12
Giving to church expenses.....						
Increased,.....	4		5		19	1
Increased, much	3				4	
Increased, little	1				1	3
No effort					1	2a
					1	1b
Increased,.....	5		4		16	2
Increased, much	2		2		3	1
Increased, little					2	4
					1	3c
(2) Giving to building fund.....					1	1d
Increased,.....	2		2		8	2
Increased, much	2		1		2	1
					1	

(1) Comparison must be made by means of ratios between the number of replies of a special kind and the whole number of replies for the class, e. g., church expense giving increased: pastor 4-9, other pastor, 5-8, evangelist, yes 19-31, evangelist, no, 1-12.
(2) But few churches had such fund.
a. No effect. b. Increased, then decreased. c. No increase. d. Lessened.

The interpretation of table No. 5 emphasizes two things:

1. Pastorally conducted meetings meet the financial test better than meetings conducted by evangelists.
2. Hence we have some justification for the "no" attitude of some respondents.

THE ATTENDANCE TEST.

Question No. 9 applies the test of church attendance to the several classes of meetings. It is true this test is not an absolute one; for just as one "may smile and smile and be a rogue," so may one attend church and yet have no vital religious experience. But it may be fairly assumed that the more devoted one is in things religious the more will he want to attend the worship of the sanctuary. If this assumption be legitimate, then may

church attendance be employed as a test of the efficiency of evangelistic efforts.

Table VI.

	Pastors.....	Other Pastors...	Evangelists.....	Combined..... Evangelists.....
	Yes.|No.	Yes.|No.	Yes.|No.	Yes.|No.
No. of responses.....	7	2	15	2
Per cent. before attending.....	64.3	66.6	60.3	42.8
Services after	63.7	65.2	55.4	38.1
	.6	1.4	4.9	4.7

Two facts are very evident from the study of this table:

1. Pastorally conducted meetings make much the best showing of the three classes, having almost succeeded in keeping the percentage of attendance where it was before the meetings,—far below where it ought to be.
2. In all classes the percentage of attendance after the meetings was lower than it was before the meetings.

This second fact is a very serious one and becomes the only statistically supported count against evangelistic meetings that appear in this study of evangelistic statistics. Whatever counts against evangelistic meetings might be made by a study that included both the evangelistic and the non-evangelistic, “all-the-year-round” method, here is a “count” that occurs in the very midst of evangelistic efforts considered apart from all other efforts. The count is much stronger against professional evangelism than against pastoral evangelism at special seasons; but it counts against both.

There must be something wrong somewhere with an agency that in seeking to build up the kingdom of God affects negatively another instrumentality so necessary as church attendance. Church attendance is surely a safe index, and especially so when read negatively. If so, anything that depresses the attendance, whether absolutely or percentilely, has in it a grave defect. The absolute attendance was increased, of course, but not commensurately with the addition made to membership.

Nor are we compelled to conclude that this loss in the percentage of attendance was due solely to the cooling ardor of the converts. Their ardor should hardly have cooled below the point reached by the membership before the meetings. If this be granted, and we think it must be, then part of the trouble lies with the "old members," the ones who were members before the meetings were held.

May it be that some of the membership, having roused themselves during the meetings, felt that by working during the meeting they had earned for themselves the privilege of a long rest? Or may some have taken the attitude that the new members would do the work and they could be relieved? Or may it be that they experienced an emotional reaction from the tension of the meeting? Can there be, even in religion, some place for the philosophy of "Love me little, love me long?" There may be another explanation for this falling away in attendance. May it not be a result of that subtle process of pastoral minimization incident on the very presence of a professional evangelist? Many evangelists lend themselves, consciously or otherwise, to this process. This explanation is supported by the fact that the loss in pastorally conducted meetings is so near the vanishing point.

THE BIBLE SCHOOL ATTENDANCE TEST.

In the following table there is given the results of the several classes of meetings.

Table VII.

Per cent. of gains in Bible School attendance when meetings were conducted by pastor.....	55.7
Other pastor	19.1
Evangelist—"Yes."	
I. In church	68.6
II. Not in church	30.1
Evangelist, "No.".....	22.3
Evangelists, all classes	56.8

- Some things in this table are worthy of attention.
1. Pastorally conducted meetings fall behind meetings in church buildings conducted by professional evangelists. This discrepancy may be accounted for in several ways.
 - a. The greater efficiency of evangelistic efforts conducted by

professional evangelists. But as this explanation is at variance with other showings of this study, we look elsewhere for a possible explanation.

b. The pastor who enters upon his own meetings may already have worked his Bible School field, so that no showing would appear. A pastor who holds his own evangelistic meetings would be more likely to be vigilant as to Bible School recruits, one would think. But this is unsupported by facts—pure conjecture, or inference from experience not actually established.

c. The pastor's co-operation with the evangelist would probably be more pronounced in case the meetings were in his church. In such case we have in the 68.6 per cent. increase the work of pastor and evangelist. Some respondents note this element of pastoral co-operation.

2. The pastor's 55.7 per cent. are a little more than 1 per cent. below the evangelist's when they are combined—56.8.

3. This table shows a pronounced discrepancy between meeting in churches and meetings not in churches, the preference being for the former. This may be made to argue for church buildings as places best suited for religious efforts. And why should it not be so? Why should the church with its associations, with its decorations, its symbolism in architecture, its special consecration to religious purposes not be more potent than the place associated with circus or minstrel show, dance or political meeting with its doubtful humor?

TEST OF POPULAR AND OF PASTORAL OPINION.

Questions Nos. 11 and 12 enable us to look at the results of many of the meetings through the eyes of the congregation, of the leaders of the church, and of the pastor. These questions, like most of the others, were overlooked by some of the respondents. The results of these questions are set forth in the following table.

Table VIII.

(The number of respondents using each characterization follows the characterization.)

1. Yes—A—I. Pastor-conducted meetings. In Church.

Congregation's View.	Leaders' View.	Pastors' View.
Good. ....1	Good .....3	Good .....5
Of value .....1	Pleased with .....2	Permanent results ..1
Pleased with .....2	Very helpful .....2	Might have been bet- ter .....1
Great blessing .....1	Great blessing .....1	Unqualified approval 85 per cent.
Helpful.....1	Worth while .....1	Qualified approval 14 per cent.
Approved of by all but 20 (of 460)...1	Approval 100 per cent.	
Best we ever had...1	Disapproval	
Approval 99.4 per cent.		
Disapproval 0.6 per ct.		

2. Yes—B—I. Other Pastor. Meetings in Church.

Congregation.	Leaders.	Pastors.
Very favorable .....1	Good .....5	Great .....1
Good .....4	Very favorable .....1	Good.....6
Great value .....1	Approval 100 per cent.	Approval 100 per cent.
Beneficial .....1	Disapproval	Disapproval
Approval 100 per cent.		
Disapproval		

3. Yes—C—I. Evangelist. In Church.

Congregation.	Leaders.	Pastors.
Good .....15	Good .....12	Wonderful success ..1
Great value .....2	Pleased with .....1	Great blessing .....1
Fine .....1	Great value .....3	Some disappointments 1
Splendid .....1	Favorable ... ..2	Good .....13
Favorable .....2	Gratifying ... ..1	(" but.....1
Good, but expensive..1	Some good, as invigo- rator only .....1	" as in regular work 1
Approval 100 per cent.	Indifferent .....1	" as any other kind 1
Disapproval	Did not justify.....1	" butnot very high 1)
	Approval 93 per cent.	Approval 71 per cent.
	Disapproval, or suspi- cion 7 per cent.	Qualified approval 29 per cent.
		Disapproval

4. Yes—C—II. Evangelist. Not in Church.

Congregation.	Leaders.	Pastors.
Good .....2	Good .....3	Good .....2
Helpful .....1	Helpful .....1	Very good .....2
Approval 100 per cent.	Approval 100 per cent.	Approval 100 per cent.
Disapproval	Disapproval	Disapproval

5. No—B—Other pastor. Not in Church.

Congregation.	Leaders.	Pastors.
Some one way, some another.		Good in the main, qual- ified approval.
Approval 50 per cent.		
Disapproval 50 per ct.		

6. No—C—I. Evangelist. In a Church.

Congregation.	Leaders.	Pastors.
Hardly worth while..1	Not so good .....1	True .....1
Some good .....1	Very small .....1	Some good .....1
Very little good.....1	Not the best .....1	Good, but could have been done in regu- lar church work...1
No permanent value..1	No permanent value; leader afraid of Evangelism ... ..1	New life in church to some extent....1
Division as to results 1	Hardly worth while..1	A permanent stimu- lus, but hinders internal growth 1
No great good.....1	Not great .....1	Unqualified approval.
Big meeting .....1	Not commensurate with effort .....1	Qualified approval 80 per cent.
Unqualified approval 14 per cent.	Qualified approval 86 per cent.	Disapproval 20 per ct.
Qualified approval 72 per cent.	Unqualified approval .	
Disapproval 14 per ct.	Disapproval 14 per ct.	

7. No—C—II. Evangelist. Not in Church.

Congregation.	Leaders.	Pastors.
Sure of permanent results .....1	Not favorable .....1	Not of much good... 1
Division of opinion..1	Division of opinion...1	Just fair .....1

The results of this table show :

1. That there is a field of evangelism, that evangelistic efforts can be used for God in doing his work in the world. There is nothing in this study to show that they should be used—in the sense that there is no other or better way of doing the same work. But there is abundant evidence that they can be used effectively. This abundance of evidence almost, if not quite, compels the inference that they should be used.

2. That there are evangelistic efforts and evangelistic efforts. That it is possible for a congregation to be no better off for the effort made; that it may really be worse off. Therefore it is not merely the question of some evangelist and a meeting. It matters much who the evangelist is, what method he employs, what his attitude to the local pastor is, etc., etc.

CHANGE OF PASTORATES.

The changes of pastorates reported in response to question No. 13 as so few, and the intervening time of such a length, and the explanations of the changes of such a nature as to give no evidence of the changes having been due to the meetings in any one of the cases reported (Yes 2; No 3). So far as pastoral change is concerned there would seem to have been no pastoral minimization. But the process of pastoral minimization is of such a nature as to be potently operative for a long time and yet to escape a test so pronounced as a change of pastorate. The pastor may be retained, but in the eyes of the community and of his members, and especially of the converts at the evangelistic meetings he may have suffered from the comparison made with the evangelist who had not remained long enough for his true character, or disposition to be known, for his few choice sermons to have been exhausted. And even when character and sermons would have stood the test of years, the very fact that he had been brought into a congregation is in a way a confession of inability that makes for minimization. The experiment of a city campaign

exclusively conducted by the pastors of the city needs to be made. When this has been done an interesting and instructive study of evangelistic meetings can be made whereby additional light may be thrown upon some of the things discovered in this study.

THE COMMUNITY.

But few responses dealt with the nature of the community. But most of the responses to question No. 15 spoke of the communities as "conservative," "old." Of 35 responses only 2 were from communities called "new."

This is an interesting fact. It is usually supposed that conservatism and evangelism do not join well together. But the data furnished by the questions are not sufficiently specific to justify any generalization.

CHILDREN REACHED.

Of the responses that made a distribution among men, women and children it was found that in the case of the two main divisions the following results existed:

Table IX.

Class of Efforts.	Per cent. of Children Reached.
"Yes"	22.6
"No"	37.1
All responses combined	24.8

We need here what I do not now have—statistics as to the number of children under 15 in proportion to the number of adults.

Whatever the answer to this question may be we have in table IX two things to be accounted for:

- 1. A large percentage of children reached.
- 2. A larger percentage reached in the disapproved of meetings than in the approved of meetings.

We would look for a large number of adolescents to be reached. Adolescence is the time when most persons settle the question of religion. This has been very thoroughly established.

Then, too, this early age is an age of pronounced suggestibility. This factor should make itself felt.

The larger percentage in the "no" cases, if not influenced by the smaller number of responses might be interpreted in terms of greater use of suggestion by the ones leading these meetings. The performances of "child evangelists" are wonderful to see, at times. The Children's Crusade pathetically demonstrates what can be done with children. It also serves to indicate the lack of wisdom in the thing done. Care should be taken in evangelistic efforts that children be not *unduly influenced* in any way.

Many of us think that this is not at all the best way of reaching children.

West Summit, New Jersey.

ARTICLE VI.

IS THE LUTHERAN CHURCH PRODUCTIVE OF
PIETY?

BY REV. PROF. L. H. LARIMER.

This would be an unanswerable question if we had to depend upon our own investigation and observation of individual members of the Lutheran Church, wherever we might find them. It would perhaps be a perplexing question for almost any pastor to answer concerning his own people,—for while there are those in every church who are living a wholesome Christian life, and are “worthy of the calling wherewith they have been called,” there are others that are not so. This condition obtains everywhere. It is a condition which obtains throughout the General Synod. If we were to go beyond the bounds of the General Synod, and visit our brethren of the General Council, or the United Synod of the South, or the Synodical Conference including the Missouri and other Synods, or in those independent bodies such as the Buffalo Synod, the Iowa Synod, the Ohio Synod, I am sure that we would find the same prevailing conditions.

Travel throughout the great Lutheran Church of this country, scattered as it is to the north and south and east and west, and wherever you go, in whatever synod it may be, you will find a good, strong, sturdy stock of people, many hundreds of thousands eminently pious and living sweet Christian lives. But in no synod, and in no church, would you find them all saints. The reason of this is that the Lutheran Church has the same experience that her Lord had. As he sowed, some seed fell upon the hard ground, other seed fell upon the shallow soil, other seed fell among thorns, and only part fell upon good soil, and brought forth a satisfactory return. Like her Lord the Lutheran Church has been sowing the good seed, but the enemy has come in the night and sown tares.

No Church, no Synod, is held responsible for results, for the Master himself could not always produce satisfactory results. But every Church is held to a strict account for complying with

correct conditions. The truest test then is for a Church to examine whether it is observing those conditions which alone can produce true piety.

Of course, the first condition to be observed is *a proper preaching and teaching of the Word of God*. Where the Word of God is not taught properly, where it is not rightly valued, and deeply venerated, we can not expect to find a production of strongly-built and well-balanced Christian people. We may say with perfect confidence that the Lutheran Church appreciates the value and the place of God's Word, and gives all diligence toward the proper understanding, and a faithful presentation of the same. When one reads the history of the formation of the different bodies of the Lutheran Church in this country, and observes many of the strange movements back and forth, one is pained, indeed, at the unhappy divisions and bitter controversies, and apparently fruitless discussions; but after all, one is wonderfully impressed with the faithful adherence and tremendous tenacity manifested for the Word of God. "Convince us from the Word of God" is the position of the intelligent Lutheran wherever you find him, whether it be of the General Synod, or the General Council, the Missouri Synod, or any other Synod.

Now that is a striking position to maintain. Put up the great denominations of this country side by side, and examine their position in regard to the Holy Scriptures, not only as that position is expressed in some official announcement which alone is not a sufficient test, but as that position is expressed in the views and opinions of many of their accredited, leading men, and it will certainly be evident, that among them all there is not one that has so well-defined a position, and has shown such a remarkable tenacity for the Word, as has the Lutheran Church. Attend any Lutheran gathering and give heed to the addresses and opinions that are delivered, and you will not detect one false note concerning the Holy Scriptures. It is not so in other communions. From many of their pulpits and professorial chairs and from the pen of many of their writers, it is openly declared that the reliability of the Scripture is not an essential, or even an important matter in the Christian faith. This is treading upon sinking ground. But the Lutheran Church in all her preaching and teaching and writing is standing out in the clear light of the

Holy Scripture as a revelation from God. "We believe, teach and confess that the Holy Scriptures of the Old and New Testaments are an inerrant and infallible record of God's saving revelation to man."

But our attitude toward the Scriptures is not simply apologetic. Our supreme conviction concerning the Scriptures is that they are something that is workable. There is energy, power, force, in them, which can and does work within us. This is our teaching of the Word of God as the means of grace. We are not ashamed of the Bible message because it is the power of God unto salvation to every one that believeth. It is the implanted Word which is able to save the soul. Through that Word God communicates his grace and bestows his spirit. The whole spiritual life is begun and carried on by means of the Word of God.

It would appear then that as a Church we are able to give a good account of our stewardship of the manifold mysteries of God in the Holy Scriptures; and to the extent that we are faithful in presenting the pure Word of God, we are complying with the first condition essential to the fostering of genuine piety.

In the second place we may say that the Lutheran Church endeavors to comply with those *methods which are most reasonable and scriptural in the producing of the spiritual life*. We begin with the child. We hold that the Scriptures teach that the child is born into this world a child of sin, and is thus in need of salvation. God in his goodness has provided a way, and has given the same to the Church, whereby the child can receive the grace of God before it can understand the spoken word or read the written word. This gracious offer is made in baptism. In the whole sweep of God's tender love, there is hardly anything more precious than this: that just as soon as the child is born into the world, having come not of its own accord, and having inherited the poison of the race, God stands ready in his Church, through the sacrament of baptism, to beget a new life of the spirit in that unfortunate but blessed child. This is our doctrine of baptismal regeneration. We believe that the child receives something. At baptism there is not simply a dedication or a presentation of the child, but there is a regeneration. "That which is born of the flesh is flesh; and that which is born of the spirit is spirit."

There is no period in our whole life-time, when we are so susceptible to the spirit of God, and offer so little if any resistance, as in the days of our infancy. The child has now had its spiritual birth, and is a member of the Church of Jesus Christ. It needs to be remembered that it is only a birth that has taken place, and that the spark of spirituality glowing there in the unconscious life of the child, needs every care for its protection and sustenance. It will not be long until the child will be able to hear and to believe, and to learn, and to know about God and his love. It would seem that almost among the first graspings of that child's mind are towards spiritual things. The parents and others are to stand over that child, and feed it and nourish it in spiritual things, as the gardener watches his tender plant in the early spring-time. The child is a member of the Church, and it ought to be treated so in the home, in the Sunday School, and, if we had parochial schools, it could be treated there also. At a proper age, which is indeed an early age, the child is to receive careful catechetical instruction. This period of catechetical instruction ought to cover a sufficient length of time that the child may come into an apprehension of the fundamental truths of the Christian religion. Afterwards the child presents itself for confirmation, and partakes of the sacrament of the Lord's Supper. He is a communicant member of the Church of Jesus Christ. The Church has provided for him in all his spiritual needs. There is our order of public worship, which is a true and beautiful order of worship. Every person who comes to the morning service, and joins heartily in our Common Service, will be gathering strength to his soul. The preaching of the day should be God's thought, and not mere man's thought. This, together with private reading of the Scripture and private prayer, and regular participation in the sacrament of the Holy Supper, are the only agencies employed for the sanctification of our souls.

This is the Lutheran plan of regeneration and sanctification. It is a good plan. There can be no better. We believe in making ourselves subjects of the supernatural. As Luther's explanation of the third article of the Creed expresses it, "I believe that I can not by my own reason or strength believe in Jesus Christ my Lord or come to him; but the Holy Ghost has called me through the Gospel, enlightened me by his gifts, and sancti-

fied and preserved me in the true faith; in like manner as he calls, gathers, enlightens and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ in the true faith; in which Christian Church he daily forgives abundantly all my sins, and the sins of all believers, and will raise up me and all the dead at the last day, and will grant everlasting life to me and to all who believe in Christ."

We have a definite faith and a definite mode of working. If there are failures in the workings of our plan, the fault is *not* in the plan, for God himself can not construct a plan of work within us, which will always bring the desired results, because we are beings with wills of our own.

It is an important thing in the work of the Church to plan for the whole life of the individual from the cradle to the grave. The Lutheran Church has done that. Many of her pastors and many of her Synods are faithful in carrying out this plan. Let it be remembered that genuine piety should embrace the whole life. It is no part of God's plan that thirty or forty years of man's life should be wasted in sin and unbelief, and only the latter part of the life saved, and holy. *The whole life is to be saved. The whole life is to be holy.*

As to her plan of working the Lutheran Church believes that she can give a good account. She is observing proper conditions. The results of this plan when faithfully carried out will bear close examination. At a time when many churches are at a stand-still, and others are losing ground, the Lutheran Church in this country is having a marked growth. In the past fifteen years the increase in the communicant membership of the Lutheran Church in this country has been sixty-one per cent. The increase in the number of our congregations has been sixty-three per cent. The German Iowa Synod has doubled its membership in that time. The increase in the Missouri Synod has been seventy-five per cent. The General Synod and the General Council have each made just about sixty-one per cent. increase. The Lutheran Church is a growing church, and before anything can grow, it has to have life.

A third condition which has to be observed in order that satisfactory results may be attained, is that *the Church must be a Confessional Church.* The Lutheran Church has a definite con-

fession of faith, and she has a definite plan of saving people. There is no disposition in any branch or synod of the Lutheran Church to modify the Augsburg Confession. At the last convention of the General Synod, that body reaffirmed in a most positive way her acceptance of the Augsburg Confession as her confessional basis, and at the same time expressed by unanimous vote her deep appreciation of the Formula of Concord. At a time when there is a cry abroad in the land, "Away with the Creed," it is deeply significant that every step taken in the Lutheran Church is towards a clear, definite, explicit confessional basis.

This adherence to the historical symbols of the Lutheran faith is not done merely for the sake of keeping ourselves in touch with the Church of the past, but because we believe those symbols correctly state the teaching of Scripture on certain specific and fundamental subjects. As the Formula of Concord expresses it, "We confessionally accept the first Unaltered Augsburg Confession, not because it was composed by our theologians, but because it has been derived from God's Word." We place the authority of the Augsburg Confession, the Catechisms, the Apology, the Schmalkald Articles, and the Formula of Concord, upon their perfect agreement with Holy Scripture. There is no danger of a narrow, blind, confessionalism in the Lutheran Church, which would place the Confession first, and the Scriptures second. It is an open declaration in our Church that, "whoever regards doctrines of the Lutheran Church as true on the ground that they are Lutheran, is no Lutheran." The doctrines of the Lutheran Church are true on the ground that they are scriptural. The criticism in these modern days about the narrowness, and blindness of confessionalism can not rightly be made against the Lutheran Church. Our confessionalism does not hamper us, it only gives us the wide range of the gospel. We are not abusing our confession "by neglecting the fresh and independent study of Holy Scripture, in the light of all increased facilities which later ages may have brought."

The Lutheran Church is keeping up with all the advanced thought which is true. But she does not take up with advanced thought simply because it is advanced.

We believe that this strong, stable, broad, and definite confes-

sionalism of the Lutheran Church must of necessity subserve the interests of genuine piety among our people. So long as our pastors and teachers adhere to the clear, devout, and comprehensive teachings of the catechism in the instruction of the young, and present from their pulpits the central truths of the Lutheran system of faith, with clearness and conviction; and so long as our schools of theology adhere tenaciously to our unmodified Lutheranism, we certainly can rest upon the divine promise, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." That kind of preaching and teaching, with the power of God's Spirit, has produced holy men and women in every age and country of our Church, and all ranks and stations of life; and it will continue to do so. Lutheran people who live up to their privileges and advantages and their birthright will have a definite intelligent, yet child-like faith, and a sweet and wholesome piety.

I wish in the next place to allude to another feature of our church life which will be of inestimable value in coming years.

I refer to *the conservative temper of our Lutheran people*.

Undoubtedly the times through which we are passing in our economic, political, and social life, are times of great change. The very air is charged and surcharged with a spirit of unrest. Men like Dr. Washington Gladden affirm that a great social crisis is impending, and that nothing can stay it or avert it. One only needs to be a reader of a reliable daily newspaper, to know that there is something in the air which has to be reckoned with.

One of the first questions which arises out of the confusion of the times is in regard to the Church, and its relation to the changing order. What is the Church going to do? What ought she to do? A hundred books have been written in the last year or so on that subject. Many of them are able and far-reaching productions, such as Prof. Shailer Matthews' book on "The Church and the Changing Order." But with all this the Church is still left in confusion. The severest criticism comes from the ranks of the socialists, and the trade unions. Writers are beginning to assert that the Church has lost her usefulness, and that even now she is but little more than an ornament or a relic. The spinning wheel that our grandmother used is now painted white, and placed in the reception hall. So with the Church,

these writers say. Once she was needed, but we have outgrown her.

Yes, the whole situation is perplexing and confusing in the extreme. No one knows what the solution may be. But may I venture to assert that the Lutheran Church with her conservative people and conservative methods, will have as much or more to do, with the final adjustment of affairs, as any Church in this country. Other communions, like the Presbyterian, Methodist and Congregational, have taken some heroic steps, but what will the Lutheran Church do? Perhaps she will not do anything more than she has been doing. Perhaps she does not need to do anything more than she has been doing, or has begun to do. Only she needs to energize her plans more, and push out her forces more rapidly. The Lutheran Church is well adapted, by her conception of the Christian faith, by her unswerving allegiance to the divine Word, by her methods of working, and by the make-up of her people to exercise a wholesome and leavening effect in the midst of disturbed social conditions.

The plan of "Inner Missions," which has been carried on so largely in older countries, will also have to be adopted and pushed more energetically in our own country, and by our own Church. This is already being done by such departments of work as the Deaconess Work, Orphanage, Hospitals, etc. What a blessed and far-reaching work is done by such an institution as the Mary J. Drexel Home at Philadelphia. What a large field of service is covered by the various departments of that institution, such as the general hospital, the girls' high school, a school for little children, and a home for old people. The training and instruction of children, day nurseries for the reception and care of infants, Christian kindergarten, homes for servant girls, homes of refuge for neglected children, Magdalen Asylums for fallen women, home for inebriates, seamen's mission, care of the sick in their homes, and Bible and tract societies for the dissemination of Christian literature, and the many other departments of work—all this is a practical working Christianity, under the direction of the Church, and well adapted to the needs of our times.

The properly organized Lutheran Church in the city will reach out in all these directions; and there is opportunity for much of this kind of work in our smaller places. These different

phases of work should be taken up. This will be working along conservative lines which will meet the approval of our people, and which will do much good. The efficacy of the Lutheran mode of working lies in her giving attention first of all to spiritual results. Before the great evils of our political, social and economic life can be remedied, the Gospel of the grace of God and the love of Christ must do the work in the hearts of men. Other Churches may turn aside to more mechanical methods, but the Lutheran Church will adhere as closely as she can to the original plan of Christ and his apostles in applying the regenerating power of the Word and the Spirit to the individual. That regenerating Word alone can save us individually and collectively.

These four conditions which inhere in our church life are conducive to a deep and rich piety—a piety that embraces goodness, righteousness and truthfulness, having its source and sustenance in the supernatural agencies of the Word, and the sacraments, and having as its end and aim the glorifying of God, the extension of his kingdom among all men, and the doing of his will upon earth as it is done in heaven. With this end in view the Lutheran pastor and teacher must not shrink from declaring what is profitable, and teaching publicly and from house to house, serving the Lord with all lowliness of mind and with tears and with trials, testifying to all repentance toward God, and faith toward our Lord Jesus Christ.

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ARTICLE VII.

ARE DENOMINATIONAL COLLEGES A NECESSITY?*

BY REV. HUGH JOHNSTON, D.D.

The present state of our denominational colleges and universities is one of absorbing interest. By *denominational* we do not mean sectarian institutions, but the schools of organized Christianity where the work is carried on—not in a sectarian or sectional, but in a Christian and national spirit, where the high and noble purpose is to have the whole training and culture informed and pervaded with the spirit of the religion of Christ.

All religions are more less educative. Take Asia, the birth-place of the race, where the great problems of science, government, education, and religion will receive their final solution, and we have the ancestral education of China, the caste education of India, the Magi training of Persia, where the wife must kneel at the feet of her husband each morning and ask nine times, "What do you wish that I should do?" The schools of Egypt are ecclesiastical. Among the classical nations of Europe there was the martial instruction of Sparta, the æsthetic teaching of Athens, and the pagan culture of Rome. The end of Hebrew education was to make faithful servants of Jehovah, and Jewish learning flourished in the famous rabbinical schools.

When Christ, the great Teacher, the true Educator of mankind, came he laid the foundations of a new, broad, and democratic education, by giving an endless worth to the individual. The very idea of education for the people, for the masses, is a Christian idea. The early Christians had their system of education; and great schools flourished in Jerusalem, in Antioch, in Corinth, Ephesus, and Alexandria. When persecutions came and the blood of the first witnesses flowed in torrents over the Roman empire, the martyrs thought of their schools and rejoiced in the certain triumph of Christ. The monastic schools of the

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Dark Ages kept alive the flame of learning. Knightly education flourished in the latter half of the Middle Ages as well as schools for the training of the artisan class. Next came the influence of the Crusades and the spread of Mohammedan lore. The Arabians, who originated chemistry, taught mathematics, art, and philosophy, became the intellectual leaders of Europe, and the schools of Spain imparted their intellectual treasures to the world. Then arose great universities like Bologna with its twelve thousand students, and Paris with its twenty thousand.

With the Reformation came a new era of learning and progress, a revival of the Saviour's teaching of the essential value of the individual. Protestantism became the mother of popular education. Germany obtained her common schools from Martin Luther, and Scotland her love of learning from John Knox. The awakened Christians at once thought of their schools. After that dreadful struggle by which William of Orange triumphed over Spanish oppression he asked the people of the Netherlands which they preferred, relief from taxes or the foundation of a university. They answered, "The school! The school!" and thence sprang up the University of Leyden where Arminius taught. Oxford, "that sweet city with its dreaming spires," shone with the light of the Reformation. A German once said to Dr. Whewell, master of Trinity, "You don't make scholars here." "But we make men," was the answer. That is the purpose of a college—to develop the highest type of Christian character.

The earliest colleges in this country were founded and maintained by Christian churches. Harvard had its beginning in 1638 through the munificence of a minister of the gospel. Its seal declares "Christo et Ecclesia," and one of the early rules was: "Every student shall consider that the main end of his life and studies is to know the true God and Jesus Christ, which is eternal life." William and Mary College, the venerable mother of the University of Virginia, started in 1692. Dr. James Blair went to England to secure a charter from the king and queen. When it was granted Attorney-General Seymour demurred to issuing the document. "But," said Dr. Blair, "Virginians have souls to be saved as well as Englishmen." With an oath he damned their souls and said, "Let them make tobacco." Blair found

great difficulty in obtaining subscriptions, and still greater difficulty in collecting them; but he was a Scotchman, and persisted and for eighty years that college was the most civilizing force in the South. Yale College was born of church action in 1698. "It was founded," says Prof. Fisher, "by religious people for religious ends." Princeton was started in 1746 from Tennant's log college, taught that "without education piety would cease to be intelligent, and without piety the desire for education would be lessened." King's College, now Columbia, was founded in 1758 by the Episcopalians; Brown University in 1764 by the Baptists; Rutgers in 1776 by the Dutch Reformed; Dartmouth in 1770 by the Congregationalists. Had Cokesbury survived it would have ranked as one of the pioneer colleges. Nearly two-thirds of the colleges and universities of our land are under denominational control. The only college founded before the eighteenth century that was not the creation of the church, or of individual ministers, was the University of Pennsylvania, but even in this the Bible was named as a text-book, the founder, Benjamin Franklin, saying, "When human science has done its utmost, and when we have thought the youth worthy of the honors of the seminary, yet still we must recommend them to the Scriptures of God, in order to complete their wisdom, to regulate their conduct through life, and guide them to happiness forever." The twenty-five institutions that were chartered as colleges or universities during the first two hundred years that followed the landing of the Pilgrims and the settlement at Jamestown were, with but two or three exceptions, founded with the religious motive; and the majority of those established since that time have been organized with the same motive. They have ceased to be prominently ecclesiastical, but they are vitally related to Christianity. The great Protestant denominations have little that is sufficiently essential to separate them. Because of the inseparable connection between true education and religion the church has a right and duty, as well as a fitness and ability, to conduct efficiently the work of education which, to be complete and symmetrical, must be Christian. The supreme mission of the denominational college is to be Christian. It has no charter for its existence unless it is permeated through and through with the spirit of Christ, and stands for the highest ideals in moral

and spiritual life. In its religious life it is to be as little denominational as possible, for the narrowness of sectarian aggrandizement is inconsistent with the breadth of the college outlook; while in its scholastic requirements it must maintain high and progressive standards and be fruitful of intellectual as well as spiritual development.

Christianity is in itself an influence for higher education. The Christian religion is broader than any sect, and these denominational institutions do not exist to glorify any particular church or accomplish its own ends, but to serve the Church of God and advance the public welfare. The interests of education and of Christianity lie along the same lines, and he cannot see far who cannot perceive that a denomination may administer without narrowness and in the fullness of the Christian spirit a school for the general welfare. The Methodist Episcopal Church has, besides one hundred and seventeen seminaries and unclassified institutions, some fifty-four colleges and universities possessing forty-eight millions of dollars in buildings and endowments and with an annual attendance of over sixty thousand students; but every college has a thoroughly unsectarian constitution. The charter of Wesleyan University, Middletown, so far back as 1831, provided that "no resident professor or any other officer shall be made ineligible for or by reason of any religious tenets which he may profess, nor be compelled by any by-law or otherwise to subscribe to any religious test whatever." The charter of Ohio Wesleyan declares that "this university is to be forever conducted on the most liberal principles, accessible to all religions and designed for our citizens in general." Our institutions have a record before the world of more than half a century of collegiate work in which they have given a liberal arts education to tens of thousands, including all religious denominations, but there has been no sectarian influence exerted in all that history; there has been no estrangement of students from the faith of their childhood. They have devoted themselves to the work of Christian culture not for the mere aggrandizement of a sect but for the service of the community. While broadly and liberally in sympathy with the spirit and methods of scientific inquiry, they have not neglected the personal, ethical, and spiritual side of college life. While endeavoring to make Christian scholars and bring

into their hearts those deeper sources of divine grace, they would have been unfaithful to the charge committed to them had they allowed a sectarian or proselyting spirit to gain a foothold within their academic halls, for Christian education means education of the highest and broadest type.

The denominational college, then, represents the relation between learning and religion. "But," says one, "is not all education religious that is conducted in a religious spirit, and can a college be Christian any more than a science can be Christian or a manufacturing establishment Christian?" True, an institution cannot be Christian in the same sense that a person is Christian; but in a college we are dealing with persons, personal lives, personal wills, personal destinies, and whatever deals with persons can surely be Christian. An institution may be officered by Christian men while its main purpose may be simply scholarship. The Christian college must do more; it must regard itself as a great agency of moral and religious influence. It should be as well provided as other schools of learning with equipments, with scholarly ability, and power to instruct; but while not lacking in scholastic qualities, it is charged with a still more sacred and personal work, having as its end the stability of the nation and the advancement of the kingdom of God. This work is not the presentation of the forms of worship of a particular denomination or the claims of a particular view of truth, but the impartation of the fundamental truths of Christianity, and the unfolding of a larger, deeper, truer educational life.

We have reached an epoch in the history of Christian education. The nondenominational and State institutions have entered upon a more aggressive educational policy, and the question has arisen among many Christians whether we are not wasting money, energy, and intellect in maintaining our denominational schools. Is church control essential to the accomplishment of certain aims in higher education or does its abandonment indicate the loss of such ideals? Does church control promote the spiritual life of our institutions? Can Christian education be conserved without it? Shall we emphasize more than ever the Christian aspects of education and infuse new life into our denominational schools, or shall we give up the contest and leave them to starve and die? The situation is critical and we are

conscious of the issues at stake. On the one hand, the cost of maintaining our church schools is out of all proportion to the obligations contemplated when the work began; on the other hand, their surrender may make way for the triumph of secularism and lead to the emasculation of Christianity in our land. If the church is to control the institutions she has founded and fostered she must be also responsible for their support. Authority to control carries with it as never before the obligation to maintain. We must either build up our colleges more efficiently, raising their standards and increasing their endowments, or surrender our educational work to State and privately endowed institutions.

LOOK AT THE NEW DIFFICULTIES WHICH CONFRONT US.

1. The rapid development of State-supported institutions. There are thirty-nine State universities which have, since their organization, received government aid to the extent of \$80,000,000. The land-grant colleges number twenty-six. The high schools also have increased in efficiency and have become closely articulated with the State universities. Now, we would deprecate any diminution of public interest in higher education, but how to provide religious training for students at these institutions is the difficult problem. Eighty per cent. of them come from Christian homes. How can we have a complete and effective education without moral training? President Eliot has said, "Nobody knows how to teach morality effectively without religion." The whole system of State instruction is secular and therefore fails to furnish adequate moral leadership for the nation. Why should not our State institutions have the privilege of teaching the Bible as literature, philosophy, and ethics? Why should not this most educative book in all literature be a recognized text-book without offending the principles of religious liberty or infringing on the rights of conscience? With religion as a personal experience the State has nothing to do; but with social morality, with truth, justice, and righteousness of life the State has everything to do. The right of the State to teach morals on the basis of Bible ethics is at bottom the right of self-preservation. Each State could and should define by

statute its own right to instruct in the foundations of social morality and righteousness, to teach religion sufficiently to make known to its citizens that these laws have their source and origin in the Divine Mind. The State institutions seem unable to do this. It is a perplexing situation. We have nothing to say in the way of angry rhetoric. "More soluble is this by gentleness than war." Our State universities and colleges have no permanent organization or machinery for taking care of the religious welfare of the student body. The Young Men's and Young Women's Christian Associations are helpful agencies in trying to develop a Christian atmosphere in these institutions. Church guilds and other organizations are doing a good work. The respective churches in our university towns have largely increased their activity among students; but while there is a general attitude of aloofness on the part of the students toward the local churches they cannot meet the needs of the case. As long as we believe that there can be no true and complete education without religion the church cannot desert her educational field. We are not simply duplicating facilities which the State has provided, for the State has not assumed and cannot assume the entire burden of higher education. We are doing a work that the State cannot do.

2. The nondenominational colleges are an increasing factor in the problem. These are privately endowed, like Johns Hopkins, free from ecclesiastical or political control, whose position is that of noninterference with the student's religious interests. There are also great institutions, like Harvard and Yale, Princeton and Amherst, that are no longer denominational and that lean for support on the general community. Some of these so-called nondenominational institutions that have conferred inestimable benefits upon the nation are allied in fact with religious denominations, though in theory on private foundations.

This brings us to some reasons why the Christian college is still a necessity in higher education.

1. The growing danger of secularism. We see this danger in all our higher education. President Nicholas Murray Butler, of Columbia, says that there has come a divorce between education and religion to education's distinct loss. There has come the idea that manhood and womanhood may be complete without

the religious element of character. But for the full development of intellect and character there must be the union of religion with the forces of education. Shall higher education be secular or Christian? The problem of religious training and of a stronger religious life is a profoundly serious one to-day. Secular institutions with the largest equipment and the best intellectual facilities abound to minister to the head and not to the heart. We must put conscience-training above mind-training. We must have instruction in morals, in business and professional ethics; we must instil an abhorrence of unfair dealing, with the inflexible adherence to the highest standards of righteousness and a fearlessness in warring against evil wherever found, if we are to have the upbuilding of character which is the real aim of education. Our college and university professors are thoughtful, reflective men as a class, but is there no connection between the high-handed irresponsibility of finance and industry, the corrupt use of wealth, the social disregard for law, and that secular indifference which washes its hands of all responsibility for the welfare of college students as moral and spiritual beings? To plead for freedom from all sectarian bias, as men are pleased to call it, and say that learning must stand by itself and be pursued along its own lines, by its own methods, and for its own sake, is to ignore all that is highest and best in man. Education itself is in danger of taking on that narrow spirit which has sometimes characterized religious thinking. A narrow scientific spirit is just as unfit for its work as a narrow religious spirit, and is generally just as intolerant and dogmatic as the most violent religious bigotry. The college must stand for and teach true ideals of life. We must believe in the final unity and harmony of all truth, truth of science and truth of revelation, accepting that declaration of the Master which is the motto of Johns Hopkins University, "The truth shall make you free." The average intelligence in the United States is the highest in the world; what about the average standard of integrity and morality? Certainly moral and religious training is not incompatible with the highest educational culture, and only our Christian colleges can give such training. Denominational colleges give this teaching the most attentive consideration. They promise greater security for such training and greater influence on the lives of the students, for no

other institutions are likely to be conducted by such distinctively Christian men and scholars.

2. The relation of the college to the ministry and active membership of the church makes the denominational college a necessity. The church must have an educated ministry and the Christian college must furnish the men. Seven years ago in the theological seminaries of the country eighteen hundred and five were enrolled from Christian colleges and only one hundred and ten from State and other institutions. Eighty-five per cent. of the college trained missionaries sent out during the past five years, and ninety-three per cent. of the ministry at home graduated from Christian colleges. It may be said that those who intend to be ministers go to these denominational schools. It may be true that many go intending to be ministers; it is also true that many who have gone to other institutions intending to be ministers have been turned from their original purpose by the secular influences so largely dominating them. If, then, we are to have an educated ministry our denominational colleges must be maintained. Only Christian colleges can furnish candidates for the ministry. Seven per cent. from State universities and nine per cent. from nondenominational schools will never supply the pulpits of the land. The Christian college alone can furnish the full quota of recruits for our pulpits and mission fields. There must be no laxity in the matter of scholarship. The best in the land must be insisted upon, a training which lifts up and broadens the whole intellectual firmament; which enlarges and enriches the entire nature; but beyond mere scholarship and culture there must be brought out the elements of Christian character.

The Christian college is also better adapted to develop a strong and active laity. The demand of the hour is for high and inspired leadership; and where can this training be secured but in the colleges which enthrone the living Christ? The atmosphere which makes for the spiritual life and draws young men into the ministry, is a good atmosphere to develop intelligent active leaders in the church, who are destined also to be aggressive leaders in the professional and commercial world. Our denominational colleges amount to nothing if they are not genuinely Christian in spirit, if they show no personal interest in the lives of the stu-

dents. The college atmosphere is so continuous and so powerful that if the life is to be all one piece the college must be thoroughly Christian in spirit, instruction, administration, and in the personnel of its staff of instruction. In secular education knowledge may be imparted in an un-Christian spirit, for even God and his providence may be dismissed with a shrug of the shoulders in unbelief or a curl of the lips in scorn. Does it not make a difference whether anatomy is taught so as to lead to materialism or to find with Galen a theme for praise in every joint, and with Bell an Almighty Designer in the structure of the human hand? Whether biology is taught with God as the author of all life instead of spontaneous generation? Whether history is taught with God in it or as a mere jumble of human affairs; for we hold with Humbolt that history is unintelligible without the idea of a higher governing power? Whether astronomy shall declare according to a French atheist the glory of La Place and La Verrier or according to the psalmist the "Glory of God"—revealing the immensity of space crowded with worlds on worlds, each bearing the signature and stamp of power divine, and filling the mind with thoughts of the grandeur of Him "who wheels his throne upon the rolling orbs"? Has scholarship settled upon atheism, agnosticism, or secularism as the ultimate and only possible truth?

We need to-day a mighty army of godly men and women who with all the forces of the highest intellectual, moral, and spiritual culture, will push forward the conquest of Christ's kingdom, because that kingdom is permeated with the truth-seeking spirit; and if we are going to have a hearty and intense enthusiasm for God and humanity the sacred glow must be kindled in the hearts of our young collegians; if we are going to send out into the world cultured men and women with the high and lofty ideals to work and witness for Christ our colleges must be the nurseries of the highest Christian life, the inner sanctuaries of religion, as well as the home of high intellectual culture. Dr. Pritchett believes that what is needed to-day is religious leadership, but says that "the men who are religious in the best and deepest sense, the sense which qualifies for educational leadership, are not segregated in conformity with denominational lines. They belong to the church invisible and universal." Is that true?

Can we name any educational leaders who are not members of some denomination? Religious leaders belong to the organized churches! We do not want un-Christian scholars any more than we want unscholarly Christians as leaders of others. The only way to get trained leaders is to maintain Christian institutions which shall bring up from generation to generation scholars trained in Christian ideals. We are told that the dominating purpose of denominational schools is the advancement of a sect, the increase of its influence, the spread of its beliefs. But organized Christianity means organized bodies of Christians, and as long as there are religious life and inspiration these schools will represent Christian education. The church is committed to this work and must perpetually maintain her schools and colleges if she is to keep herself in the van of human progress, rule the world's thought and bring it into captivity to the obedience of Christ.

3. A strong and wholesome college discipline makes the denominational college a necessity. The college should have a keen sense of responsibility for the moral life of its students. This cannot be a matter of unconcern to the faculty or to those who have a personal interest in the formation of character. Religion may not be taught as a subject-matter, but into each personality should enter that vitalizing view of God and man which our Lord Jesus Christ imparted. There must be some substitute for the restraints of home life, particularly with the younger students. Professor C. B. Clark says: "The universal freedom, the license of college life, is evolving a higher type of self-control upon those who exercise voluntary discipline, yet we are purchasing the result at a fearful cost of ruin." How foolish to treat boys as if they were grown-up men with character formed! Their morals and manners are to be fostered as well as their scholastic character disciplined. Strict supervision during the plastic years of adolescence is needed. The peril of the young collegian is that the swirl of the flood will sweep him to destruction, not that he will fail to have a sufficient number of temptations to resist to form a strong character. The college has a right to have its own standard of personal conduct and a right to exact that standard. There are even habits which are allowed in the home which may not be allowed with safety in the college where the youth is out

from under the watchful care of parents. Whatever takes away interest in study should not be allowed, though the discipline should be through self-restraint and self-government rather than by compulsion.

Denominational colleges attract students of seriousness and soberness. They generally come with high purposes, with character directed toward righteousness, eager to learn the truth, susceptible to the personality of the teachers, and willing to lend themselves to the best relationships of the college. The college should be physically, morally, and mentally the safest place for our young people. The discipline of regular study, the inspirations of friendship, the enrichment of general reading, the culture derived from the association with scholars, with libraries, and literary societies in the most impressionable years of one's life—all these make the very best atmosphere, and prepare for the best living. But care must be extended to the details of personal life. The oversight should be such as to know the haunts, the habits, the companions of the student, and his ways of spending time and money. The discipline of the church college appeals to the highest and best motives. It brings to bear the strongest personal influence. It fits the college stage of development and turns out loyal alumni, moral citizens, and Christian men.

4. Through the denominational college the Church contributes to the enrichment of the State. In this way the church can best discharge its educational obligations to society and the nation. The college elevates national life by sending out, year by year, a body of men and women of sound, broad, and consecrated culture to fill the places of trust and public service. The college has a larger and higher responsibility for this than the university, for the education of the man is a nobler and more abiding work than the development of the scholar. Our Christian colleges are the fountains of moral and spiritual power. National wealth lies not in mines, manufactures, commerce, or crops, but in spiritual things, in the high ideals embodied in poetry and art, science and literature, in the moral worth of the people, their consecration to large purposes, their purity and uprightness, their high conception of duty to God and to humanity. The Christian college is a nursery of high-minded, high-prin-

ciplined, well-taught, well-trained citizens fitted to fill gracefully the public offices or enter honorably the professional, commercial, industrial, and agricultural life. What better service can the church render the republic than the careful nurture of those who are to guide its destinies and lead its progress? The nation's highest need is efficient, enlightened citizens. Any education which bars religion out is a poor, one-sided, unreal thing, and does not achieve the larger, richer personality. If the great problems of pauperism and crime, intemperance and lawlessness, political and commercial corruption are to be solved, who are to share in their solution if not earnest, unselfish, Christian patriots? The Christian scholar is the supreme product of the times, the type and ideal of humanity. The Christian college stands for idealism.

It sets a world above man's head to let him see
How boundless might his soul's horizon be—
How vast yet of what clear transparency!

In no better way than in the educational enterprise can the Church permeate the nation with Christian ideals and with the Christian spirit.

5. Denominational colleges provide a fitting outlet for the benevolent impulses of Christian people. The usefulness of a college is not to be gauged by its size nor yet by its material equipment. We may say of it as in 1564 Sir Walter Mildmay said to Queen Elizabeth of Emmanuel College in Cambridge when he founded it, "I have set an acorn which when it becomes an oak only God can tell how glorious will be the fruits thereof." Our greatest colleges have had small beginnings. Elihu Yale raised a great monument to himself by the gift of three hundred and sixty books and six hundred pounds in money. Down to 1830 the total annual receipts from all sources at Yale were less than \$23,000. The Rev. Morgan Edwards, soliciting for Brown University, says, "My patience, my feet, and my assurance are much impaired," and up to 1825 the great college of Rhode Island had less than \$25,000 in endowments. Dartmouth, so rich in students after thirty-five years, had only property valued at \$13,500 and land at \$9,500. Princeton, after an existence of one hun-

dred and seven years, had only an endowment of \$15,000. Yet how these institutions have grown, entirely through private benefactions! Our colleges must have the resources requisite for efficiency, for if we keep our colleges poor we shall have poor colleges in more senses than one. Compared with educational needs or financial demands the wolf does not seem far from the door of even our richest colleges. Wealth does not constitute a college, but no college can be constituted without it; for it stands in such close relation to organization and efficiency.

Of five hundred colleges and universities reporting statistics to the trustees of the Carnegie Foundation there are ten that possess annual incomes ranging from \$750,000 upward; and of these three belong to the Methodist Episcopal Church, while out of twenty-one institutions with annual incomes ranging from \$250,000 to \$600,000, eleven are Methodist Episcopal. The property of American colleges amounts to \$400,000,000, and one tenth of this is owned by the colleges of the Methodist Episcopal Church. Meager salaries to professors who are public benefactors, financial worries, constant poverty, prolonged endeavor, and slow enlargement have marked the history of denominational schools; but with the increase of wealth to the community has come more liberal support to the educational system. College graduates begin to furnish the "sinews of war." Very princely gifts come to institutions supported by the State, while men of practical devotion and large benevolence are continually adding to the resources of our denominational schools, and providing more adequate facilities for their work. Our great needs now are first to prune away the starveling institutions or provide them with more adequate financial nourishment; and secondly, to increase the remuneration to our valuable, efficient, but poorly paid, professors. Meanwhile, why could not famous scholars and teachers serve more than one institution of the church, the interchange and duplication promoting scholarship and providing better compensation. The religious motive with the humanistic in education is a higher power than the humanistic alone, and as long as the church maintains a deep and permanent interest in human welfare and the refinements of civilized life so long will denominational colleges flourish and wealthy Christian men of

broad and national sympathies make gifts and devise bequests for their enlargement and perpetuity.

6. The denominational college is also an outlet for that spirit of loyalty to alma mater which the alumni of colleges continually display. Benevolence and faith, prayer and self-denying effort are all joined together in these noble undertakings. To lay their foundations and rear their superstructures endless sacrifices have been made by teachers, ministers, and lovers of sound learning. No society of men can have a greater interest in a college than its own sons. Many of our colleges strikingly illustrate this devotion where the graduates have made the largest sacrifices in their interests, and where hard-working professors have devoted lives of penury to the task of teaching. Wherever true work is done, wherever pure motives prevail, wherever amid circumstances of trial, privation, and discouragement the heart and hand fail not, but with self-sacrificing fortitude struggle patiently on, there is heroism. Such heroism has been developed in our Christian schools and it deserves the respect and gratitude of men. The best colleges are, and for generations will be, those that have been endowed by individual citizens and their existence is assured. The church which exists for high and spiritual purposes can be easily mobilized for their support. They command the confidence of broad and catholic-minded men, and each one that has twined itself indissolubly around the hearts of its sons will live and grow stronger with the growing years.

7. The denominational college is best adapted to the needs of the many. It is the characteristic expression of our American civilization, an expression of democracy instead of aristocracy, standing preeminently for character as well as for culture. It fills out the Anglo-Saxon idea that a college shall be a place not only for sound learning but also of religion. The denominational college is for rich and poor alike, and has been a powerful factor in our national progress, offering first-class educational advantages at low cost. The question of securing a higher education is with many a question of dollars and cents. Large institutions are more expensive, for they have all the elaborateness of modern college methods and fraternities. The smaller colleges scattered over the land meet the demands of young people of moderate means who are in the pursuit of higher education;

and as long as there are families with moderate incomes who have sons and daughters that are ambitious of higher things there must be colleges where these advantages may be obtained at moderate expense. These seats of learning have nearly all been founded by the denominations. Says Professor Thwing: "Scores of institutions which afford students a respectable education and whose graduates are numbered by hundreds receive an income of less than ten thousand dollars each year." Out of such institutions have come our present leaders in church and state; and out of these institutions will come the future men and women who are to hold this country as a Christian nation. The denominational college is the typical college to meet the nation's needs and its future is guaranteed, for it will continue to be the recipient of constant private benefactions.

8. There is also, as Dr. Harper has expressed it, the geographical law of higher education. Ninety per cent. of those who attend colleges select an institution within a hundred miles of home. The constituency of the largest institutions come within the measure of such a radius, and this fact is the explanation of the large number of colleges scattered throughout the land. They are a necessity and will grow with the growth of the population. As an illustration of the dissipation of energy by the church much has been made of the fact that there are in the State of Iowa six institutions of higher education in organic connection with the Methodist Episcopal Church, whereas, by a wise concentration of resources, the Methodists could have built up a single institution of great power. True, but in a State so large, and with scattered communities, would one opulent institution have done the good that has been accomplished by these six growing centers of moral and educational influence? The united income of these colleges last year (1907) was \$219,677, and they received in gifts \$352,621. It is said that Ohio has more colleges than all the New England States. May not this be the reason why she is the "mother of Presidents" and so influential in the body politic? The Methodist Episcopal Church has five colleges in Ohio whose buildings and endowments amount to \$2,750,000. The same law holds true in the matter of support. Men who have accumulated wealth desire their benevolence to be constructive, to be creative, and the law of philanthropy is that

it is exercised in a territory coextensive with the horizon of the philanthropist. Most men limit their benevolences to causes within touch, and they will limit their givings for the cause of higher education to institutions near their home. Local pride and local enterprise have sown the land broadcast with colleges; yet there is hardly a college of high grade that we can afford to have eliminated. So that each institution which has an adequate constituency behind it has the assurance of support from the same motives that originated it.

9. Our last argument is that no matter how richly the State may endow its public institutions, no matter how liberally private individuals may endow non-church institutions, unless the churches enter upon and cultivate it suitably a large field will be left inadequately supplied. Ambassador Bryce in the "American Commonwealth" has said of these small colleges: "They get hold of a multitude of poor men, who might never resort to a distant place of education. They set learning in a visible form, plain indeed, and humble, but dignified even in her humility before the eyes of a rustic people in whom the love of knowledge, naturally strong, might never break from the bud into the flower but for the care of some zealous gardener. In some of these smaller western colleges one finds to-day men of great ability and great attainments, one finds students who are receiving an education quite as thorough, though not always as wide, as the best eastern universities can give. The higher learning is in no danger."

A careful compiler of statistics has shown that the patronage of our most famous institutions is distinctly local. Eighty-five per cent. of Columbia's students come from within fifty miles of New York; and even fifty-two per cent. of Harvard's students are from within a radius of fifty miles, with Boston as the hub. A great university with its sumptuous buildings and ample endowments, its ancient traditions and its influence, may kindle the fervor and excite the imagination of the more aspiring youths. But what is more desirable than to bring to each young person in the nation the appreciation of higher education and instil in him the desire to obtain its advantages? And this is done not so much by the few institutions concentrated in the great centers as by the smaller institutions scattered over the land that

take a vital hold upon the ideals and strivings of the young. Small, compact colleges wisely distributed over the country, with a few well-manned departments within the resources at command and a professional staff of ripe, scholarly, thoroughly qualified teachers, of unselfish, Christlike spirit is the policy and imperative duty of the church. Such a college stands in the community as a monument to the worth of mind; it stands for supremacy of character; it represents good scholarship and a fine type of piety; it embodies the best which the community has attained, for whatever is noblest in the church becomes yet nobler in grace and refinement through the fructifying power of Christian learning. Such colleges are assured of permanency, for they meet the needs of higher education and will maintain themselves against all rivals.

President Thwing has said that education in the United States is not disorganized but unorganized. This want of organization belongs alike to State and nondenominational as well as to denominational institutions. Let all the systems of education that are in the field work together as allies and not play the game of reciprocal obstruction and enfeeblement. We must try to secure stronger and worthier colleges, we must have due regard to all existing interests, but we must not allow anything to block the way to the greatest public good. A college must be judged by what it does, not merely by its buildings or wealth or numbers. The pioneer stage of education has passed, and while we demand a reasonable security for religious influences it must not be at the expense of educational efficiency. In this older stage of educational activity all our institutions must insist on better standards and must honestly live up to them.

Entering college ought to mean practically the same thing in all the colleges throughout the country, and the degree of Bachelor of Arts ought to be given on the completion of practically the same course of study. But there is no general standard for admission, while legal power is given to confer degrees after courses that should not admit to sophomore standing. Weak colleges take the high-sounding name of universities, and institutions that are scarcely doing the work of secondary schools call themselves colleges. Surely some supervision of higher education is needed. The Methodist Episcopal Church since 1888 has

through its Board of Education been endeavoring to coordinate its educational institutes with the general scheme of higher education, has been doing the work of standardization, reducing the weaker institutions to academies, insisting that every college shall be a real institution of higher education, and engaging in the work of Christian education with unselfishness and academic sincerity. And all this with no religious tests and no denominational teaching. Her institutions are not sectarian.

Are we fighting a losing battle? In standing for our Christian schools we are standing for the true character, motive, and end of education; we are standing for the universality of the highest educational opportunity; we are standing for thousands of young people who will find a college education a possibility for them through this avenue alone, the fruits of which shall be personalities enlarged, strengthened, and enriched; we are standing for the noblest ideals, for the exaltation of scholarly Christian character as the highest asset to the nation.

The Federal Council of the Churches of Christ in America, representing thirty denominations and fifty millions of members and adherents, has just been held in Philadelphia. Its object is not to express the fellowship and catholic unity of the Christian Church, but to bring the Christian bodies into united service for Christ and the world. This closer unity means more economical administration and a widening usefulness in all departments of Christian effort. And as now we have union educational institutions in mission fields, so the home churches will parallel this delightful work, and higher Christian education will hold them together by an adamant bond. Each church will co-operate sincerely, heartily, intelligently in a cause which so profoundly affects the uplifting of the nation and the progress of the kingdom. Our denominational colleges and universities will come into closer and more helpful association with one another and will be better equipped and better sustained.

Our nondenominational educators must recognize that they are not the exclusive patrons nor the exclusive owners of our universities and colleges, and that the only wise policy is the one of equal rights and privileges to all. But religious training must never be taken as a substitute for scholarship or teaching efficiency. If the Christian college is to fill its function to the

church and society it must not be inferior to other institutions in the standards of scholarship and in thorough efficiency.

We do not believe that the chief difficulty in church control of higher education is the financial. While the resources of many of our institutions are manifestly inadequate, yet there are larger and deeper interests than the money question. The economics of educational administration have yet to be studied, for in many institutions vast sums are annually expended in ways that do not secure results at all comparable with the outlay of money and effort. To carry on this work sincerely, heartily, intelligently, with a fair income is better than vast expenditures without corresponding results. The Methodist Church will do her share in this great work and will do it with a smaller and more productive outlay of money than is possible to the State.

Baltimore, Maryland.

ARTICLE VIII.

JOHN CALVIN: HIS PLACE IN HISTORY.

BY REV. DAVID WALKER WOODS.

That an exile from his own land should come, a stranger and foreigner, into a liberty-loving city and so impress the citizens as to become practically the moral and religious dictator of their opinions and conduct is surely no slight achievement. John Calvin did that, and much more than that. He formulated religious doctrine, moral discipline and church order which became the models for entire nations. He conceived a plan for education and civil liberty that has powerfully moulded the thought and polity of subsequent generations. The story of his life is one of the most interesting furnished by the great religious movement known as the Protestant Reformation, and his influence has spread wider and gone further than that of any of his contemporaries.

Born in France, he was destined by his father, a layman in the service of the Roman Church, for the priesthood. When fourteen years of age he became a student at the University of Paris, his expenses being met by the revenues of a Church of which he was the nominal pastor, the duties of the pastorate being performed by a substitute. Such an arrangement was quite common to the times and was considered altogether proper. There is no evidence that John Calvin demurred to the choice of his father, parental rule being somewhat absolute in that day, even in the choice of a career, fitness being sure to come, so it was thought, by the educational process then in vogue. Young Calvin gave brilliant promise of scholarly power, especially after he had come under the inspiring influence of Cordier, the most famous teacher of his day in France, from whom he learned effective methods of study and who in his own turn became in later years a most devoted follower of Calvin. It is worthy of note, also, that Calvin won the friendship of the best men in the university, both instructors and students. His life was clean, but he was no prig;

evidently a wholesome, companionable young fellow, with a fine capacity for making and holding worthy friends, no gloomy fatalist such as after ages have been prone to regard him, but a genial, winsome, hard-working ambitious student. The positive moral factor in his character is indicated by the nickname given him by his fellow-students who, because of his condemning their loose living, dubbed him the "accusative." These qualities of his character and mind never changed. He developed into a strong, forceful man. "Keen, clear and penetrating," Froude calls him, and another has remarked that "His power was of that quiet kind that is scarcely felt till it has gripped and holds."

Shortly after Calvin had completed his collegiate course and was going on to prepare for a higher degree his father became involved in disputes with the clergy of Noyon, where he lived, with the result that he was excommunicated. In the mood engendered by such treatment he ordered his son to abandon the goal of the priesthood and study law. John Calvin, nothing loath, obeyed, and inasmuch as Paris had no teacher of the law at all comparable with de l'Estoile, professor in the University of Orleans, the young student betook himself to that gay city. Here he studied with such enthusiasm as to impair his health. "Brilliant as a student his keen and ready powers of argument, his clearness of analysis and charm of diction won him distinction in debate, and his reputation was speedily such that on several occasions he took the place of one or another of his instructors, who found themselves unable to meet their classes." It was avidity for learning that drew him away from Orleans, by and by, in 1529, to the lecture room of the great Italian jurist, Alciati, then teaching at Bourges. Here he divided his time between law and literature, being introduced to the study of Greek by Melchoir Wolmar, a German suspected of Lutheran leanings, who influenced Calvin more than any other of his teachers. He was caught in the whirl of humanistic studies and turned his attention to the classics. Just about this time his father died, in 1531, and Calvin was free to turn to the career of his choice. He sprang forward now with all the eagerness of a student who loves learning for its own sake. And because, under the influence of Francis I, a revolution in teaching had taken place in the University of Paris, Calvin hastened to the capital to take advantage

of the brilliant men attracted there by the royal favor. To Latin and Greek he now added the study of Hebrew. During all this time he was hard at work upon a commentary on Seneca's *De Clementia*; his scholarly enthusiasm being enlisted in this work in order to redeem the great stoic philosopher's repute from the too disparaging criticism of Erasmus. "Written in a Latin style of singular clarity and brilliancy, with not a little of the lawyer's sense for lucid presentation and cogent argument, his book showed a range of reading almost marvellous in a man of Calvin's years," for he was only twenty-three.

Even then, however, he was uncertain as to his life work. He had not yet "found himself." There are evidences in his letters to his friends, written at this period, of his interest in religious questions. He was on intimate terms of friendship with Nicholas Cop and other leaders of reform in Paris, probably aiding Cop, certainly advising him, in the preparation of an address which Cop gave upon his induction into the rectorship of the university. This address was so bold and frank in its criticism of abuses that the rector was obliged finally to escape prosecution by flight, finding a safe refuge in the Protestant city of Basel. Suspicion falling upon Calvin he, too, was obliged to leave Paris, making his home with a friend, Louis du Tillet, in Angouleme. Here, with the aid of du Tillet's fine library, he set about the preparation of a little hand-book of the Protestant faith which later became enlarged into the famous *Institutes of the Christian Religion*. Towards the end of the year 1534 he found no safe place anywhere in France and left it, never to return.

It is not possible to discuss within the limits of so short an article as this the intricate question of Calvin's conversion. The story has come down to us that in a discussion on the mass he pointed to the Bible exclaiming, "There is my mass, and throwing his cap on the table, lifting his eyes toward heaven, he cried, Lord if on the day of judgment Thou rebukest me because I have not been at mass and have forsaken it I shall justly say: Lord thou hast not commanded it; here is thy law, here is the Scripture which is the rule that thou hast given me in which I could not find any other sacrifice than that which was offered on the altar of the cross." No details of his spiritual struggle, such as are furnished of Luther's inward conflict, have been given us.

The meager data reveal a serious, resolute mind searching for the truth. He had less heart and more intellect in his equipment than the great Saxon whose famous tract on the Liberty of the Common Man had roused Germany and whose ringing challenge had set all Europe on fire. But if he can not be said to have felt deeply he certainly had thought both deeply and clearly. Once arrived at a decision nothing could change him.

It was in such a mood as this that after many wanderings Calvin came to Basel. He found there a most congenial group of scholars and was able to publish the *Institutes*. By his own account this book, written in Latin, was intended as a guide to students of the Bible who were preparing for the gospel ministry. It became more than that because of the letter prefixed to it, addressed to the king of France. That monarch, desiring the goodwill of German Protestants in his contests with Charles V, had issued a public letter justifying his persecution of their French co-religionists on the ground that they were seditious and sought to overthrow all law and order, implying that there was a vast difference between the sober, orderly Germans and the rabid revolutionists of France. The preface to the *Institutes* was Calvin's reply to that falsehood. It is one of the masterpieces of apologetic literature. His careful training for the law shows itself in these acute and cogent statements. Knowing his legal rights as a subject, aware of the king's failure to perform his duties, with all courtesy he states his brilliant and convincing plea. This fine model of French prose has been overshadowed by the theological treatise which it accompanied. The *Institutes* put forth no new teaching, nor is the arrangement original. Calvin and his fellow Reformers believed and taught those views of truth which, based on the Word of God, had been known by good Christian people from the earliest centuries. It was the old theology stripped of the superstitions which had obscured the simple Gospel of Christ. The treatise followed the order which Luther had adopted in his catechism of 1529.

It was the order of the Ten Commandments, as forming the basis of the law, of the most ancient Christian symbol, the Apostles' Creed, our Lord's Prayer, familiar to every well-taught child, and of the two sacraments. Calvin's treatise was an exposition of these well known elements of the faith common to

Christians of all lands. It was his clear and cogent treatment of these ancient symbols that made the book so popular and placed the author in the front rank as a leader of the new movement. It greatly encouraged and stimulated his fellow-countrymen of France and caught the attention of those in other lands who felt the need of a strong, positive body of Christian teaching. It brought the thoughts and principles of the Reformers into a compact organized system of theology.

The Institutes once done Calvin set out for Italy on a visit to the Duchess of Ferrara whose inclination to the Reformed faith drew many to her court. His stay there was brief and without note. Returning toward Strassburg he was obliged by reason of the wars to make a detour and pass through Geneva, a fact which determined his career and may serve to illustrate in a small way, the doctrine of predestination which forms so conspicuous a feature of the theology associated with his name. He had no intention of remaining in Geneva, but his presence there having been made known to William Farel, the fiery and resolute preacher who had wielded a powerful influence in the city and neighborhood, Farel adjured him to stay and help in building up the new church. Calvin had his heart set upon a life of scholarly pursuits and was reluctant to abandon his purpose. Declining to become a pastor he agreed to act as "professor of sacred learning to the Church in Geneva." It was impossible however, for one of his temperament to remain long in a subordinate position. He was soon to the front, aided by Farel, with proposals regulating the religious life of the city, proposing that the Lord's Supper be celebrated every Sunday, but so guarded and fenced that no person of scandalous life be permitted to commune. Such scrutiny of the private life was characteristic of the age, every mediaeval city having its regulations forbidding gaming, dancing, extravagance, and all else deemed unbecoming in the citizens. The only innovation introduced by Calvin was that the unworthy should be not merely punished, but excommunicated. This became a point of disagreement between the ministers and the civil authorities, who wished to control ecclesiastical affairs. The story is too long for the limits of this paper. The result of the disagreement was that after a residence of three

years, in April 1538, Calvin and others were banished and forbidden to set foot on Genevan territory.

Banished from Geneva, Calvin would have been glad to seek the quiet life of a student which was his earlier longing. His ability, however, was too great for that. His presence was claimed at several important conferences of the Protestant leaders of Switzerland and Germany. He placed himself in accord with the Lutherans by signing voluntarily the Augsburg Confession thus revealing his own catholicity and aiding the feeling of union among Protestants. His friendship with Melanchthon is one of the notable friendships of history and his theory of the Lord's Supper mediated between the conservative idea of Luther and the more radical thought of Zwingli. His definite work was done as pastor of the French refugees who had settled within the sheltering walls of Strassburg.

What was going on in Geneva during these five years has been well told by Dr. Lindsay: "Outwardly there was not much difference. Pastors ministered in the churches of the town, and the ordinary and ecclesiastical life went on as usual. The magistrates enforced the *Articles*, they condemned the Anabaptists, the Papists, all infringements of the sumptuary and disciplinary laws of the town. They compelled every householder to go to church. Still the old life seemed to be gone. The Councils and the Syndics treated the new pastors as their servants, compelling them to render strict obedience to all their decisions in ecclesiastical matters, and considered religion as a political affair. It is undoubted that the morals of the town became worse, so bad that the pastors of Bern wrote a letter of expostulation to the pastors of Geneva, and the Lord's Supper was neglected. The contests between parties within the city became almost scandalous, and the independent existence of Geneva was threatened."

The need of a strong hand was felt. Calvin was invited to return at first privately, then by the Council. But Calvin would not listen. Repeated overtures distressed him. Finally the pastors of Zurich wrote calling his attention to the strategic value of Geneva for directing the new movement in France, Italy and Germany. Remembering the nights preceding his banishment, when ribal songs were sung under his window and rowdies threatened to throw him into the river, he fairly loathed the

thought of returning. He, a timid man, he calls himself, hesitated to undertake a work for which he feared he was not fitted. But at last, Sept. 13th, 1541, he came back on his own terms. For twenty-five years he wrought heroically to carry out his system, sometimes on the verge of defeat, always against great obstacles, but eventually with splendid triumph. "Calvin did three things for Geneva, all of which went far beyond its walls. He gave its Church a trained and tested ministry, its homes an educated people who could give a reason for their faith, and to the whole city an heroic soul which enabled the little town to stand forth as the citadel and city of refuge for the oppressed Protestants of Europe." Calvin's mightiest pupil, John Knox, speaking of Geneva, said, "Elsewhere the Word of God is taught as purely but never anywhere have I seen God obeyed as faithfully." In another place he speaks of the city as the "Most perfect school of Christ in all Europe." Of Calvin's many controversies it is necessary to speak only of that which resulted in the tragedy of Servetus. It is impossible to deny Calvin's share in that event. The deed can not be excused upon any ground of Christian tolerance now felt in Christendom. One must, however, view the terrible event from the standpoint of the times. As Froude says, "For hard times hard men are needed." Calvin was not a hard man, but he was a resolute man. He frankly declared his belief in capital punishment for heretics. If we reflect that in the last century criminals were executed for counterfeiting, for stealing, for arson, for rape and other crimes, the law of the sixteenth century will not seem so extreme. Besides this Calvin felt deeply that Servetus was teaching doctrines which utterly destroyed the Christian hope. Had those opinions prevailed, had Servetus been spared, Calvin's work in Geneva would have been overthrown, so inwrought with politics was the religious question. Coleridge says that the death of the noted Spaniard "was not Calvin's guilt especially but the common opprobrium of Christendom." Luther had urged Duke George to slay without mercy the peasants who rose in revolt, yet one can hardly think the genial Saxon would have gone so far as to destroy a heretic. Nevertheless, "The general opinion in Protestant circles was that the world was happily rid of Servetus and that Calvin had done well. His

Genevan associates approved, the Swiss Churches favored him, even so mild a man as Melanchthon declared that it was justly done. Nor can there be any question as to its effect upon his own position and the Evangelical cause. He had freed the Swiss churches from imputation of heresy." Thenceforth Calvin was the most masterful and most trusted leader in Europe. Indeed from the date of the first edition of the Institutes his influence had been far-reaching. His correspondents were found in every country of Europe which had been touched by the new fire, and included people of almost every station, kings, statesmen, scholars, preachers and humble church members. But his influence was more certainly and definitely extended by the men who were taught by him and went abroad to preach. These came chiefly, of course, from France, driven out by persecution, attracted to Geneva by the fame of Calvin as the foremost expositor of Holy Scripture through the volumes published by him, during his five years residence at Strassburg as well as through the reports carried abroad by his pupils. His influence upon the French Church was incalculable. The hunted pastors, the suspected statesmen, looked to him for guidance which was freely given. His students filled France with the new teaching. His polity moulded the form of the French Church and his example was followed in framing the liturgy, a form of service not unlike that of the German Reformed Church of our own day, except that the Genevan liturgy provided for the use of extempore prayer.

Calvin's influence in England was considerable. He wrote to the Duke of Somerset and corresponded with Cranmer and others. During the reign of Mary many English refugees came to Geneva, many of them being admitted as residents of the city and enjoying the use of one of the churches with John Knox as their minister. When these exiles returned to England on the accession of Elizabeth they brought with them the Calvinistic teaching which spread rapidly among those Englishmen who sought a purer church and more earnest preaching, as well as a thorough parochial discipline. Thus was brought into being the great Puritan party whose pastors wielded such a strong influence upon English social and political life, and which later contained such men as Oliver Cromwell and John Milton. Froude

has preserved for us an account of the working of Calvinism in the Church of Northampton, showing the reasonableness and good sense of the Calvinistic discipline, which when left to itself did not necessarily imply ecclesiastical despotism. The Scriptures were faithfully taught, the morals of the people elevated and the tone of the entire community improved.

In the Netherlands where the Calvinistic Heidelberg Catechism became the creed of the Church, Protestantism showed its splendid courage and capacity to endure suffering and achieve victory over great odds in the long and terrible wars that followed the attempts of Philip II and the ferocious Duke of Alva to force Romanism upon them. Calvinism won the approval and championship of the dauntless William the Silent, of whom Morley says that, "He went through life bearing the load of a people's sorrows upon his shoulders with a smiling face. Their name was the last word upon his lips, save the simple affirmative, with which the soldier who had been battling for the right all his lifetime, commended his soul in dying to his great captain, Christ.....As long as he lived he was the guiding star of a whole brave nation, and when he died the little children cried in the streets."

Calvin's influence was likewise felt in Poland. He wrote to the king and leading nobles. Under the leadership of John a Lasco the new ideas spread rapidly among the educated classes, but never took strong hold upon the lower classes. After a Lasco's death no man with the qualities of leadership arose and Calvinism declined towards the close of the century. Poland was too fickle a nation for so strong a creed.

In Hungary a better fate has fallen to the great Genevan's influence. As early as 1558 the Hungarian Confession was drafted and in spite of fierce persecution the Calvinistic Church has survived, numbering to-day more than two-thirds of the Protestant population of the land, and one-seventh of the inhabitants.

It was in Scotland that Calvinism achieved its greatest triumphs. Under the leadership of the unconquerable John Knox the whole nation became imbued with the tenets of his faith. The communities were faithfully instructed and finely organized into churches, Presbyteries, Synods and General Assembly. Knox's Confession has been displaced by the Westminster Con-

fession, the accepted symbol of all branches of the Presbyterian faith in that land of hardy men and patient women.

Calvinism also won many recruits in Germany. In 1560 Frederick III, having been driven to a study of theology by the bitter controversies between the two extreme wings of the Lutherans, which made him a convinced Calvinist, called upon Olevianus and Ursinus to frame a creed for his dominions. The former had been a student of Melanchthon at Wittenberg; the latter a pupil of Calvin at Geneva. One can not resist the feeling that in this union of Lutheran and Calvinist there might be found a basis of union for these two Churches in America to-day. The two young theologians prepared the Heidelberg Catechism, the most sweet-spirited and flexible of all the Calvinistic creeds, and whose followers outnumber those of any other symbol of the same scheme of theology.

To-day the Calvinistic Churches of America, Independent, Baptist, Presbyterian and Reformed, continue to perpetuate in some form or other the essential elements of the great French Genevan's theology. What is the secret of such widespread and enduring influence? No man was ever more bitterly assailed both in his own day and in succeeding times. There must be, however, something in his teaching to commend itself to men who have been foremost in the advocacy of liberty, as Cromwell, William the Silent, and many of the great leaders of the American Revolution. Calvin has been called a fanatic, strange name for a man of wide learning and comprehensive grasp. Not a man of one idea, was he, unless one may say that eternity, God, and the universe compose one fanatic idea. He was called a caliph because of his tenacity in holding to and carrying out his ideas. But these ideas were wrought into one of the freest cities of Europe and have made for human freedom and uplift wherever they have gone. He has been called a pope because of his supposed intolerance and unyielding adherence to his own teaching, as if he were the infallible guide in religion. The great variety of the Calvinistic creeds is a denial of that charge. In fact, one must remember in estimating Calvin's place in history that he had behind him no government and no popular following as Luther had. He was a foreigner in the city where he ruled, and he ruled solely by the force of his mind and character. Besides,

those who became his imitators in other lands were no servile followers, led on by fear or favor, but by the irresistible force of honest and sincere conviction. They were men who came to their faith through close and careful study and clung to it through great tribulation. There must be something fine and worthy in a man whose fame has survived the vicissitudes of four hundred years and whose teachings are still cherished in an age of progress and liberty of conscience and opinion. A witty Scotchman has said that "Calvinism is a sheep in wolf's clothing." A close acquaintance strips it of its ferocious appearance. In fact Calvinism persists in its hold upon men's minds because its central position is absolutely unassailable from the theological standpoint.

It is well for us to remember that with all his originality Calvin's scheme was not his own independent discovery and creation. He came to his conviction along the path of historical development. His greatest predecessor was Augustine, and from the schoolmen he had learned to think of God as supreme will. This was the starting point in his thinking. One may begin with man, as some Calvinists have done, and reason from the impotence of the will, with Luther in his famous reply to Erasmus where he assails Erasmus' doctrine of the freedom of the will and takes strong predestinarian ground, or one may begin as Calvin did with God and reason from the divine purpose and foresight. This was his foremost thought. God's foresight extends over all persons and events from eternity to eternity. He knows the end from the beginning and has determined beforehand what shall come to pass. God is absolutely sovereign in his universe. Calvin's training as a lawyer and his study of the schoolmen and Augustine led him to overlook the gentler side of the divine nature. In the preface to one of his later books, however, is found this: "It will be often necessary to refer both to the terrible ruin of the human race as well as to the peculiar blessing of the adoption and to that increasing flow of the fatherly love which God extends to his people. For all the expiations have no other meaning than that God will be always merciful as often as the sinner will flee to the refuge of his pardon." In any theological system one must admit that God is supreme. "God's laws are but the embodiment of his will; and complete surrender to him

is man's prime duty and only comfort. His kingly sovereignty, his glorious majesty, his all-perfect and all-controlling will are the highest objects of man's adoration; and the prime concern of all human interest." One recalls Archbishop Hooker's famous saying, "The seat of law is the bosom of Almighty God." Froude reminds us that, "our human laws are but copies of the divine law." Calvin himself, declares that "our very being is nothing else than subsistence in God alone." "To know him is the supreme object of human attainment."

This saving knowledge of God is found completely in the Holy Scriptures. Calvin's theory of inspiration makes the Bible the very Word of God, written by amenuenses to whom it was dictated by the Holy Spirit. Whatever one's theory of inspiration, whether plenary or not, the truth of religion and of life comes to us through the Bible. Coupled with this is the inward witness of the Spirit in the heart of man by which the believer can be assured of the truth as found in the Bible.

As for the other prominent point in Calvin's system, the ruin of human nature, it found and finds assent in every mind, whether one adopts the old view of the fall or the new one of evolution. Man is sinful and needs a Saviour. "As with Augustine, so in Calvin's conception, man is absolutely unable to aid himself in his fallen estate." Calvin in the *Institutees*, says, "The will is enchained as the slave of sin, it cannot make a movement towards goodness far less steadily pursue it. Every such movement is the first step in that conversion to God which in Scripture is entirely ascribed to divine grace."

From a condition so hopeless men are rescued by the mercy of God, in the salvation wrought by Christ. This salvation each man must appropriate in a personal possession. "So long," says Calvin, "as we are without Christ and separated from him, nothing which he suffered and did for the salvation of the human race is of the least benefit to us." "He must become ours and dwell in us." He only is a true believer who, firmly persuaded that God is reconciled and is a kind Father to him, hopes everything from his kindness, who, trusting to the promises of the divine favor, with undoubting confidence anticipates salvation."

The result of such a faith is the Christian life. "Christ," says Calvin, "cannot be known without the sanctification of his

spirit, therefore faith cannot possibly be disjoined from pious affection." And in another fine sentence he adds, "The whole lives of Christians ought to be a kind of aspiration after piety seeing they are called unto holiness. The office of the law is to excite them to the study of purity and holiness by reminding them of their duty." "If the end of election is holiness of life, it ought to arouse and stimulate us strenuously to aspire to it, instead of serving as a pretext for sloth."

Predestination was not peculiar to Calvin's system. In its essential features it had been advocated by both Luther and Zwingli. Calvin carried it beyond even Augustine's position. Melancthon brought the Lutherans to a belief in the power of the human will to co-operate with or resist the divine leadings. None the less the doctrine was widely accepted by the Reformers. It was not the central doctrine of Calvinism, though it became so through his later followers. For Calvin its prime value was always its comfort in giving assurance of salvation to the Christian believer, who rejoiced at the thought that God had "predestinated him to be conformed to the image of his Son." "To a persecuted Protestant of Paris it must have been an unspeakable consolation to feel that God had a plan of salvation for him, individually, from all eternity and that nothing that priest or king could do could frustrate the divine purpose in his behalf."

For our own day it is not a little inspiring for a man to feel that God has a purpose for every man. To feel that is to awaken to noble action; to nerve oneself to do and to dare all to achieve a noble end. Can not a man truly say: "I profess no other share in the selection of my lot, than this my ready answer to the will of God who summons me to be his organ?" A man's best self and truest glory will be found in his endeavor to fulfill that purpose for which God has given him life.

Calvin's doctrine of the Church is not peculiar to him. His form of government for the Church he was able to carry out effectually in Geneva because of the free hand given him upon his return from his banishment. He was not driven to any compromises. If he did not achieve perfect success his falling short of his own ideal was due to the inevitable spirit in human nature.

As for the sacraments, it is well known that he mediated be-

tween the physical view of Luther and the radical one of Zwingli. He sought as far as possible to foster the sense of unity among Protestants.

His theory of the State does not come to the front in his writings. At heart he was a republican and the organization of the Genevan Church told for popular government. Wherever the Calvinistic Churches have gone they have invariably fostered the spirit of freedom, and education.

Calvinism in America is tolerant, liberal, hospitable and progressive. The strongest and most conciliatory of the Churches sincerely working for a union of Protestantism are of that faith.

When one remembers that the essential principle of Calvinism is the sovereignty of God in his divine purpose one sees in it a power which will continue to hold men's allegiance, as long as humanity looks to

"One God who ever lives and loves
One God, one law, one element
And one far-off divine event
To which the whole creation moves."

Calvin's place in history is secure. The high truths he taught and the lofty character he achieved will gain the admiration of men with increasing force. The Genevan Council recorded upon its minutes that "God gave him a character of great majesty." Believing in this divine purpose and striving for the divine ideal will be a saving and ennobling element "till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Gettysburg, Pa.

ARTICLE IX.

LUTHER AND CALVIN.

BY PROFESSOR J. A. SINGMASTER, D.D.

The four hundredth anniversary of the birth of John Calvin(1) called forth no such enthusiastic celebration as characterized that of Martin Luther twenty-six years ago, when the whole Protestant world did homage to his memory. The story of his life was retold in biographies and enacted on the stage. Vast popular assemblages were addressed by great orators both in Europe and America. The Academy of Music in New York was too small to accommodate the thousands who gathered to listen to addresses in his honor, made by Hon. John Jay (Episcopalian), Dr. Phillips Brooks (Episcopalian), Dr. William M. Taylor (Congregationalist), Bishop Simpson (Methodist), Dr. Krotel (Lutheran), and Dr. Crosby (Presbyterian). The music for the occasion was furnished by the New York Oratorio Society.

While the Reformed Church papers and Reviews published in the United States devoted considerable space to the life and labors of Calvin, the public press in general paid little attention to the matter. The *New York Independent*, always alert to matters of public interest, dismissed the Calvin anniversary with a single brief paragraph, referring its readers to cyclopaedias for his biography. "In Geneva, Switzerland, where he lived and achieved his great work, ten days were devoted to the celebration, the chief features of which were the laying of the corner-stone of the Reformation Monument and the observance of the three hundred and fiftieth anniversary of the founding of Geneva University. The monument will rise directly in front of the University, and will represent the salient and most striking chapters of the Reformation, with statues of the historical personages who were conspicuous in that great movement. An historical pageant representing the growth of science and literature in the fifteenth and sixteenth centuries brought to a close Ge-

(1) Born July 10, 1509.

neva's magnificent celebration, at which more than two hundred universities and other institutions of learning were officially represented. Count d'Maussonville, member of the French Academy, delivered a notable oration in the name of the Institute of France and all the literary and scientific societies of Europe. He hailed Geneva as the home of literature and science and presented a scholarly sketch of John Calvin and the meaning and significance of the reformation."

The several addresses and reviews which have appeared in print in connection with the Calvin celebration are at best apologetic in tone. Prof. Eduard Montet, D.D., of the University of Geneva, Switzerland, in an article in the *Homiletic Review* (July No.) says: "Of all places which were transformed by the reform of Calvin, Geneva is certainly to-day the least Calvinistic in the whole world. The authority of Calvin, his moral rigor, his intolerant dogmatism, which, in a word, was the most prominent characteristic of his religious Reformation—all this has become a mere memory, and a distant memory, in the old Huguenot city, now become a cosmopolitan city... * * * It would be impossible, I believe, to find to-day at Geneva, a single authoritative representative of absolute Calvinism, the Calvinism of Calvin or that of his immediate disciples, Beza and others."

It is curious to note that, in spite of the apologetic tone of the various articles on Calvin and even of an utter repudiation of Calvinism, their authors exclaim almost with one accord: "But see what men Calvinism has made!" This seems passing strange. It is incomprehensible that a false view should make men great, unless it be with the heroism which error has sometimes inspired.

Whatever our opinions may be of this or that feature of Calvin, even envy can not deny that he was personally an extraordinary man and that he has been the chief founder of the Reformed group of Churches, which embrace a membership of millions. His writings, especially his *Commentaries* and *Institutes*, show a very high order of mind and are still worthy of perusal, however much we may differ with his teaching on some points.

It is not only opportune to present a contrast between Luther and Calvin, but even demanded by misconceptions regarding their comparative services to the cause of truth and their respective places in history. Some, who are unacquainted with the

facts or who may be blinded by sectarian zeal, speak of Calvin as the "Architect of the Reformation;" and others affirm that while Luther began the work, Calvin completed it.

In regard to the matter of priority, both as to the conception and practical initiation of the Reformation, a few facts will indicate the utter mistake of these champions of Calvin. Luther nailed the Ninety-five Theses to the door of All Saints Church when Calvin was a lad of eight. He appeared in the immortal scene at Worms when Calvin was twelve; and the latter was still a Roman Catholic curate when the Augustana was presented at the Diet of Augsburg. Indeed, the Reformation was well under way long before Calvin appeared upon the scene in Geneva.

Whether the Reformation would have taken place without Luther must, we think, be answered affirmatively, for the times were ripe for it. Nevertheless Luther was the man for the hour, and the principal human factor in that mighty upheaval. This is not equally true of Calvin, for he really belongs to the second generation of Reformers. "There was a Reformation movement," as Lindsay says, "which in its earliest beginnings and in its final outcome was quite distinct from that under the leadership of Luther; but it would be erroneous to say that it was altogether outside Luther's influence, and that it owed little or nothing to the great German Reformer. It is vain to speculate on what might have been; or to ask whether the undoubted movements making for reformation outside of Germany would have come to fruition had not Luther's trumpet-call sounded over Europe. It is enough to state what did actually occur. If it can not be said that the beginnings of the Reformation in every land came from Luther, it can scarcely be denied that he gave to his contemporaries the inspiration of courage and of assured conviction. * * His teaching had a sounding board of dramatic environment which compelled men to listen, to attend, to be impressed, to understand, and to follow."

The indebtedness of Calvin to Luther can not be overestimated both in reference to his religious awakening and his theological and reformatory ideas. As nearly two hundred years later John Wesley found peace while listening to the reading of Luther's preface to his commentary on Paul's Epistle to the Romans, so Calvin was led into the light in 1528 at the University of Bruges,

by the Lutheran professor of Greek, Melchoir Wolmar. Calvin realized his indebtedness to Luther as is apparent when he speaks of him as "that man whom I both love and esteem above all others, and whom God has not only adorned with remarkable gifts in order to make him distinguished in the eyes of the whole Church, but has also employed him as the chief minister for conducting affairs of the highest importance."

The indebtedness of Calvin to Luther extended also to his theology. It has been shown that Luther's ideas moulded not only Calvin's general theological conceptions, but also particular doctrines.(2) This must be remembered when it is said that Calvin, of all the reformers, has left us the most complete and systematic theological treatise in his *Institutes of the Christian Religion*. This is, no doubt, true. Nevertheless, there is little or no originality in it. There is no uncovering of old truth, and no striking out on new lines as in Luther's writings. The plan of the *Institutes* was suggested by the order of the topics in the Apostles' Creed, while its evangelical sentiments are in general those advocated and promulgated by Luther.

On the fundamental doctrines of inspiration, faith and works, atonement and justification, sin and repentance, Calvin was in perfect accord with Luther. They both rejected Romish Pelagianism and hierarchism, and stood equally firm in their demand for the new life of the Spirit over against the formalism of Rome. Calvin subscribed the Augsburg Confession and was evidently in hearty accord with it, excepting probably the tenth article.

The doctrinal divergence of Calvin from Luther must be sought chiefly in his view of the Lord's Supper and in the emphasis which he laid on predestination. Calvin stood between Luther and Zwingli on the former doctrine, approaching, however, more nearly the Lutheran view. He made the Supper much more than a memorial, and advocated the presence of Christ in a real sense. The difference between him and Luther on this point was that while Luther taught the presence of the undivided divine-human Christ in the Supper on earth, Calvin taught that the human nature of Christ was present locally only in heaven, to which the soul of the communicant was lifted. While Luther

(2) Seeberg's *Hist. of Doctrines*, ii, 393.

could not approve of this view, he nevertheless did not denounce Calvin, but spoke very mildly of him.

In reference to predestination Luther and Calvin had the same schoolmaster, Augustine. Having been led by him into the truth of sin and grace, involving absolute human inability, they also followed in a measure his leading concerning the doctrine of election and divine sovereignty. When Luther, however, perceived whither this would lead him, he stopped short. He saw that the conclusion of his premises contradicted the free grace in Christ and the Gospel offer. While he never theoretically abandoned Augustinian predestination, practically he renounced it. He took refuge in the inconsistent attitude that God has two wills, one secret and the other revealed. With the former, he says we have nothing to do; we are to accept and to teach the latter. Predestination, therefore, really never entered into Luther's theology, nor has it ever, except sporadically in a modified form, received any recognition by any Lutheran body.

Calvin, however, sincerely accepted Augustinian election and developed the doctrine to its extremest conclusions, going far beyond his teacher. He doubted not the wisdom or the justice of the supposed divine election according to which, without reference to any foreknowledge of human character, some were elected to eternal life and some to eternal death. It is true that Calvin himself says of his doctrine concerning reprobation, "It is a horrible decree (*decretum horribile*), I confess, but no one can deny that God foreknew the future, final fate of man before he created him, and that he did foreknow it, because it was appointed by his own decree." On this confession Dr. Philip Schaff(3) remarks, "Our best feelings which God himself has planted in our hearts, instinctively revolt against the thought that a God of infinite love and justice should create millions of immortal beings in his own image—probably more than half of the human race—in order to hurry them from the womb to the tomb, and from the tomb to everlasting doom! And this not for any actual sin of their own, but simply for the transgression of Adam of which they never heard, and which God himself not only permitted, but

(3) *Church History*, Vol. VII, 559.

some how foreordained. This, if true, would be indeed a *decretum horribile*."

Concerning the significance of the doctrine of predestination, Seeberg shows that it is not correct to make it the "central doctrine" of Calvinism, nor on the other hand an "appendage." It has, however, an entirely different significance for Calvin than it has for Luther. "For both it is a subsidiary conception. Calvin bases upon it the certainty of salvation; Luther the sinner's lack of liberty. But this conception found in Calvin an important point of attachment in his idea of God as the Almighty Lord, who works all things, and to whose glory all things minister. The God of Luther is the Almighty Loving-Will revealed in Christ. As Calvin's thought was not controlled by Luther's vivid sense of Christ, so, in his conception of God, sovereignty and omnipotence assumed the place of prominence rather than love. It was to him not an intolerable thought, that God for the display of his justice, never felt any love whatsoever for a portion of the human race." (4)

Predestination attained its full triumph in the Reformed Church in the decrees of the Synod of Dort (1618 and 1619), which were officially recognized by the Netherlands, and received as authoritative largely also in Switzerland, France and the Palatinate as well as by the Puritans.

In regard to the salvation of infants Calvin maintained his rigid view of election, which involved, therefore, the eternal loss of non-elect infants. "The attempt of Dr. Shields of Princeton, to prove that Calvin believed in the salvation of *all* infants, is an entire failure." Schaff. A recent defender of Calvin says that he never taught as Luther did that an infant is lost because it was not baptized. Luther never dogmatized on that point. No doubt his earlier view was that of Rome. It is not impossible that further reflection on the matter would have led him to believe in the salvation of all dying in infancy. Indeed he as much as implies this in his teaching. "He would have us represent to the pious and believing for their consolation, that God has not bound himself to the sacraments; that it is a great matter that such children, although defiled by inborn sin, have not yet actu-

(4) *History of Doctrines*, ii. 407

ally transgressed the Law; that it is the nature of God to pardon and have compassion. For such children we should therefore hope and believe—and not doubt.”(5)

The contrast between Luther’s personality and that of Calvin is most striking in every way. In appearance Luther was the sturdy German every inch, solidly built, strong as an ox, keen sighted as an eagle, a man ready for the fray. Calvin was weak in the flesh, “thin, pale, emaciated, and in feeble health,” of medium stature and dark complexion, with flaming eyes indicative of the brilliancy of his intellect.

In mental endowment Luther was a genius of great originality, of marvelous intuition and of the greatest versatility. He may have been excelled in any single particular by his contemporaries, but in the many-sidedness of his gifts and attainments he surpassed all the men of his generation and has been ranked among the greatest of all the ages. “He trod like a giant through his age, tramping to earth what a thousand years had held in veneration; but everywhere new life blossomed in his footsteps.” Seeberg.

Calvin’s intellect was of high order and thoroughly cultured. His memory was retentive, his reasoning faculty acute, his facility of expression complete. While not a creative genius like Luther, he surpassed him as an exegete and systematic theologian, as well as an organizer and disciplinarian. It may be said however, that Luther had so thoroughly paved the way for these functions that Calvin needed not to do the hard preliminary work which fell to Luther’s lot.

Luther was a profoundly religious man with a deep emotional nature, through which ran a vein of mysticism. He had a simple soul, open to divine influences. His personal experience in the struggle from the dusk of Romanism into the light of truth was most realistic. He was a mighty man in prayer. He lived in close touch with the Almighty. He saw him who is invisible.

Calvin had no such vivid experiences. He was incapable of them. His nature was different from Luther’s. He had no emotion and little imagination. He feared God and dealt se-

(5) Köstlin. *Theology of Luther*, ii, 511.

verely with himself and others. He was like a stern Old Testament prophet, uncompromising and inflexible.

The disposition of Luther was genial, and frank. He loved poetry and music. He was gifted with wit and harmless humor. He loved the common people and was idolized by them. He was one of the most popular men who has ever lived. He touched the heart of Germany and of humanity. He was an eloquent speaker, with a ready command of language and an abundance of homely illustrations. He spoke with great simplicity, wisdom and unction, and therefore, with power. Yet he was often coarse in speech and was the master of invective. His plebian origin accounts for the former, and the environment of the times for the latter.

Calvin has been unjustly charged with a total lack of affection. The inner circle of his friends knew him as a loving man; but to others he was reserved and cold. His majesty impressed the people of Geneva and also repelled them. He had none of the popular traits of Luther and never became the idol of the multitude. Reared as a patrician, he barely sympathized with the common people. While advocating democracy, he was an aristocrat. "He was passionate, prone to anger, censorious, impatient of contradiction, intolerant towards Romanists and heretics, somewhat austere and morose, and not without a trace of vindictiveness. He confessed in a letter to Bucer and on his death-bed, that he found it difficult to 'tame the wild beast of his wrath' and he humbly asked forgiveness for his weakness." Schaff. While his culture and patrician birth saved him from the coarseness of Luther, he rivaled him at times in the use of contemptuous language against his foes. This was, of course, characteristic of the age. His addresses were more elegant and logical than Luther's, but were less interesting because of his lack of imagination, sense of humor, and the faculty of illustration. Hence, few of his sayings became the adages of the people, as did Luther's.

Toleration in our modern sense was a rare virtue in the sixteenth century. It is greatly to the discredit of the Reformers that none of them exemplified it fully. Persecuted themselves, they persecuted others. But alas! Calvin's name has come down with the ineffaceable blot of having sought and accom-

plished the destruction of Servetus. Though Calvin pleaded in vain for a mitigation of the manner of the execution, which was by burning, he has nevertheless always been held responsible for it. He justified himself upon what seemed to him conscientious and scriptural grounds; yet the world regards this episode in his life with horror. This, together with his doctrine of reprobation, has no doubt branded him in the popular mind.

While Luther was by no means free from intolerance toward Papists, Jews and heretics, and even advocated the annihilation of the rebellious peasants, I think, it has never been shown that he advocated the death penalty for heresy. His attitude toward the fanatical peasants has often been severely criticized; but his admirers have always held that the imminent destruction of all civil authority and impending anarchy justified the extreme measures which he advocated. Luther was no longer living when Servetus perished. Hence he could express no judgment upon the case, as Melanchthon unfortunately did. It is hardly credible, however, that he should have approved of an act abroad the like of which he never attempted or sanctioned at home.

Luther and Calvin were contemporaries as Reformers only about ten years, from 1536, the date of the latter's arrival in Geneva, to 1546, the date of Luther's death. Luther regarded Calvin as a co-worker against the errors of Rome. They never saw each other, and I do not know whether any personal correspondence ever took place between them. They always spoke kindly of each other, and sent each other friendly messages. Calvin revered Luther and recognized his mighty work. Luther expressed his pleasure with Calvin's "little books," evidently not the revised *Institutes*.

In weighing the personal estimate of Luther and Calvin as entertained by the present age it is easy to decide in favor of Luther. His name is still upon many lips, while that of Calvin is rarely mentioned outside of theological circles. "Luther has exerted and still exerts," says Schaff, "a spiritual power inferior only to that of the sacred writers."

In endeavoring to decide as to the comparative greatness of the ultimate work accomplished by these two men, there may be room for greater hesitancy in reaching a decision. The facts already set forth in this inadequate review, however, seem to us plainly

to indicate that the originality and constructive genius and the brave fight for truth place Luther quite in advance of any of his contemporaries. Schaff says no man, except Luther, ever gave a people three fundamental books of religion—the Bible, a hymn-book, and a catechism.

Luther has fittingly been styled “the emancipator of modern thought.” If he deserves this, then he stands highest. Calvin said of him: “Luther is the trumpet, or rather he is the thunder; he is the lightning which has aroused the world from its lethargy. It is not so much Luther who speaks, as God whose lightnings burst from his lips.” “Had there been no Luther,” says Froude, “the English, American, and German peoples would be thinking differently, would be acting differently, would be altogether different men and women from what they are at this moment.” Michelet calls Luther “the restorer of liberty in modern times.” Carlyle in speaking of him at the Diet of Worms says: “It is as we say, the greatest movement in the modern history of man—English Puritanism, England and its Parliaments, America’s vast work these two centuries, French Revolution, Europe and its work everywhere at present—the germ of it all lay there. Had Luther in that movement done other, it had all been otherwise.”

It would be vain to deny that the Reformed Church has at times outstripped the Lutheran in practical energy; and the latter may well heed the lesson. “But when, in any age of evangelical Christianity, faith grows dim, and love grows cold, and it seems as though the Gospel were no longer sufficient to satisfy the advanced spirit of the modern world, then will deliverance be found, not in the views of Calvin, but in return to the Gospel and the faith of Luther. Evangelical Christianity has yet much to learn from her Luther.” (6)

Gettysburg, Pa.

(6) *Seeberg, H. D.*, ii, 416.

ARTICLE X.

THE GENERAL SYNOD AND THE BOOK OF CONCORD.*

BY REV. JOHN F. CRIGLER.

In the consideration of this question it is quite evident that at this time and under the present circumstances, a lengthy discussion of the History of the General Synod, or of the Book of Concord, would be out of place. Nevertheless, an intelligent understanding of the whole situation, and a fair and unbiased conclusion, as to what that relation ought to be, certainly presupposes a pretty thorough knowledge, if not an intimate acquaintance, with both.

In the first place then, it is clear, that what we think and how we feel about this whole subject ought to be based, not upon ignorance, nor prejudice that may have infected us in our earlier years, but upon the contents of the book itself and a due consideration of the excellent service it has rendered our Church in fulfillment of its mission. And so I would say, if we are to approach the subject fairly we must lay aside the prejudices and bitterness and animosities that have sometimes dwelt in our bosoms. And if we find that the Book is a true exposition of the teachings of Holy Scriptures, and of the doctrines of our beloved Church, then let us not frown upon its erudition nor turn our backs upon the wealth of truth and wisdom, there bequeathed to us by the saints of a regenerated and triumphant Christianity. Let us rather apply the apostolic and Reformation principle: Prove all things and hold fast to that which is good.

The Book of Concord is the collection of all the Symbolic Confessions, creeds, and doctrines of the Lutheran Church. It is divided into seven parts: 1st, the three Ecumenical Symbols; 2nd, the Unaltered Augsburg Confession; 3rd, the Apology; 4th, the Articles of Smalcald; 5th, the Smaller, and 6th, the Larger Catechism of Luther; and 7th, the Formula of Concord.

Concerning the 1st, 2nd and 5th, the General Synod is now practically of one mind.

*Read before the Ministerial Association of Baltimore, May 24, 1909.

On the 3rd, 4th and 6th she is comparatively indifferent. But around the 7th, the Formula, the storm has been raging.

Now, it must be born in mind that each one of these divisions has served its purpose in safeguarding, defending and unfolding the truth in a critical period of the Church's history.

The Ecumenical Symbols successfully combated the heresies of the earlier centuries, and so were retained. The Catechisms grew out of the deep seated spiritual need of clergy and people for definite scriptural instruction and are well adapted to that end. The Apology and Smalcald Articles were set in defense of the holy teachings of the Scriptures, and of the doctrines of our Church as contained in the Unaltered Augsburg Confession.

The Formula is a philosophical and Scriptural exposition of these doctrines, set forth clearly and minutely. Hence, the very arguments that have been used so vigorously against it are in its favor, viz, that it is too erudite and philosophical. What is philosophy but the handmaid of religion, and what is theoolgy but the science of God and divine things? And what, dogmatics, but the doctrines of Scripture, set forth in systematic form? So we believe this Book, as it stands, was providential and necessary in the early history of our Church.

The Augsburg Confession alone produced a distinct type of Protestantism, but not a distinct type of Lutheranism.

The failure of definite and explicit statement as to the meaning of certain articles left room for falsehood and error to creep in, and as a result soon after the death of the Great Reformer, discord and division prevailed everywhere. Harnack tells us that about the year 1570, it seemed that Lutheranism was "done for" (abgetan), that it was threatened from without by Calvinism, and rent within by strife and faction.

And the same is sadly true to-day, where every man in his teaching capacity is allowed to give his own explanation of this Confession, which explanation may be based, or not, on his early un-Lutheran training. The inevitable result is discord and division.

It was, therefore, for the purpose of restoring harmony and maintaining soundness of doctrine in that trying period of our Church's history, that the Concordia had its origin.

And just as in the Apostolic Church, the Formula of Baptism

was not sufficient to safeguard against error and promulgate the Scriptural truth of the Holy Trinity, but had to be supplemented by the Apostles, Nicene, and Athanasian Creeds, so in Reformation days the Augsburg Confession, though a brief and matchless statement of doctrine, was not sufficient of itself to save the Church from misunderstanding and error. It needed to be buttressed and fortified by sound arguments and the Word of God.

Amid the corruption and false teachings of the times our pious and distinguished forefathers, with almost superhuman skill, separated the truth from error, and left us in the Book of Concord the golden wheat.

It must remain the priceless treasure of our Church, for the simple reason that heresy, reappearing in different ages, in different forms, must always be met with the one weapon, the invincible Word of God.

By way of illustration, take the article of the Augsburg Confession on Original Sin. This was a subject of controversy in the Church at that time, and it is to-day. What is it? Is it a mere blemish on human nature that can be easily removed, or an impediment to good that can be pushed aside? Or is it, as the Pelagians maintain, only a "reatus," or a guilt contracted by the offense of another, without the corruption of human nature? If so, then certain denominations are right in laying the emphasis on the human will in Conversion. Or is it as the Manicheans declare, the corruption of one's very being, essence or soul? If so, then God is the author of sin, for he has made us. And Christ, when he took upon himself our nature, was corrupted.

The Formula beautifully and Scripturally clears up this subject by making a distinction between the soul and that which corrupts it, between the work of God and the work of the devil, and so conversion, magnifies the grace of God and the work of Christ. Again, take the doctrine of the Freedom of Will. Not before the Fall, nor after the Fall in temporal affairs, nor after regeneration, nor yet after the resurrection of the dead is the will bound, as we all agree; but in conversion or regeneration. What can men do to be saved? Here the Augsburg Confession is brief, but when we turn to the Formula, we find a full refutation of the heresies and full declaration of the teachings of Scripture. Here we sail safely between the Scylla of Pelagian

exaltation of natural power on the one hand, and the Charybdis of stoical ultra-Calvinistic predestination on the other. Here we see clearly the heresy of the papist who make good works a necessary preparation to approach God, and of the Synergist who would meet him half way, as well as that of the fanatic and enthusiast who would despise the means of grace. Here we learn from numerous citations of the Scriptures and profound arguments, that by the natural reason and natural heart, apart from God's spirit and grace, operating through his Word and Sacraments, we cannot know him, believe in him nor serve him, and that God in Christ Jesus comes to man first, comes to him in his helplessness, and that without this prevenient grace we could never be saved.

Hence, man is responsible for his condemnation when he resists the grace and spirit of God in his Word and Sacraments. As Jesus said, no man can come to me, except the Father which hath send me draw him. And no man can say that Jesus is Lord, but by the Holy Ghost. Hence when man is saved, the Lutheran Church says, "To God the Father, God the Son and God the Holy Ghost, be all the glory, now and forever."

And so we might take up the doctrines of the righteousness of faith, or the Lord's Supper, or others, and work out the same results.

It but shows that as the Bible is a progressive revelation and a symmetrical body of truth, so the Book of Concord is a logical and Scriptural system of doctrine resting upon that word and written solely for its defense and glorification. It leads us to Mt. Sinai where we hear the thunderings of Jehovah; to Mt. Zion where we hear the sweet music of the Gospel soothing the hearts of the afflicted and strengthening the weak; to the Mt. of Transfiguration where the Son of Righteousness shines in his noonday glory, prefiguring the blessedness that awaits the faithful servants of God. It furnishes also the means for the preacher who would bring to his people the rich treasures of the Gospel and the saving doctrines of our beloved Church, in all their strength and beauty. And now after an examination of its contents we find nothing in it inconsistent with the teachings of Holy Scriptures, or contradictory among its various parts, but on the other hand a many-sided development of the saving and fun-

damental truths of our holy religion, comforting and helpful, a defense and a high tower in an age filled with error and worldliness. If we find it thus, what should be the attitude of the General Synod? I shall answer this question in the light of existing conditions. Generally speaking, one of three attitudes may be taken towards the Book of Concord. The first is that of confessional subscription. This is the attitude of many of the Lutheran bodies of this country and of a large number of Lutherans in other lands. And this to some seems to be the logical position. For if the Apology, Formula and other Symbols are but a consistent and Scriptural defense and exposition of the Augsburg Confession, then if we subscribe to one, why not to all? Another argument in its favor is that it has been productive of a rich type of piety, and has preserved peace and concord among those who have received it.

The second attitude is that of the hostile rejection of a large part of it. And this attitude, doubtless rests too often upon ignorance, or prejudice. But I am not going to say anything harsh for it was once largely the attitude of the writer. It is not only illogical, but intolerant.

The third attitude is that of confessional subscription to the Augsburg Confession and of warm love and commendation of all the other Symbols. To argue that because we subscribe to the Augsburg Confession, we ought therefore to be consistent and subscribe to all the other Symbols, since they are but a true and Scriptural exposition of its doctrines, is to fail to recognize a false major premise. And so we would reply to our logicians, that for the same reason we might as well subscribe to every system of theology that is in harmony with and a true explanation of its teachings, including Jacobs, Valentine, Krauth and a thousand others, until making of confessional books there would be no end.

We must keep in mind that there is a difference between a creed or confession whose purpose is a simple formal statement of doctrine, and a commentary, or philosophical and Scriptural dissertation, whose business is the exposition of such doctrines and truths. In so far then I think the attitude of the General Synod is sound, sensible and correct. But on the other hand, since these other symbols are unequalled in their clear, philoso-

phical and Scriptural defense and exposition of these doctrines, in my humble judgment, the General Synod ought to honor, love and warmly commend them.

They are a priceless heritage bequeathed to us by our pious and distinguished ancestors, giving us the spirit and teachings of the holy apostles, and the great founders of our Church. They are a sure defense in this day when skeptics and heretics are endeavoring to blast the Rock of Ages.

Lutherville, Md.

ARTICLE XI.

AN EXEGETICAL STUDY OF ROMANS 6:1-6.

BY REV. JAMES CALVIN JACOBY, D.D.

Few passages of Scripture have been more grossly misconstrued and their real meaning more persistently distorted, and have been the subject of more heated discussion than this one. And why this should be so is not an easy matter to comprehend. For to the unbiased student the context, it would seem to us, should be regarded as a sufficiently clear interpretation of its real meaning. But no doubt the secret of the whole trouble is in the failure to apprehend the fundamental principle of the doctrine so plainly taught in the preceding chapter and the transition from the thought there to that of this chapter, and their intricate relation to each other. The apostle, in his usual clear and concise way of presenting fundamental truths, proceeds to discover the real ground of our justification in chapter four, reaching the logical conclusion from 4:25, that in view of the fact that as Christ "was delivered for our offenses and was raised again for our justification," therefore the consequences (Chap. V. 1) "being justified by faith we have peace with God through our Lord Jesus Christ." From this point the apostle proceeds in a logical way to unfold the successive steps in the development and enlargement of God's work of grace in the life justified by faith. And to give emphasis to this work of grace—to show what we are by grace—he draws the contrast between what we were in our state of sin by nature (vs. 6-11) and what we became by justification by faith in Jesus Christ and his work of grace in our hearts; and that while the change comes incidentally in consequence of our observance of the law with its prescribed forms and ceremonies, as a matter of fact it comes as a sequence of our sorrow for sin and of our faith in Jesus Christ as our sacrifice for sin. He then proceeds to show (vs. 12-18) how sin by one man entered into the soul so as to affect every part or organism of human life alike and simultaneously, the result of which dogmatists have been pleased to call "*total depravity*." Then follows

the transition (vs. 19-21) from this state of sin under the law into the state of grace by faith in Jesus Christ. From this conclusion at the head of this "*crescendo climax*" he is led to ask the question, opening chapter VI. 1, "What shall we say then? Shall we continue *in sin that grace may abound?*" as if the greater the sin the greater the grace. But this is far from the real point at issue in V. 21.

The false conclusion which anomianism has ever derived from the fact that sin, in its complete development, occasions a still more glorious revelation of grace, rests on the erroneous supposition that the ethical and organic relation on both sides is a purely natural relation, which justifies an altogether passive conduct in religious and moral issues. This anomianism appears in Indian heathenism as well as in modern humanitarianism, chiefly in a pantheistic form. But in Christian religiousness it appears only sporadically in this form; yet mostly on the other hand, in dualistic forms. This is as much as to say, that if the flesh be indulged in its sphere, the spirit will likewise maintain the ascendancy in its sphere; or, grace will overcome sin, and the like. But in every form this anomianism is to the apostle an object of religious and moral abhorrence, which he expresses by "*μὴ γένοιτο.*" He opposes this false conclusion by the truth of the relation according to which the whole of Christianity is rooted in a thoroughly religious and moral act—the death of Jesus.

But to return to our former line of thought, as the result of sin was death, so the end of the work of grace by Jesus Christ is eternal life. But it does not necessarily follow that the greater the indulgence in sin the greater the work of grace to overcome. No, far from that. For the pardon of sin is not the work of grace but an act of God's mercy. In short, sin and death stand in sharp contrast with grace and life. Hence Paul's answer to the question, "shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?" The work of sin and grace can not coexist. If we are dead unto sin and alive unto Christ then grace reigns. But we can not live in sin with grace reigning in our hearts. The subject under discussion therefore is plainly, *Salvation by Grace through Faith*. Therefore he continues, (VI. 3), "Know ye not

that so many of us as were baptized into Jesus Christ were baptized into his death?"

In view now of the fact that the apostle had just spoken of the reign of sin on the one hand, and of grace on the other; and in view of the further fact that he had affirmed broadly that "where sin abounded, grace did much more abound;" and then as if anticipating some objection to the doctrine of superabounding grace, to the effect that it might encourage some to "continue in sin" and thus tend to licentiousness instead of holiness, his special purpose now is to show that the doctrine naturally and necesasrily leads to holiness, and not to sin. For all who come under the reigning power of grace "*die unto sin.*" And this is the truth which the apostle emphasizes and elaborates throughout the chapter. Hence the language in which he opens the chapter: "What shall we say then? shall we continue in sin that grace may abound? God forbid," etc.

Another thought worthy of notice is in the fact that in the main every figure used in this passage of Scripture has some significant reference to the experience through which Jesus passed in the closing age of his earthly ministry as setting forth the experience through which all true children of God must pass. As he suffered and died in the body for sin, so those saved through him must suffer and "*die unto sin*"—*the body of sin must be crucified*. And so every step in this passage is indicative of the successive steps from nature to grace. Or quoting Bishop Merrill (Christian Baptism, p. 245) "there is a sense in which all that Christ suffered in redemption is made over to believers; and there is a sense in which all believers are united to Christ, and so identified with him in the contemplation of the Deity that Christ's suffering is attributed to them; so that it may be said that when Christ was crucified, they were crucified with him; when he died, they died with him; when he was buried, they were buried with him; and when he arose, they arose with him; but to predicate a crucifixion, death, burial and resurrection of believers on this ground alone would require a bold figure indeed. There is an actual experience to be gained, a real transformation into the image of Christ, by an inward fellowship in his sufferings when the redemption is made over by faith so that the believer shares it, and passes from the carnal into the spiritual life,

then he comes into fellowship with Christ's sufferings, is made conformable to his death, and experiences the power of his resurrection. This is a veritable experience which has its incipency, its growth and full development, and this experience is described in the passage under consideration."

If now from all these considerations our conclusion is correct that the subject under consideration by the apostle is "Salvation by grace" through faith in Jesus Christ, then what, if anything, has this passage to do with the ordinance of baptism?

This passage is commonly held as the so-called "strong-hold" for their mode of baptism by all our immersionist friends. And if it can be shown that this passage has no reference whatever to the mode of water baptism there certainly is little, if any, ground for it in the Bible. And before beginning an analysis of the passage proper it may be well to note a few assumptions in their interpretation of it:

1. They confound the "*burial*" with the "*baptism*." They assume that burial with Christ by baptism into death presumes burial in water as a mode of baptism which is an absolutely false assumption. Baptism in water, much less any mode of baptism, is not even an inferential subject of discussion by the apostle.

2. They assume the privilege of using some of the terms in this passage in a literal and others in a figurative sense, just as it may happen to suit their convenience. For example, they use the term "burial" in a literal and the terms "death," "planted" and "crucifixion" in a figurative sense, which is not admissible by any rules of exegesis in the original Greek, or in the English language, nor by any rules for the interpretation of Scripture. These terms are used by the inspired apostle in the discussion of the one subject and must therefore be used either in a literal or in a figurative sense as a unit.

3. They assume that the comparison is between the water baptism and the burial and resurrection of Christ. The blunder here is in the fact that water baptism is not a part in the comparison at all. As Bishop Merrill says, (Christian Bapt. p. 242-3) "Baptism is not in the comparison at all. The comparison is wholly between the crucifixion, death and burial of Christ on the one hand, and the mystical crucifixion, death and burial that takes place in us when we pass from the natural

to the spiritual state on the other; and this comparison goes far enough to take in the resurrection of Christ on the one side, and the newness of life in which the Christian walks on the other." The mistake here made by our immersion friends is nothing short of an egregious blunder made under the blinding passion of establishing immersion as the only mode of Christian baptism. But to accept their view of it is to so completely obscure the meaning of the passage as to rob it of its harmony and beauty and lead honest people to believe that they have been "buried with Christ" when they have not even caught a glimpse of the high significance of this beautiful and significant figure.

But it is well just here that we note two facts from the original Greek:

1. That (*συνετάφημεν*) "sunetaphamen" means to bury out of sight that which is inanimate—dead—not for a moment, but as an abiding burial which becomes at once preposterous to think about in connection with water baptism.

2. That "*Βαπτίζω*" is defined to mean "immerse" only in the classic use and with inanimate objects. But this definition can not be found in any classical Greek dictionary under the head of "*sacred use*." Only inanimate objects (such as vessels, or a sword as instruments of conveyance) are dipped or plunged into water for drinking or other purposes. In all other cases, with animate objects, including the sacred use, it is defined, "to wet," "to pour," "to sprinkle," "to baptize."

Now then, as Christ's body entered the sepulcher—the place for the physical dead body—his death becomes the sepulcher for the body of sin crucified (v. 6) and we have a burial place by baptism into death in compliance with the meaning of the original words "sunetaphamen" and "Baptizo."

With these preliminary observations we feel that we may safely enter into a brief review of this passage for its real meaning.

But let us never forget the two aspects in which the religion of Jesus Christ may ordinarily be viewed, and that we should never magnify the one at the expense of the other—as a principle of life and happiness on the one hand, and as a principle of subjection and obedience on the other—life that quickens obedience, and obedience that manifests life—life that makes obedi-

ence delightful, and obedience that makes life visible and practical. In this sixth chapter the unbiased and careful reader will find this view of it a very positive clue to the deeper and underlying thought of the apostle. This chapter proposes answers to two objections; and the objections and their respective answers (so often hastily confounded) are especially directed to special and distinct views of the Gospel. The former objection speaks of life, and it is answered out of the nature and characteristics of spiritual life and death; the latter objection speaks of subjection, and it is most forcibly answered by citing the characters and the contrast of the sinful and the righteous service. The one asks (v. 1) "Shall we abide or live (v. 2) in sin, that grace may abound?" and the answer immediately follows, that we are "dead to sin," that the old nature is "*crucified*" (v. 6) and that therefore it is unnatural—in the nature of things incompatible—that we should "*live therein*." This death to sin is declared to be publicly solemnized by "*baptism into death*." And in it, as well as the resurrection that follows it, we assume a likeness and become partakers of Jesus Christ—we are baptized into him, into his death, his resurrection and his eternal life. (vs. 3-11). The consequence drawn from this (vs. 12-14) is that sin should not "*have dominion over us*"—that it should not be suffered any longer to intrude its foreign tyranny upon the purchased possession of God. And this forms the transition to the topic of the second objection, which turns upon the cardinal idea of *subjection*, and asks, "shall we sin because we are *not under the law*, but *under grace*?" The course of animated appeal that replies to this question (vs. 16-20) is fitted to it with exact and exclusive propriety. We are declared to be no longer "*the servants of sin*," but "*the servants of righteousness*" (v. 20), they are under the dispensation of grace "free"—emancipated—from sin formally yoked with that holy servitude and love whose "gift is eternal life through Jesus Christ our Lord." (v. 23).

And now in view of this, let us turn our attention back again to the term "*buried*," and our readers will recognize as a logical and fundamental sequence that the same resemblance of the Christian to his Lord, which is here described, as in the former instance, must be moral and spiritual, and not corporeal. As the death referred to is a state of nature, which the apostle de-

scribes as "our old man" (v. 6), and the crucifixion which precedes death, and the life which follows, so must the burial be—not corporeal but that which is crucified. It can not, in the very nature of the case, be anything outward or formal. The very mention of the burial connects the death with the resurrection spoken of, and thus shows more fully the separation of the Christian from the world. His old nature by repentance—heartfelt sorrow for sin—is crucified; it dies and is buried. These are figurative representations of the spiritual state of all who by sincere repentance and true faith have accepted Christ as their Saviour. Substantially the same figure is repeated by this same apostle in Col. 2:11, where they who have the circumcision of Christ are said to be buried with him in this baptism. The interchange of these terms shows conclusively that both denote a distinctively spiritual purification and consecration. To the sincere and unbiased seeker after the truth this must be the only reasonable and logical conclusion.

Again, let us note the fact that the apostle does not set us an example of keeping out of sight, explaining away, or *cautiously* proposing the free grace of the Gospel. But while he states his doctrine in the most explicit and decisive language possible, he shows also the inseparable relation between justification and sanctification. Let the thought be abhorred, says he, of continuing in sin that grace may abound. The unbeliever can have no part in this grace. And as the believer is dead to sin how can he live any longer in the practice of it? This from the point of reason and logic is absolutely impossible and preposterous to think about. Hence his conclusion. That view of the glory of God, of the holiness and excellency of the law, and of his own guilt and danger in sin led him to repentance, to the acceptance of Christ by faith, resulting in his regeneration and justification and therefore to utterly abhor all sin. This change begun in conviction, always humbling and often alarming, was more completely effected by the discoveries of the mercy, and experience of the comforts of redemption. And thus that love and gratitude to the divine Saviour, and other evangelical principles of divine truth thus revealed, augment his hatred for sin, help to mortify his affections for the pleasures of sin, and conspire to cause him to separate himself more perfectly from the fetters and influ-

ences of sin. He ceases from the activities of sin as the dead man from the activities of life. This is what this same apostle meant when he said elsewhere (Col. 3:3), "Ye are dead, but your life is hid with Christ in God." The apostle has thus given us a most vivid and wonderful description of the Christian's character in his disposition toward sin on the one hand and toward his Saviour on the other and of the intricate relationship between sanctification and justification. Dr. J. Oswald Dykes, in his, "The Gospel According to St. Paul," p. 143, discussing the matter of "*Free Grace and Sin*," puts the matter tersely thus: "One thing is sufficiently manifest. Christian faith is very far from a superficial or inoperative or merely intellectual act, such as a man can do without his moral character being affected by it. *...*...It is connected with the deep roots of our moral nature. It launches us on a totally fresh stream of vital influences. It is like a death and birth in one; like a burial and a resurrection. Those who have been baptized into Christ and say they trust in his death as the ground of their peace with God are bound to satisfy themselves that their faith is of a sort to kill sin."

Back of the external ordinance of baptism and within the veil of the deeper spiritual view of this passage lies also the thought of "*Victory through Grace*." We have in this passage two mighty, shall we not say, deadly antagonists—grace and sin. Both would be kings; but one only has power to reign. "Sin," some one has suggested, "is the outward manifestation of inward unbelief and hatred; grace on the other hand is the outward manifestation of divine love and faith within." The former aspires to dominion from the sordid and awful motive of dominating oppression: the other from the inspiring motive dominated by grace and love. In the latter are vested the larger and grander views of liberty. For it is written (John 8:36), "If the Son shall make you free, ye shall be free indeed." And in the very forefront of these panoramic views we have portrayed the vantage ground of the conquest with the "Prince of this world" over and over, again and again, in every human life, as of Christ with the devil in the wilderness and of his conquest with sin upon the cross. But at every point it has been a conquest unto death. Hence we have in this passage the sum of all the

forces on either side, and the ultimate end reached. The trophies of the course prescribed in this passage by the inspired apostle are "Victory by Grace through faith."

And in this connection it may become a source of joyous relief to those disposed to take the more gloomy view of the presence and power of sin to think of the relation between grace and sin. Sin is in fact the condition of its manifestation. In short, no sin, no grace, and none of that special glory which grace alone can win—the glory of the redemption of the world. God suffers sin to exist because he knows that his grace can conquer it, strip its spoils, and reign in triumph over worlds which his victory has glorified eternally. Hence his assurance to Paul (2 Cor. 12:9), "My grace is sufficient for thee." (See also 1 Cor. 10:13). Hence there is a glory which no feat of omnipotence ever can create, which grace by the conquest of sin, can win and wear through eternity. No sin, no grace, and, in the highest sense, no glory. It has indeed been truly said, there is no cloud so dark but that behind it is a silvery lining. The grim cloud of sin under the law set forth in the preceding chapter has turned its silvery lining to the view of the unbiased, thoughtful and prayerful student of these verses.

But now with a brief recapitulation or gathering up of the several parts or steps in these verses, if we can feel sure that our readers will have a clearer vision of the deeper, the profounder, underlying truth than that of water baptism by immersion we will feel more than gratified.

Reviewing from the beginning, what was the subject of Paul's discourse? It was plainly, "*salvation by grace.*" But in order to bring out the other points briefly and tersely let us submit a few inquiries and endeavor to get the answers for them from the narrative.

1. What is said in this passage to be crucified? and what was the character of the death spoken of? What does the apostle say? "Knowing this, that our *old man* was crucified with him (Christ) that the *body of sin might be destroyed.*" What is it that is dead? "*Our old man,*" "*the body of sin.*" But for fear that some may yet doubt this answer we will cite another declaration of this same apostle (Gal. 5:24), "And they that are Christ's have *crucified the flesh*, with the affections and lusts." What

now is it that dies, that is crucified? It can not be the natural body, for Paul was yet alive in the body, and was writing to men having their live bodies. It was not the soul, for the soul was undergoing an experience that brought life, not death. What then was it? Plainly "*our old man*," "*the body of sin*," *our depraved natures*. This being true, the second part of our inquiry is easily answered. The death was spiritual in character.

2. What is the nature of the burial? The answer to this is found in the nature of the death. It is customary to bury that which dies. It was not the literal, physical body that died. Therefore, it could not be the physical body that was buried.

Moreover, we are in the habit, in a general way, of grouping like with like in the natural as well as in the religious life. For example, the body dies and we bury it in the earth, because, "then shall the dust return to the earth as it was." (Eccl. 12:7). In the passage above quoted the death spoken of is spiritual; therefore the burial must be spiritual also. "We are buried with him (Christ) into death." But into what death? Christ's death? What!—buried in Christ's death? Certainly! Christ died for sin. The merits of Christ's death have become the sepulcher for the "old man," "the body of sin." The "old" (natural) man has been crucified. Here we have a spiritual, but real death. In Christ's death we have a spiritual, but real sepulcher for the sins of the flesh. Therefore we have a natural correspondence in each of the successive steps—the death, the burial, and the place of burial.

3. What is the nature of the baptism spoken of in this passage?

In our conversion to God, there are three steps or separate operations. First, we can not find acceptance with God in our sins. "The body of sin" must first be destroyed. Therefore, the necessity of repentance and faith. Second, on the exercises of repentance and faith—the crucifixion of "*the old man*"—Christ promises us a sepulcher for our "*body of sin*" in the merits of his death. Hence, the forgiveness of sins. Third, all this done, the Holy Ghost performs his work of sanctification which the scriptures call the baptism of the Holy Ghost. This is the nature of the baptism in this passage, "*Therefore we are buried with him by baptism into death.*"

"Indeed," says one, "any other construction than this would do violence to the meaning of this passage, and rob it of its very life, and of all its beauty and consolation." In the language of the venerable Dr. J. A. Seiss (*Baptist System Examined*, page 243, etc.), "In these words we have a sublime description of the wonderful efficacy of the Gospel upon the inner being of believers, and of a condition of things resulting from their oneness with Christ, which amounts to an actual reproduction of his crucifixion, death, burial and resurrection in the experiences of their hearts. But, sublime and spiritual as these Scriptures are, the attempt has been made to harness them down as the mere dray-horses to drag out of the mire a hopeless sectarian cause.

* * * According to our estimate of the type of Paul's mind and the connection and import of these passages, they are the words of a man of God laboring to express some of the profoundest mysteries of the transforming power of the Saviour's grace. The baptism of which he speaks is neither the baptism of immersion, nor affusion, nor of any other mode of performing an external rite, but in the inner and miraculous purification of man's whole moral nature by incorporation with Jesus Christ. The crucifixion, death, burial and resurrection to which he alludes, so far as being mere images of immersion and emersion, are literal terms, denoting realities, and pointing not to a figurative but an actual death of every believer to his sins and his real resurrection to newness of life. * * * Let us not be carried away, then, as too many have been, by the mere sound of a word. The burial of which the apostle speaks is not a mere figurative, but a literal and real burial, an actual extinction of the carnal mind, and an actual abstraction and concealment of it in the deep abyss of eternal sepulture. There is not one in all of these allusions that supports the Baptist theory; no just laws of exegesis will permit them to be thus tied to the signification of mere mode. They prove that baptism is a sanctification, but they do not prove that it is immersion, or that immersion has anything to do with it." In short the profounder and grander view of these verses reveals that deeper and more perfect work of the Holy Ghost and of grace which transforms our whole being into "new creatures in Christ Jesus."

Boulder, Colorado.

ARTICLE XII.

REVIEW OF RECENT LITERATURE.

THE MACMILLAN CO. NEW YORK.

The Preacher, His Person, Message and Method. A book for the class-room and study. By Arthur S. Hoyt, Professor of Homiletics and Sociology in the Auburn Theological Seminary, author of "The Work of Preaching." Pp. 380.

This is a virile and stimulating book on the subject of preaching. In his preface the author writes: "No apology is needed in publishing a new book on preaching. As long as the pulpit shall stand as the chief teacher of the religious life, young men will need to be taught how to receive and give the Word of God, and older men will welcome whatever promises to brighten their ideal and to renew their creative impulse. The only question is the worth of the book: does it meet the need of the present-day pulpit? Will it help men to a message, divine in its experience and in its fitness to living issues."

Judged by this standard, which is a very just one, this book is well worth while. No student for the ministry can read or study it without gaining a high conception of the importance of the work of preaching and the responsibility of the preacher. No active minister can read it without gaining a new inspiration and stimulus for his work. Indeed the book seems better adapted for quiet reading and study than for use as a text-book in the class-room. It is a book for inspiration rather than for information and instruction.

As indicated in the title, the discussion is divided into three parts. There are seven chapters, or lectures, on the preacher's "Person," five on his "Message," and five on "Method." The main stress is thus laid on the "personality" of the preacher. "The person of the preacher is the life of the sermon." As contributing to a strong and compelling personality, the author emphasizes especially the need of "a sincere faith," "a fine ethical sense" and "moral earnestness," "a sympathetic nature," "hopefulness," &c., &c. The conditions of "The Enrichment of Personality" are given as "the hunger for a larger life," "openness of mind," "fidelity to the daily task" and "fellowship with Christ." Other topics discussed under the preacher's "Person" are his "Physical Life," his "Intellectual Life" and his "Intel-

lectual Method," his "Spiritual Life," and "The Method of the Spiritual Life."

Under the second general head, "The Message," there are chapters on "The Authority of the Message," "A living Message," "The Aim of the Message," "The Contents of the Message," and "The Social Message."

Under "Method" the author discusses "Evangelistic Preaching," "Expository Preaching," "Doctrinal Preaching," "Ethical Sermons," and "The Ethics of Pulpit Speech." The last three chapters are especially valuable.

All through these chapters the views presented are thoroughly sane. The author is always loyal to the evangelical faith and to evangelical methods of preaching.

A very valuable feature of the book, especially if used as a textbook, is the quite full "outline" or analysis of the contents, which precedes each chapter, and also the "References" under which head is given a list of books for collateral reading in connection with each chapter.

JACOB A. CLUTZ.

Some Aspects of Rabbinic Theology. By S. Schechter, M.A., Litt.D. (Cantab). Pp. 384. Price \$2.25.

This book does not claim to be an exhaustive treatise on Rabbinic theology. The author's aim is to keep in mind, as far as possible, the views of the Rabbis and to allow them to speak through its pages. The book is remarkably free from "flings" against Christianity, although written by one deeply in sympathy with everything Jewish. His object is "to give a presentation of Rabbinic opinion on a number of theological topics as offered by the Rabbinic literature, and forming an integral part of the religious consciousness of the bulk of the nation 'Catholic Israel.'"

It is refreshing, indeed, to get this view of the Rabbis. In eighteen chapters including the introduction, the author leads us gradually into the wealth of Talmudic thought, beginning with a setting forth of the aspects of these teachers of the Jews under which they viewed God, the world, Israel, the Kingdom of God invisible, universal and natural. The interpretations of the chapters on law, and law as personified in literature, and law as the fulfillment of the highest duty of man, his joy, furnish us with a field of thought that is quite as helpful to the thinking Christian as to the Jew. In fact, the Christian theologian may well follow such thoughts as are found in this treatise in his pulpit administration, and catch this helpful view of the fathers of Jewish thought. The law exemplifying the highest conception of holiness and goodness, sin and rebellion against the law of the

kingdom and the king, the contemplation of these chapters cannot but be helpful to attentive readers.

As one would naturally expect, the weakest chapters are those which deal with original sin, denominated "the evil yezer," the source of rebellion and "man's victory by the grace of God over the evil created by God." If these aspects of Rabbinic thought are amply set forth in these chapters, it would indicate very clearly that the Jew is a fatalist and that God is the author of evil.

That part of the book which treats of forgiveness, reconciliation and repentance, might fit into any Christian system of theology were it not for the fact that the book utterly ignores the Great Atonement. Repentance is magnified unduly, some would think, and yet the heart of true repentance remains. "Confession becomes the essential feature of repentance preceding the various kinds of atonements, at the same time expressive of the determination of man to leave off sinning."

The effect of reading a book such as this is to liberalize our own thought in reference to Jewish thought. While we can never forget that the Jew is waging a war against the Son of God and withstanding the offer of grace in the Great Atonement on Cavalry, we can yet admit that his interpretation of the old Testament, in many of its aspects of the Truth, can only be helpful and enlightening to every Christian thinker.

L. B. WOLF.

The Hartford-Lamson Lectures on the Religions of the World.

Volume I. An Introduction to the Study of Comparative Religion. By Frank Byron Jevons, Principal of Bishop Hatfield's Hall, Durham University, Durham, England. 1908.

Pp. xxv, 283. Price \$1.50 net.

The author, whose "Introduction to the History of Religion" has appeared in its third edition, has here presented a study of comparative religion from the stand-point of applied science, the aim being to help the missionary in foreign fields to understand various principles underlying ethnic religions, and thus to make him more effective in the presentation of Christianity. The arrangement is simple; the topics, treated in succession, being: immortality, magic, fetichism, prayer, sacrifice, mortality, Christianity. The reader will find good help in the analytical table of contents (ix-xxv) and in the excellent index at the close of the book. A bibliography of about forty-five titles, two-thirds being in the English language, form a valuable supplement. The typographical phase of the work is excellent. But the purpose of the lectures could have been accomplished with less ostentation, for

the book covers less ground than Th. Achelis' "Abriss der vergleichenden Religionswissenschaft," and is inferior to this in scholarship. The "Abriss" costs only twenty cents!

JOHN O. EVJEN.

A Valid Christianity for To-day. By Charles D. Williams, D.D., LL.D., Bishop of Michigan. 289 pages. Cloth, 12mo., \$1.50 net.

A volume containing eighteen sermons. The general title is intended to indicate the single purpose of these sermons, preached on a variety of occasions. That aim is to establish the validity of Christianity more by its fruits than by its roots, in response to the demand for a religion which will moralize and humanize our industrial and social life. The author is thoroughly democratic in his discussions, is evidently a friend of the laboring-man, and unsparing in his criticism of the false distinctions of wealth and social position. The sermon on "The Legal Conscience" deserves wide notice. As a fine analyst of human nature, Dr. Williams is notably a preacher for men. His book reveals religion virile as well as valid.

STANLEY BILLHEIMER.

The Gospel in Latin Lands. Outline Studies of Protestant Work in the Latin Countries of Europe and America. By Francis E. Clark and Harriet A. Clark. Cloth. Price 50 cents net.

The authors of this book are world-wide travelers. They have done large service for Christianity in connection with their travels. The little book before us shows their diligence, as well as their keenness of observation. The plan of the book is comprehensive. While it lacks thrilling incidents, it is very helpful historically. As a companion volume to be used in connection with the Y. P. M. Movement study classes, it will prove very helpful. It is free from Protestant bias, broad and catholic in its attitude toward the Church of Rome, but does not fail to point out the needs for evangelical work in Latin lands. It makes no attempt to distinguish between Home and Foreign Missions. It states the fact that some Boards regard their work in Latin lands as foreign, others as home, missions. In view of the uncertainty there would be little use to confuse the mind of the young by arguments pro and con, on this subject. Because of the largeness of the field and the character of the book, the matter in its very nature is very sketchy, although there is an amazing amount of information given in regard to the Christian work carried on

in Latin lands. The historical setting of the book is good and young people will find it extremely helpful.

L. B. WOLF.

LUTHERAN BOOK CONCERN. COLUMBUS, OHIO.

The Augsburg Confession, an Introduction to its Study and an Exposition of its Contents. By Professor M. Loy, D.D. 1908. Pp. 960. Price \$2.00 net.

This thick volume prepared by one of the professors in the Joint Synod of Ohio will tax a reader's patience to the utmost, and make him wish that the author had observed Goethe's saying, "In der Begrenzung zeigt sich der Meister." It is divided into two parts. The first part (17-397) consists of eight chapters: I. The Historical Survey, II. The Confessing Church, III. The Fundamental Principle, IV. Confessional Authority, V. Relation to Our Other Confessions, VI. The Condemnations, VII. The Banner of the Church, VIII. Loyalty to the Donner. The second part (399-960) treats, in twenty-eight sections, the articles of the Augsburg Confession.

If printer's ink and paper are the essentials in books, the purchaser of this book will be handsomely rewarded for his investment. But bulk cannot make amends for work of inferior quality. Verbosity and prolixity can be overlooked. But what merit is there in a contribution to the history of Lutheran Symbolics which, written in the twentieth century, takes no account of the Augustana data offered by such scholars of recognized merit as Brieger, Kolde, Tschackert? Have we here a case of complacent indifference or sad ignorance? Why burden the public with such a book? We can make due allowance for the author's motive and zeal in writing his volume and still ask these questions. The characteristic feature of the entire book is senility. Lutheranism is treated as a great martyr giant, whose memory must be kept alive by building a large fort around his grave, from whence sallies can be made against the enemies, of Catholic creed or Reformed conviction or against those who antagonize the isolated Lutheranism of America. The author has failed to catch the spirit of the vigorous generous-hearted cosmopolitan Lutheranism as it is known in Europe to-day, and as it was practiced by Luther. This, added to the fact that our volume is devoid of scholarly merit, makes it an almost superfluous undertaking. Perhaps it may possess some homiletic value.

JOHN O. EVJF

The Sermon on the Mount. By Prof. M. Loy, D.D. Pp. 322. \$1.25; postage extra.

An inaugural address has always an interest of its own, but none greater than that greatest of the world's sermons with which Christ began his active ministry. This book is valuable for its careful analyses of the purpose and parts of "The Sermon on the Mount." The author has given us "a practical study of chapters V-VII of St. Matthew's Gospel." The work gives evidence of a very thorough knowledge of the Scriptures and a marked ability to utilize that knowledge in an intelligent interpretation of Scripture by Scripture.

In his introduction the author makes plain that "the Sermon on the Mount is an exposition of the Law which was given by Moses," and he proposes to make his study of the Sermon as such "in the light of the Gospel." This expressed purpose is consistently kept in mind and contributes to the practical helpfulness of the work. The several chapters are divided into sub-sections; e. g., Chapter V treats of "The Beatitudes," (vs. 1-12); "The High Calling," (vs. 13-16); "The Better Righteousness," (vs. 17-20); "The Law Illustrated," (vs. 21-37); and "The Bond of Perfectness," (vs. 38-48). The whole treatment is thorough, scholarly, and practical, if not altogether popular in style. To any thoughtful student of the Word this book will be found deeply suggestive in its analysis of that very interesting portion which forms our Lord's inaugural.

H. ANSTADT.

BIBLE LEAGUE OF NORTH AMERICA, 86 BIBLE HOUSE, NEW YORK.

The Homiletic Review. A monthly magazine. The June number concludes Vol. LVII. Pp. 513. Price \$3.00 a year.

This is pre-eminently the minister's monthly, an international magazine of current religious thought, Biblical literature, Homiletic and Pastoral Discussion, Critical and Practical Theology, Sociology and Pedagogics.

John Calvin is remembered in the July issue in an article, "Calvin Considered as a Moral Force," by Prof. Edouard Montet of Geneva, who writes from the university founded by Calvin, and also in a discriminating editorial on "Calvin's Service to Christianity."

Opinions upon "The Religious Life of Our Colleges," quoted from eminent sources by Dr. Dwight M. Pratt, are supplemented by Dr. Pratt's own view of the matter in an article of timely and brilliant quality.

Dr. James Morris Whiton applies the doctrine of immanence to prayer and its answer, giving hints in his article as to how public prayer may be vitalized by realization of God's nearness. A valuable article by President Kenyon L. Butterfield, of the Massachusetts Agricultural College, discusses the relation of the theological seminary to agricultural colleges, and points out the necessity to the country preacher of knowing the life and work of country parishioners.

An article in a similar vein, "The Rural Mind," by Dr. William L. Anderson, sets forth certain rural types that constitute the problem of the country church. Besides these and other articles, there are sermons by Bishop E. R. Hendrix, D.D.; Newell Dwight Hillis, D.D.; J. Wilbur Chapman, D.D., and others.

The Fourth of July is remembered in the sermonic and also in the "Outline" department. The entire number is timely and full of helpful material.

J. A. SINGMASTER.

The Bible Student and Teacher... Issued by the Education Committee of the Bible League of North America. Published monthly at \$1.00 a year.

This magazine presents and defends the traditional conservative, orthodox religious aspect of the Bible and Christian doctrine. It examines the pretensions of radical criticism and so-called scientific theories that controvert accepted beliefs. It has punctured and exploded many bubbles. It has confirmed and strengthened the faith of many. It lives up to its motto: Prove all things; hold fast that which is good.

One of its features is "The international Lessons in their historical and literary setting" by Dr. Daniel S. Gregory.

J. A. SINGMASTER.

BIBLIOTHECA SACRA CO. OBERLIN, OHIO.

Miracles and Science. Bible Miracles Examined by the Methods, Rules and Tests of the Science of Jurisprudence as administered to-day in Courts of Justice. By Francis J. Lamb, Attorney and Counsellor at Law. Cloth. Pp. 338. Price \$1.50 net.

The word Science in this treatise does not refer, as one might suppose, to any of the physical sciences, but to the science of law. We are prone to forget that there are higher things than the material and that truth ought to be subjected to other than mere physical tests. We are also inclined to confound law with the

sharp practices of shysters. This volume is a reminder of the fact that law in its essential character is founded upon the eternal principles of right and that its application is made in accordance with the nature of things in a truly scientific way discovered by research and long experience. There are principles in jurisprudence as certain and as well established as the law of gravitation. Human rights are as clearly set forth in enlightened jurisprudence as the reactions of chemistry.

Mr. Lamb presents his subject in a very luminous and convincing manner showing his thorough mastery of his profession. His treatment evinces a devout spirit and an absence of special pleading and bias. His knowledge of the Scriptures is wide and thorough. He exposes the folly of such unphilosophical arguments against miracles as that of Hume and the unsustained assumptions of negative criticism.

The positive stand in favor of miracles from the standpoint of testimony in the form of documentary evidence is as refreshing to the Christian as it must be disheartening to the unbeliever. A rejection of the Bible is equivalent to the destruction of confidence in all human testimony.

It will do ministers much good to study this book not simply for its content but also for its method of cogent argument. It would be also helpful to put this book into the hands of scoffers in the legal profession. It would perforce silence or convince them.

J. A. SINGMASTER.

CONCORDIA PUBLISHING HOUSE. ST. LOUIS, MO.

Fifth Reader. Standard American Series. Cloth. Pp. vii, 286.
Price 50 cents.

This volume completes the Standard American Series of Readers. The make-up of the book in paper, print and binding is excellent and well adapted to the school-room. The selections are made with good taste, covering a wide range of subjects in which the pupil will undoubtedly find information and instruction in literature. A vocabulary accompanies each lesson; and a list of proper names with pronunciation indicated and a vocabulary of all difficult words used in the text conclude the volume. It seems to us that this Fifth Reader leaves little to be desired in its line.

Great diligence should have been exercised by the compilers in seeking the names of authors. For instance, the familiar poem, "Abide With Me," appears without the name of its author, Henry F. Lyte. It would also be an advantage to the pupil to see the

name of the author directly in connection with the text, instead of merely in the table of contents.

J. A. SINGMASTER.

THE ANTI-SALOON LEAGUE OF AMERICA. COLUMBUS, OHIO.

The Anti-Saloon League Year Book, 1909. An Encyclopedia of Facts and Figures Dealing with the Liquor Traffic and the Temperance Reform. Compiled and Edited by Ernest Hurst Cherrington. Pp. 256. Price: Manilla bound 35 cents; cloth, 60 cents.

This is an invaluable compend of information concerning temperance. Every phase of it is touched. Ten pages of index make its contents easily accessible. For an insignificant price ministers and other speakers on temperance are furnished with a perfect arsenal of facts and figures. In this crisis time of the temperance reform, it would greatly promote the cause could this little book be scattered broadcast over the land.

J. A. SINGMASTER.

EATON & MAINS. NEW YORK.

The Religion of Babylonia and Assyria. Especially in its Relations to Israel. Five Lectures delivered at Harvard University by Robert William Rogers, Ph.D., (Leipzig), Litt.D., LL.D., F.R.G.S. Professor in Drew Theological Seminary. Author of "A History of Babylonia and Assyria," in two volumes. Pp. xiv and 235. Price \$2.00 net.

The volume before us contains five chapters or lectures. The title of the first is "The Recovery of a Lost Religion." It gives an interesting account of the surprising discoveries of Botta, Layard and others, the first excavators in those far-off lands, and a vivid description of the early attempts at the decipherment of a newly found language. The second chapter presents a rapid survey of the history of Babylonia and Assyria and more especially the nature and development of the religious beliefs of these people. Chapter three contains the Cosmologies, chapter four the Sacred Literature, and the last chapter the Myths and Epics, in which, of course, we have a full exposition of the Deluge story. The discussion of the significance of the word "Yahweh" in Babylonian literature is very satisfactory. The Delitzsch contention about Babel and Bible does not find much favor in this volume. There is one notable statement from the pen of our author which deserves special mention. When comparing the Creation story of the Babylonians with the account in Genesis and emphasizing

the superiority of the latter over the former, he pertinently asks, "Whence came this superiority? I can find no origin for it but in a personal revelation of God in human history." All honor to Dr. Rogers! After all his patient and exhaustive research into the religious life and history of these great nations of a hoary antiquity, he still believes that God spoke to his chosen people by the mouth of Moses and the prophets. Dr. Rogers is a beautiful writer, intensely interesting and instructive. There is not a dull sentence in the entire book.

T. C. BILLHEIMER.

LUTHERAN PUBLICATION SOCIETY. PHILADELPHIA.

Journeys of Jesus, with Charts and Harmony. By John O. Yoder. Cloth. Pp. 156. Price 90 cents.

Companionship in travel helps to intimacy of acquaintance. It is true also of Jesus that we learn to know him better as we go with him on his journeys. The author, while not attempting any complete study of the life of Christ, has helped to impress the prominent incidents by associating them with places where they occurred in the progress of his travels. As the traveler to-day has his attention fixed, not upon the dusty road over which he is carried, but upon nature's miracles of mountain scenery and lowland fertility, upon battle-famed fields and strange customs of strange people, so as we are guided over these "*Journeys of Jesus*," we have pointed out to us the character of the country through which we pass, and the religious institutions of the people of Palestine; and, as in the Gospels, the progress from place to place is brightened by a narration of the marvelous words and works of him who went about doing good.

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